

Latin-English Edition

De Caelo et ejus Mirabilibus et de Inferno

EX AUDITIS ET VISIS

HEAVEN AND ITS WONDERS, AND HELL, FROM THINGS HEARD
AND SEEN

BY

EMANUEL SWEDENBORG

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PRAEFATIUNCULA EDITORIS

In hoc opere, non aliter quam in editione operum aliorum nostra, grandes litteras parcius usurpavimus Verborum quidem interpunctiones ad certam normam redigere conati, non mutavimus ubi periculum ne sententiae mutarentur Studiosus, quaerens quomodo singulae litterae singulaque interpunctionis signa ab auctore scripta sint, editionem principem perscrutetur

Coniuncta hujus operis, ex autographo photographice reddita auctoris, nunc primum eamur

Epistolum, ab auctore Anglice scriptum, ad designandum errata typographica in suis operibus, anno 1758 editis, ex apographo photolithographico, nunc sequitur

'Mr Lewis

in Paternoster Row, near Creepside

I have read over the five treatises lately printed, and found some errors therein, to be mended Please to print them, and put them to the treatises to which they belong Please let Mr John Marston correct them that they may be correctly printed, 1000 of each are to be printed

Pierisque exemplis, deest tabella corrigendorum non inventa est in exemplo quo utebatur Dr J F I. Tafel, dum exornabat editionem secundam, cui sunt itaque errata nonnulla.

Errata typographica editionis principis, ab auctore designata, quae nunc sequuntur, silentio correximus —

"Pag 8, lin. 33 *Ca-ae*, lege *Caesar* P. 11 l. 11 *ant* lege *sunt* P. 15 l. 40 *quod exis* & *quod*, lege *quod exis*, & *quod* P. 35, l. 4, *aliter* lege *non aliter* l. 9 *extenso* lege *extenso* l. 23 *incomprehensibile* lege *incomprehensibile* P. 35 l. 12 *cedat*, lege *cadat* l. 13 *qua* lege *quo*, l. 36 3035 lege 4738 P. 36 l. 28 & 29 *adilaram*, lege *adilaramur* P. 38 l. 10 *duc* lege *duo* P. 51, l. 11, *quae*, lege *quae* P. 61 l. 3 *quod illa*, lege *quod illa* P. 93 l. 6, *desinente*, lege *desinens* P. 94, l. 16 *ardiae*, lege *ardie* P. 96, l. 14, *est* lege *sunt* P. 97 l. 7, *predicationes* lege *predicationes* P. 101 l. 25 *ex sporie* lege *et sporie* l. 27, *et affectione* lege *ex affectione* P. 102, l. 31 *intelligentiarum* lege *in intelligentiarum* P. 106 l. 35 *e* lege *et* P. 112 l. 37 *status* lege *statu* P. 125 l. 2, *fundamentum* lege *fundamenta* P. 131 l. 33 *quidem* lege *quidem* P. 142 l. 31, *luxuriam* lege *luxuriam* P. 144, l. 30 *que* lege *qua* P. 146 l. 1, *abscondite* lege *abscondite* P. 152 l. 21 *sunt* lege *sunt* P. 155 l. 2, *videatur* lege *videatur* P. 177 l. 2, *ser*, lege *ser* P. 185 l. 16, *voluntatem* lege *voluntatem* P. 200 l. 2, *apparent*, lege *ferat* P. 203 l. 35, *quod* lege *quod* P. 214, l. 14, *intelligentiae sapientiae* lege *intelligentiae sapientiae* P. 215 l. 3 *ut* lege *ut* P. 217 l. 1, *ut* lege *ut* P. 237 l. 1 *ut* lege *ut* P. 244 l. 32, *addeat* lege *addeat* P. 258 l. 30 *Deus* lege *Dens* P. 267, l. 32, *cepha*, lege *cepha*

SAMUEL H. WORCESTER

BRIDGEWATER, MASS. Winter 1859.

TRANSLATOR'S NOTE

It might be inferred from the title of this work that it deals simply with the phenomena of the spiritual world and its three distinct regions. But it will be seen that in its deeper meaning and purpose it sets forth the true relations and the disordered relations between man and man, or the heavenly life and the infernal life as exhibited in human experience everywhere.

The same aims and methods have been followed in the translation of this work as were followed in the translation of the *Divine Providence*, and defined in the preface to that work.

J. C. AGER.

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DE CAELO ET INFERNO.

PRAEFATIO

I. Ubi Dominus de consummatione saeculi, quae est ultimum tempus ecclesiae,^(*) coram discipulis loquitur, ad finem praedictionum de successivis statibus ejus quoad amorem et fidem¹ ita dicit.

“Statim post afflictionem dierum istorum sol obscurabitur et luna non dabit lumen suum, et stellae cadent de caelo, et potentiae caelorum commovebuntur. Et tunc apparebit signum Filii hominis in caelo, et tunc plangent omnes tribus terrae et videbunt Filium hominis venientem in nubibus caeli cum potentia et gloria multa. Et emittet angelos suos cum tuba et voce magna, et congregabunt electos Iesus a quatuor ventis, ab extremo caelorum usque ad extremum illorum” (*Matth. xxiv 29-31*).

Qui secundum sensum litterae illa verba intelligunt, non aliter credunt, quam quod omnia illa secundum descriptionem in illo sensu postremo tempore, quod vocatur Ultimum Judicium, eventura sint, ita non solum quod sol et luna obscurabuntur et quod stellae cadent de caelo, quodque appariturum signum Domini in caelo, et quod visuri Ipsum in nubibus, et simul angelos cum tubis, sed etiam secundum praedictiones alibi quod totus mundus aspectabilis periturus sit, ac postea novum caelum cum nova terra exstiturum. in hac opinione sunt plerique hodie intra ecclesiam. Sed qui ita credunt, non sciunt arcana quae latent in singulis Verbi, in singulis enim Verbi est

(EX ARCANIS CAELI-TECTIS.)

(*) Consummatio saeculi, quod sit ultimum tempus ecclesiae (n 4535-10072² 10022³)

(¹) Explicantur quae Dominus de consummatione saeculi, deque adventu Iesus ita de successiva vastatione ecclesiae et de ultimo iudicio, praenoverat apud *Matthaeum*, cap. xxiv et xxv, in initio ad capitulum xxvi ad xxxix *Genes*, et ibi n 3353-3356, 3486-3489, 3050-3053 3751-3750² 3757³ 3897-3901, 4056-4060, 4229-4231 4332-4335, 4422-4424 4635-4638, 4661-4664, 4807-4810 4954-4959 5003-5071).

HEAVEN AND HELL.

I. The Lord, speaking in the presence of His disciples of the consummation of the age, which is the final period of the church,¹ says, near the end of what he foretells about its successive states in respect to love and faith ²

"Immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken And then shall appear the sign of the Son of man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory And He shall send forth His angels with a trumpet and a great sound, and they shall gather together His elect from the four winds, from the end of the heavens even to the end thereof" (*Matt* xxiv 29-31)

Those who understand these words according to the sense of the letter have no other belief than that during that closing period, which is called the final judgment, all these things are to occur as they are described in the literal sense, that is, that the sun and moon will be darkened and the stars will fall from the sky, that the sign of the Lord will appear in the sky, and He Himself will be seen in the clouds, attended by angels with trumpets, and furthermore, as is foretold elsewhere, that the whole visible universe will be destroyed, and afterwards a new heaven with a new earth will come into being Such is the belief of most men in the church at the present day But those who so believe are ignorant of the arcana that lie hid in every particular of the Word For in every particular of the Word

(REFERENCES TO THE AUTHOR'S ARCANÆ CÆLESTIA)

¹ The consummation of the age is the final period of the church (n 4535, 10622)

² The Lord's predictions in *Matthew* (xlii and xli), respecting the consummation of the age and His coming, and the consequent successive vastation of the church and the final judgment, are explained in the prefaces to chapters xxvi-xl of *Genesis* (n 3353-3356, 3486-3489, 3650-3655, 3751-3757, 3897-3901, 4056-4060, 4229-4231, 4332-4335, 4422-4424, 4635-4638, 4661-4664, 4807-4810, 4954-4959, 5063-5071)

sensus internus, in quo non naturalia et mundana, qualia sunt quae in sensu litterae, sed spiritualia et caelestia, intelliguntur, et hoc non modo quoad sensum plurimum vorum, sed etiam quoad unamquamvis vocem,^(c) Verbum enim conscriptum est per meras correspondentias,^(d) ob finem ut in singulis sensus internus sit. Qualis ille sensus est, constare potest ex omnibus illis quae de eo sensu in *Arcanis Caelestibus* dicta et ostensa sunt, quae etiam inde collata videantur in explicatione *De Equo Albo*, de quo in *Apocalypsi*. Secundum eundem sensum intelligenda sunt quae Dominus in supra allato loco de adventu suo in nubibus caeli locutus est, per "solem" ibi, qui obscurabitur, significatur Dominus quoad amorem,^(e) per "lunam" Dominus quoad fidem,^(f) per "stellas" cognitiones boni et veri, seu amoris et fidei,^(g) per "signum Filii hominis in caelo," apparitio Divini veri, per "tribus terrae," quae plangent, omnia veri et boni, seu fidei et amoris,^(h) per "adventum Domini in nubibus caeli cum potentia et gloria," praesentia Ipsius in Verbo, et revelatio,⁽ⁱ⁾ per "nubes" significatur Verbi sensus litterae,^(k) et per "gloriam" Verbi sensus internus,^(l) per "angelos cum tuba et voce

(EX ARCANIS CAELESTIBUS.)

(c) Quod in omnibus et singulis Verbi sit sensus internus seu spiritualis (n 1143, 1984, 2135, 2333, 2395, 2495, 4442, 9049[? 9048], 9063, 9086)

(d) Quod Verbum per meras correspondentias conscriptum sit, et quod inde omnia et singula ibi significant spiritualia (n 1404, 1408, 1409, 1540, 1619, 1659, 1709, 1783, 2900, 9086)

(e) Quod "sol" in Verbo significet Dominum quoad amorem, et inde amorem in Dominum (n 1529, 1837, 2441, 2495, 4060, 4696, [?]4996, 7083, 10809)

(f) Quod "luna" in Verbo significet Dominum quoad fidem, et inde fidem in Dominum (n 1529, 1530, 2495, 4060, 4996[? 4696], 7083).

(g) Quod "stellae" in Verbo significant cognitiones boni et veri (n 2495, 2849, 4697)

(h) Quod "tribus" significant omnia vera et bona in complexu, ita omnia fidei et amoris (n 3858, 3926, 4060, 6335)

(i) Quod "adventus Domini" sit praesentia Ipsius in Verbo, ac revelatio (n 3900, 4060)

(k) Quod "nubes" in Verbo significant Verbum in littera, seu sensum litterae ejus (n 4060, 4391, 5922, 6343, 6752, 8106, 8781, 9430, 10551, 10574)

(l) Quod "gloria" in Verbo significet Divinum verum quale est

there is an internal sense which treats of things spiritual and heavenly, not of things natural and worldly which are treated of in the sense of the letter. And this is true not only of the [general] meaning of many expressions, it is true of every single expression.¹ For the Word is written wholly by correspondences,² to the end that there may be in every particular an internal sense. What that sense is can be seen from all that has been said and shown about it in the *Miracula Cœlestia*, also from quotations gathered from that work in the explanation of *The White Horse* spoken of in the *Apocalypse*. It is according to that sense that what the Lord says in the words quoted above respecting His coming in the clouds of heaven must be understood. The "sun" there that is to be darkened signifies the Lord in respect to love,³ the "moon" the Lord in respect to faith,⁴ "stars" knowledges of good and truth, or of love and faith,⁵ "the sign of the Son of man in heaven" the manifestation of Divine truth, "the tribes of the earth" that shall mourn, all things relating to truth and good or to faith and love,⁶ "the coming of the Lord in the clouds of heaven with power and glory" His presence in the Word, and revelation,⁷ "clouds" signifying the sense of the letter of the Word,⁸ and "glory" the internal sense of the Word,⁹ "the angels with a trumpet and

¹ In each and every particular of the Word there is an internal or spiritual sense (n 1143, 1981, 2135, 2333, 2395, 2495, 4142, 9048, 9063, 9086)

The Word is written wholly by correspondences, and for this reason each thing and all things in it have a spiritual meaning (n 1404, 1406, 1409, 1540, 1619, 1659, 1709, 1783, 2900, 9086)

In the Word the "sun" signifies the Lord in respect to love, and in consequence love to the Lord (n 1529, 1837, 2441, 2495, 4060, 4696, 7083, 10809)

⁴ In the Word the "moon" signifies the Lord in respect to faith, and in consequence faith in the Lord (n 1529, 1530, 2495, 4060, 4696, 7083)

⁵ In the Word "stars" signify knowledges of good and truth (n 2495, 2849, 4697)

⁶ "Tribes" signify all truths and goods in the complex, thus all things of faith and love (n 3858, 3926, 4060, 6335)

⁷ The coming of the Lord signifies His presence in the Word, and revelation (n 3900, 4060)

⁸ In the Word "clouds" signify the Word in the letter or the sense of its letter (n 4060, 4391, 5922, 6343, 6752, 8106, 8781, 9430, 10551, 10574)

⁹ In the Word "glory" signifies Divine truth as it is in heaven and

great voice" signify heaven as a source of Divine truth¹ From the meaning of these words of the Lord it is evident that at the end of the church, when there is no longer any love, and consequently no faith, the Lord will open the internal meaning of the Word and reveal arcana of heaven. The arcana revealed in the following pages relate to heaven and hell, and also to the life of man after death. The man of the church at this day knows scarcely anything about heaven and hell or about his life after death, although these are set forth and described in the Word, and many of those born within the church even refuse to believe in them, saying in their hearts, "Who has come from that world and told us?" Lest, therefore, such a spirit of denial, which especially prevails with those who have much worldly wisdom should also infect and corrupt the simple in heart and the simple in faith, it has been granted me to associate with angels and to talk with them as man with man, also to see what is in the heavens and what is in the hells, and this for thirteen years, also from what I have thus heard and seen I am now permitted to describe these, in the hope that ignorance may thus be enlightened and unbelief dissipated. Such immediate revelation is granted at this day because this is what is meant by the Coming of the Lord.

I

THE GOD OF HEAVEN IS THE LORD

2. It must first be known who the God of heaven is, since upon that everything else depends. Throughout all heaven no other than the Lord alone is acknowledged as the God of heaven. There it is said, as He Himself taught,

That He is one with the Father, that the Father is in Him and He in

as it is in the internal sense of the Word (n 4809, 5922, 8267, 8427, 9429, 10574)

¹ A "trumpet" or "horn" signifies Divine truth in heaven, and revealed from heaven (n 8815, 8823, 8915), and "voice" has the same signification (n 6971, 9926)

quod qui videt Ipsum, videat Patrem et quod omne sanctum ab Ipso procedat (*Joh* v 30, 38, cap vi [9.] 10, 11, cap vii 13-15)

Locutus sum cum angelis saepius de hac re, et constanter dixerunt, quod non possint in caelo distinguere Divinum in tria, quoniam sciunt et percipiunt quod Divinum unum sit, et quod unum sit in Domino dixerunt etiam, quod qui ab ecclesia ex mundo veniunt, apud quos idea trium Divinorum est, non possint admitti in caelum, quoniam errat eorum cogitatio ab uno ad alterum, et non ibi licet cogitare tres et dicere unum,⁽ⁿ⁾ quia quisque in caelo ex cogitatione loquitur, est enim ibi loquela cogitativa seu cogitatio loquens, quare qui in mundo distinxerunt Divinum in tria, ac separatam ideam de unoquoque acceperunt, et non illam in Domino unam fecerunt et concentraverunt, non recipi possunt, datur enim in caelo omnium cogitationum communicatio, quare si illuc veniret, qui cogitat tres et dicit unum, statim internosceretur et rejiceretur Sed sciendum est, quod omnes illi qui non separaverunt verum a bono seu fidem ab amore, in altera vita, cum instructi, recipiant ideam caelestem de Domino, quod sit Deus universi, aliter vero qui fidem separaverunt a vita, hoc est, qui non vixerunt secundum praecepta verae fidei

3. Qui intra ecclesiam negaverunt Dominum, et agnoverunt solum Patrem, et in tali fide se confirmaverunt, illi extra caelum sunt, et quia non datur apud illos aliquis influxus e caelo, ubi Dominus solus adoratur, privantur per gradus facultate cogitandi verum de quacunque re, et tandem fiunt vel sicut muti, vel loquuntur stolidi, et in eundo errant, ac brachia eorum pendent et vibrantur sicut expertia virium in internodiis Qui autem negaverunt Divinum Domini, et agnoverunt solum Humanum Ipsius, ut Sociniani, illi similiter extra caelum sunt, ac feruntur antrorsum paulo versus dextrum, ac in profundum demittuntur, et sic prorsus separantur a reliquis e Christiano

(EX ARCANIS CAELESTIBUS.)

(n) Quod Christiani in altera vita explorati, qualem ideam de Deo uno haberent, et quod compertum sit quod haberent ideam trium deorum (n 2329 5256, 10736, 10738, 10821)

Quod Divinum Trinum in Domino agnoscatur in caelo (n 14, 15, 1729 2005, 5256 9303)

the Father, that he who sees Him sees the Father, and that every thing that is holy goes forth from Him (*John* v. 30, 38, *xiv* 9-11, *xvi* 13-15)

I have often talked with angels on this subject, and they have invariably declared that in heaven they are unable to divide the Divine into three, because they know and perceive that the Divine is One and this One is in the Lord. They also declare that those of the church who come from this world having an idea of three Divine beings cannot be admitted into heaven, since their thought wanders from one Divine being to another, and it is not allowable there to think three and say one,¹ because in heaven every one speaks from his thought, speech there being the immediate product of the thought, or the thought speaking. Consequently, those in this world who have divided the Divine into three, and have adopted a different idea of each, and have not made that idea one and centred it in the Lord, cannot be received into heaven, because in heaven there is a sharing of all thoughts, and therefore if any one came thinking three while saying one he would be at once found out and rejected. But let it be known that all those who have not separated what is true from what is good, or faith from love, accept in the other life, when they have been taught, the heavenly idea of the Lord, that He is the God of the universe. It is otherwise with those who have separated faith from life, that is, who have not lived according to the precepts of a true faith.

3. Those within the church who have denied the Lord and have acknowledged the Father only, and have confirmed themselves in that belief, are not in heaven, and as they are unable to receive any influx from heaven, where the Lord alone is worshipped, they gradually lose the ability to think what is true about any subject whatever, and finally they either lose the power to speak or they talk stupidly, and ramble about with their arms dangling and swinging, as if weak in the joints. Again, those who, like the Socinians, have denied the Divinity of the Lord and have acknowledged His Humanity only, are likewise not in heaven. Such are brought forward a little towards the right and are let down into the deep, and are thus wholly

¹ Christians were explored in the other life in regard to their idea of the one God, and it was found that they held the idea of three Gods (n 2329, 5256, 10736, 10738, 10821)

A Divine trinity in the Lord is acknowledged in heaven (n 14, 15, 1729, 2005, 5256, 9303)

orbe Qui autem dicunt se credere in Divinum invisibile, quod nominant Ens universi a quo omnia exstiterant, ac rejiciunt fidem de Domino, illi experti sunt quod in nulum Deum credant, quia Divinum invisibile est illis quale est naturae in suis primis, in quod non cadit fides et amor, quia non cogitatio ^(o) illi relegantur inter illos, qui vocantur naturalistae. Aliter fit cum illis qui extra ecclesiam nati sunt, qui Gentes vocantur, de quibus in sequentibus.

4. Omnes infantes, ex quibus tertia pars caeli, initiantur in agnitionem et fidem, quod Dominus sit eorum Pater, et postea quod sit omnium Dominus, ita Deus caeli et terrae. Quod infantes adolescant in caelis, et perficiantur per cognitiones, usque in angelicam intelligentiam et sapientiam, videbitur in sequentibus.

5. Quod Dominus sit Deus caeli, non ambigere possunt illi qui ab ecclesia sunt, docuit enim Ipse,

Quod omnia Patris, Ipsius sint (*Matth* xi 27 *Joh* xvi 15, cap xvi 2),
Et quod Ipsi omnis potestas sit in caelo et in terra (*Matth* xxviii ^[1]18)

“in caelo et in terra” dicit, quoniam qui caelum regit etiam terram regit, unum enim pendet ab altero ^(p) Regere caelum et terram, est recipere ab Ipso omne bonum quod amoris, et omne verum quod fidei, ita omnem intelligentiam et sapientiam, et sic omnem felicitatem, in summa, vitam aeternam. Hoc etiam Dominus docuit, dicendo,

“Qui credit in Filium, habet vitam aeternam, qui vero non credit Filio, non videbit vitam” (*Joh* iii 36)

Alibi,

“Ego sum resurrectio et vita, qui credit in Me, etsi moritur, vivet, omnis qui vivit et credit in Me, non morietur in aeternum” (*Joh* xi ^[2]25, 26)

Et alibi,

(EX ARCANIS CAELESTIBUS)

(o) Quod Divinum non perceptibile aliqua idea, non receptibile sit fide (n 4733, 5110 5633[? 5663], 6982, 6996, 7004, 7211, 9267[? 9356, 10267] 9359 9972, 10067)

(p) Quod universum caelum Domini sit (n 2751, 7086) Quod Ipsi potestas in caelis et in terris (n 1607, 10089, 10827) Quod quia Dominus regit caelum etiam regat omnia quae inde pendent, ita omnia in mundo (n 2026, 2027, 4523, 4524) Quod Domino soli sit potestas removendi inferna, detinendi a malis, ac tenendi in bono, ita salvandi (n 10019)

separated from the rest that come from the Christian world. Finally, those who profess to believe in an invisible Divine, which they call the soul of the universe (*Ens universi*), from which all things originated, and who reject all belief in the Lord, find out that they believe in no God, since this invisible Divine is to them a property of nature in her first principles, which cannot be an object of faith and love, because it is not an object of thought¹. Such have their lot among those called Naturalists. It is otherwise with those born outside the church, who are called the heathen, these will be treated of hereafter.

4. Infants, who form a third part of heaven, are all initiated into the acknowledgment and belief that the Lord is their Father, and afterwards that He is the Lord of all, thus the God of heaven and earth. That children grow up in heaven and are perfected by means of knowledges, even to angelic intelligence and wisdom, will be seen in the following pages.

5. Those who are of the church cannot doubt that the Lord is the God of heaven, for He Himself taught

That all things of the Father are His (*Matt xi 27, John xvi 15, xvii 2*),
And that He hath all power in heaven and on earth (*Matt xxviii 18*)

He says "in heaven and on earth," because He that rules heaven rules the earth also, for the one depends upon the other.² "Ruling heaven and earth" means to receive from the Lord every good pertaining to love and every truth pertaining to faith, thus all intelligence and wisdom, and in consequence all happiness, in a word, eternal life. This also the Lord taught when He said,

"He that believeth on the Son hath eternal life, but he that believeth not the Son shall not see life" (*John iii 36*)

Again,

"I am the resurrection and the life, he that believeth on Me, though he die yet shall he live, and whosoever liveth and believeth on Me shall never die" (*John xi 25, 26*)

And again,

¹ A Divine that is imperceptible by any idea cannot be received by faith (n 4733, 5110, 5663, 6982, 6996, 7004, 7211, 9356, 9359, 9972, 10067, 10267)

² The entire heaven is the Lord's (n. 2751, 7086). He has all power in the heavens and on the earths (n 1607, 10089, 10827). As the Lord rules heaven He rules also all things that depend thereon, thus all things in the world (n 2026, 2027, 4523, 4524). The Lord alone has power to remove the hells, to withhold from evil and hold in good, and thus to save (n 10019)

"Ego sum rex celus et terra" Job. i. xi. 6

6. Fuerunt quidam spiritus qui dum in mundo vixerunt, professi sunt Patrem, et de Domino non aliam ideam quam sicut de alio homine habuerunt, et inde non crediderunt Ipsum esse Deum caeli: quapropter illis permittebatur circumfragari et inquirere ac curque valent num aliud caelum sit quam Domini: inquisiverunt etiam per aliquot dies et nihil invenerunt. Erant illi inter tales, qui felicitatem caeli ponebant in gloria ac in dominatione et quia non potiri potuerunt quae cupiverunt et dictum illis quod caelum non consistat in talibus indignati sunt et voluerunt caelum habere in quo possent dominari supra alios, et eminere gloria quasi in mundo

[II.]

QUOD DIVINUM DOMINI FACIAT CAELUM

7. Angeli simul sumpti dicuntur caelum quia constituent illud sed usque est Divinum procedens a Domino quod induit apud angelos et quod recipitur ab illis quod facit caelum in communi et in parte. Divinum procedens a Domino est bonum amoris et verum fidei: quantum itaque boni et veri recipiunt a Domino tantum angeli sunt, et tantum caelum sunt.

8. Unusquisque in caelis scit et credit, immo percipit, quod nihil boni ex se velit et faciat, et nihil veri ex se cogitet et credat, sed ex Divino ita ex Domino: et quod bonum et verum quae a semet non sunt bonum et verum quia eis non data a Divino inest. Angeli intimi caeli etiam clare percipiunt, et sentiunt influxum et quantum recipiunt tantum videntur sibi in caelo esse, quia tantum in amore et fide, et tantum in luce intelligentiae et sapientiae et in gaudio caelesti inde: quoniam omnia haec procedunt a Divino Domini, et in illis est caelum angelis, patet quod Divinum Domini faciat caelum et non angeli ex aliquo

"I am the way, the truth, and the life" (*John xiv 6*)

6. There were certain spirits who while living in the world had professed to believe in the Father, but of the Lord they had the same idea as of any other man, and therefore did not believe Him to be the God of heaven. For this reason they were permitted to wander about and inquire wherever they wished whether there were any other heaven than the heaven of the Lord. They searched for several days, but nowhere found any place the happiness of heaven in glory and these were such as they were unable to get what they desired, and as they were unable to get what they desired, and were told that heaven does not consist in such things, they became indignant, and would have a heaven where they could lord it over others, and be eminent in glory like that in the world

II

IT IS THE DIVINE OF THE LORD THAT MAKES HEAVEN

7. The angels taken collectively are called heaven, for they constitute heaven, and yet that which makes heaven in general and in particular is the Divine that flows forth from the Lord and flows into the angels and being received by them. And as the Divine that goes forth from the Lord is the good of love and the truth of faith, the angels are angels and are heaven in the measure in which they become recipients of good and truth from the Lord

8. Every one in the heavens knows and believes and even perceives that he wills and does nothing of good from himself, and that he thinks and believes nothing of truth from himself, but only from the Divine, thus from the Lord, also that the good from himself is not good, and the truth from himself is not truth, because these have in them no life from the Divine. Moreover, the angels of the inmost heaven clearly perceive and feel the influx, and the more of it they receive the more they seem to themselves to be in heaven, because the more are they in love and faith and in the light of intelligence and wisdom, and in heavenly joy therefrom, and since all these go forth from the Divine of the Lord, and in these the angels have their heaven, it is clear that it is the Divine of the Lord, and not the

proprio suo ^(q) Inde est quod caelum in Verbo dicatur "Habituaculum Domini," ac "Thronus Ipsiua," et quod illi qui ibi dicantur in Domino esse ^(r) Quomodo autem Divinum procedit a Domino, ac implet caelum, in sequentibus dicitur

9. Angeli ex sapientia sua adhuc ulterius progrediuntur, dicunt non modo quod omne bonum et verum sint a Domino, sed etiam omne vitae confirmant id per hoc, quod nihil existere possit a se, sed a priori se, ita quod omnia existant a Primo, quod vocant ipsum Esse vitae omnium, et quod similiter subsistant, quoniam subsistere est perpetuo existere, et quod non in nexu continue tenetur per intermedia cum Primo, hoc illico dilabitur et prorsus dissipatur aiunt insuper, quod modo unicus vitae fons ^(s) sit, et quod vita hominis sit rivus inde, qui si non a fonte suo continue subsistit, quod illico diffluet Porro quod ab unico illo fonte vitae, qui est Dominus, non procedat nisi quam Divinum bonum ac Divinum verum, et quod haec afficiant unumquemvis secundum receptionem, qui recipiunt illa fide et vita, quod in illis caelum sit, sed qui rejiciunt illa, vel suffocant illa, quod vertant illa in infernum, bonum enim vertunt in malum, et verum in falsum, ita vitam in mortem Quod omne vitae a Domino sit, etiam confirmant per id, quod omnia in universo se referant ad bonum et verum, vita voluntatis hominis quae est vita amoris ejus ad bonum, et vita intellectus hominis quae est vita fidei ejus ad verum, quare cum omne bonum et verum desuper venit, sequitur quod etiam omne vitae

(EX ARCANIS CAELESTIBUS)

(q) Quod angeli caeli agnoscant omne bonum esse a Domino, et nihil a semet, et quod Dominus in Suo habitet apud illos, et non in proprio illorum (n 9338, 10125, 10151, 10157)

Quod ideo in Verbo per angelos intelligatur aliquid Domini (n 1925, 2821, 3039, 4085, 8192, 10528)

Et quod ideo angeli dicantur dñi a receptione Divini a Domino (n 4295, 4402, 7268 7873 8301, 8192)

Quod etiam a Domino sit omne bonum quod bonum, ac omne verum quod verum, proinde omnis pax, amor, charitas et fides (n 1614, 2016, 2751, 2882, 2883 2891, 2892, 2904)

Et quod omnis sapientia et intelligentia (n 109, 112, 121, 124)

(r) Quod qui in caelo sunt dicantur esse in Domino (n 3637 3638)

angels or anything properly their own that makes heaven.¹ This is why heaven is called in the Word the "dwelling-place" of the Lord and "His throne," and those who are there are said to be in the Lord.² In what manner the Divine goes forth from the Lord and fills heaven will be told in what follows.

9. Angels from their wisdom go still further. They say that not only every thing good and true is from the Lord, but every thing of life as well. They confirm it by this, that nothing can spring from itself, but only from something prior to itself, therefore all things spring from a First, which they call the very Being (*Esse*) of the life of all things. And in like manner all things continue to exist, for continuous existence is a ceaseless springing forth, and whatever is not held by means of intermediates in unbroken connection with the First instantly dies away and is wholly dissipated. They say also that there is but One Fountain of life, and that man's life is a rivulet therefrom, which if it did not unceasingly continue from its fountain would immediately flow away. [2.] Again, they say that from this One Fountain of life, which is the Lord, nothing goes forth except Divine good and Divine truth, and that each one is affected by these in accordance with his reception of them, those who receive them in faith and life finding heaven in them while those who reject them or stifle them change them into hell, for they change good into evil and truth into falsity, thus life into death. Again, that everything of life is from the Lord they confirm by this that all things in the universe have relation to good and truth,—the life of man's will, which is the life of his love, to good, and the life of his understanding, which is the life of his faith, to truth, and if everything good and true comes from above it follows that every thing of life must come from above.

¹ The angels of heaven acknowledge all good to be from the Lord, and nothing from themselves, and the Lord dwells in them in His own, and not in their own (n 9338, 10125, 10151, 10157).

Therefore in the Word by "angels" something of the Lord is meant (n 1925, 2821, 3039, 4085, 8192, 10528).

Furthermore, angels are called 'gods' from the reception of the Divine from the Lord (n 4295, 4402, 7268, 7873, 8192, 8301).

Again, all good that is good, and all truth that is truth, consequently all peace, love, charity, and faith, are from the Lord (n 1614, 2016, 2751, 2882, 2883, 2891, 2892, 2904).

Also all wisdom and intelligence (n 109, 112, 121, 124).

² Those who are in heaven are said to be in the Lord (n. 3637, 3638).

Quia angeli ita credunt, ideo renunt omnem gratiarum actionem propter bonum quod faciunt, ac indignantur et recedunt, si quis bonum illis tribuit mirantur quod aliquis credat, quod sapiat ex se, et quod bonum faciat ex se bonum facere propter se, hoc non vocant bonum, quia fit ex se, at bonum facere propter bonum, hoc vocant bonum ex Divino, et quod hoc bonum sit quod facit caelum, quia id bonum est Dominus ^(s)

IO. Spiritus, qui dum in mundo vixerunt, in illa fide se confirmaverunt, quod bonum quod faciunt et verum quod credunt, sint a semet, aut appropriata sibi ut sua, in qua fide sunt omnes illi qui meritum ponunt in beneactis, ac justitiam sibi vindicant, illi non recipiuntur in caelum; angeli illos fugiunt, spectant illos ut stupidos ac ut fures, ut stupidos quia jugiter spectant ad se et non ad Divinum, ut fures quia auferunt Domino quod Ipsius est Hi contra fidem caeli sunt, quod Divinum Domini apud angelos faciat caelum

IX. Quod illi in Domino sint, et Dominus in illis qui in caelo et in ecclesia, docet quoque Dominus dicendo,

“Manete in Me, et Ego in vobis, sicut palmes non potest ferre fructum a semetipso, nisi manserit in vite, ita nec vos nisi in Me manseritis Ego sum Vitis, vos palmites qui manet in Me, et Ego in illo, hic fert fructum multum, quia sine Me non potestis facere quicquam” (*Joh xv 4-7*)

II2. Ex his nunc constare potest, quod Dominus in Suo habitat apud angelos caeli, et sic quod Dominus sit omne in omnibus caeli, et hoc ex causa, quia bonum a Domino est Dominus apud illos, quod enim ab Ipso est Ipse est, proinde quod bonum a Domino sit angelis caelum, et non aliquod proprium illorum

(EX ARCANIS CAELESTIBUS.)

(s) Quod bonum a Domino intus in se habeat Dominum, non autem bonum a proprio (n 1802, 3951, 8478[, 8480])

13.¹ This being the belief of the angels they refuse all thanks for the good they do, and are displeased and withdraw if any one attributes good to them. They wonder how any one can believe that he is wise from himself or can do anything good from himself. Doing good for one's own sake they do not call good, because it is done from self. But doing good for the sake of good they call good from the Divine, and this they say is the good that makes heaven, because this good is the Lord.¹

10. Such spirits as have confirmed themselves during their life in this world in the belief that the good they do or the truth they believe is from themselves, or is appropriated to them as their own (which is the belief of all who attach merit to good actions and claim righteousness to themselves) are not received into heaven. Angels avoid them. They look upon them as stupid and as thieves, as stupid because they continually have themselves in view and not the Divine, and as thieves because they steal from the Lord what is His. These are worse to the benefit of heaven, that it is the Divine of the Lord in the angels that makes heaven.

11. The Lord teaches that those that are in heaven and in the church are in the Lord and the Lord is in them, when He says

"Abide in Me and I in you. As the branch cannot bear fruit of itself except it abide in the vine, so neither can ye, except ye abide in Me. I am the Vine, ye are the branches. He that abideth in Me and I in him, the same beareth much fruit, for apart from Me ye can do nothing" (*John* xiv. 4, 5)

12. From all this it can now be seen that the Lord dwells in the angels of heaven in what is His own, and thus that the Lord is the all in all things of heaven, and thus for the reason that good from the Lord is the Lord in angels, for what is from the Lord is the Lord, consequently heaven to the angels is good from the Lord, and not anything of their own.

¹ Good from the Lord has the Lord inwardly in it, but good from one's own has not (*n* 1802, 3951, 8480)

[III]

QUOD DIVINUM DOMINI IN CAELO, SIT AMOR IN IPSUM
ET CHARITAS IRGA PROXIMUM

13. Divinum a Domino procedens vocatur in caelo Divinum Verum, ex causa de qua in sequentibus Divinum hoc verum influit in caelum a Domino ex Divino amore Ipsius Divinus amor et inde Divinum verum, se habent comparative sicut ignis solis et lux inde in mundo, error sicut ignis solis, et verum inde sicut lux e sole ex correspondentia etiam ignis significat amorem, et lux verum inde procedens ⁽¹⁾ Inde constare potest, quale est Divinum verum ex Divino amore Domini procedens, quod sit in sua essentia Divinum bonum conjunctum Divino vero, et quia conjunctum est, vivificat omnia caeli, sicut calor solis conjunctus luci in mundo fructificat omnia telluris, ut sit tempore veris et aestatis, aliter quando calor non conjunctus est luci, ita quando lux frigida est, tunc torpent omnia et jacent extincta Divinum illud bonum, quod comparatum est calori, est bonum amoris apud angelos, ac Divinum verum, quod comparatum est luci, est per quod et ex quo bonum amoris

14. Quod Divinum in caelo, quod facit illud, sit amor, est quia amor est conjunctio spiritualis conjungit ille angelos Domino, et conjungit illos inter se mutuo, ac ita conjungit, ut omnes sint sicut unum in conspectu Domini Praeterea amor est ipsum Esse vitae cuique, quare ex illo est vita angelo, et quoque est vita homini Quod ex amore sit intimum vitale hominis, quisque scire potest qui expendit, ex praesentia enim ejus calescit, ex absentia

(EX ARCANIS CAELESTIBUS.)

(1) Quod "ignis" in Verbo significet amorem in utroque sensu (n 934, 4906, 5215)

Quod "ignis" sacer et caelestis significet Divinum amorem, et omnem affectionem quae illius amoris (n 934, 6314, 6832)

Quod "lux" inde significet verum procedens ex bono amoris, et "lux in caelo" Divinum verum (n 3395[? 3195], 3485, 3636, 3643, 3993, 4302, 4413, 4415 9548, 9684)

III

IN HEAVEN THE DIVINE OF THE LORD IS LOVE TO HIM
AND CHARITY TOWARDS HIS NEIGHBOR

13. The Divine that goes forth from the Lord is called in heaven Divine truth, for a reason that will presently appear. This Divine truth flows into heaven from the Lord from His Divine love. The Divine love and the Divine truth therefrom are related to each other as the fire of the sun and the light therefrom in the world, love resembling the fire of the sun, and truth therefrom light from the sun. Moreover, by correspondence fire signifies love, and light truth going forth from love.¹ From this it is clear what the Divine truth that goes forth from the Lord's love is—that in its essence it is Divine good joined to Divine truth, and being so conjoined it vivifies all things of heaven, just as in the world when the sun's heat is joined to light it makes all things of the earth fruitful, which takes place in spring and summer. It is otherwise when the heat and light are not joined, that is, when the light is cold, then all things become torpid and lie dead. With the angels this Divine good, which is compared to heat, is the good of love, and Divine truth which is compared to light, is that through which and out of which good of love comes.

14. The Divine in heaven which makes heaven is love, because love is spiritual conjunction. It conjoins angels to the Lord and conjoins them to one another, so conjoining them that in the Lord's sight they are all one. Moreover, love is the very being (*esse*) of every one's life—consequently from love both angels and men have their life. Every one who reflects can know that the inmost vitality of man is from love, since he grows warm from the presence of love and cold from its absence,

¹ In the Word "fire" signifies heavenly love and infernal love (n 934, 4906, 5215).

"Holy and heavenly fire" signifies Divine love, and every affection that belongs to that love (n 934, 6314, 6832).

"Light" from fire signifies truth going forth from good of love, and light in heaven signifies Divine truth (n 3195, 3485, 3636, 3643, 3993, 4302, 4413, 4415, 9548, 9684).

ejus frigescit, et ex privatione ejus emoritur ^(u) Sed sciendum est, quod talis vita cuique sit, qualis ei amor

15. Sunt binī amores distincti in caelo, amor in Dominum et amor erga proximum, in intimo seu tertio caelo est amor in Dominum, et in secundo seu medio caelo est amor erga proximum uterque procedit a Domino, ac uterque facit caelum Quomodo binī amores se distinguunt, et quomodo se conjungunt, patet in manifesta luce in caelo, at non nisi quam obscure in mundo In caelo per amare Dominum non intelligitur amare Ipsum quoad personam, sed amare bonum quod ab Ipso, et amare bonum est velle et facere bonum ex amore, et per amare proximum non intelligitur amare socium quoad personam, sed amare verum quod ex Verbo, et amare verum est velle et facere verum inde patet, quod binī illi amores se distinguant sicut bonum et verum, et quod se conjungant sicut bonum cum vero ^(x) Sed haec aegre cadunt in ideam hominis, qui non scit quid amor, quid bonum, et quid proximus ^(y)

16. Locutus sum aliquoties cum angelis de hac re, qui dixerunt, quod mirentur quod homines ecclesiae non sciant, quod amare Dominum et amare proximum sit amare bonum et verum, et ex velle facere illa, cum tamen scire possint, quod quisque testetur amorem per velle et facere quae alter vult, et quod sic ametur vicissim et conjungatur ipsi, et non per quod amet illum, et usque non voluntatem illius facit, quod in se est non amare et quoque quod possint scire, quod bonum procedens a Domino sit

(EX ARCANIS CAELESTIBUS.)

(u) Quod amor sit ignis vitae, et quod ipsa vita actualiter inde sit (n. 4926, 5071, 6032, 6314)

(x) Quod amare Dominum et proximum sit vivere secundum praecepta Domini (n. 10143, 10153, 10310, 10578, 10648)

(y) Quod amare proximum non sit amare personam sed id quod est apud illum ex quo ille ita verum et bonum (n. 5025[? 5028], 10336)

Qui amant personam et non quod est apud illum ex quo ille, quod amant neque malum ac bonum (n. 3820)

Quod charitas sit velle vera et affici veris propter vera (n. 3876, 3877)

Quod charitas erga proximum sit facere bonum justum et rectum in omni opere et in omni functione (n. 8120, 8121, 8122)

and when deprived of it he dies¹ But it is to be remembered that the quality of his love is what determines the quality of each one's life

15. In heaven there are two distinct loves, love to the Lord and love towards the neighbor, in the inmost or third heaven love to the Lord, in the second or middle heaven love towards the neighbor They both go forth from the Lord, and they both make heaven How these two loves are distinct and how they are conjoined is seen in heaven in clear light, but in the world only obscurely In heaven loving the Lord does not mean loving Him in respect to His person, but it means loving the good that is from Him, and to love good is to will and do it from love, and to love the neighbor does not mean loving a companion in respect to his person, but loving the truth that is from the Word; and to love truth is to will and do it This makes clear that these two loves are distinct as good and truth are distinct, and that they are conjoined as good is conjoined with truth² But this can scarcely be comprehended by men unless it is known what love is, what good is, and what the neighbor is³

16. I have repeatedly talked with angels about this matter They were astonished, they said, that men of the church do not know that to love the Lord and the neighbor is to love what is good and true, and to do this from the will, when they ought to know that one evinces love by willing and doing what another wishes, and it is this that brings reciprocal love and conjunction, and not loving another without doing what he wishes, which in itself is not loving They said also that the good that goes forth from the Lord is a likeness of Him, since He is in it, and that those who make good and truth to belong to their life

¹ Love is the fire of life, and life itself is actually therefrom (n 4906, 5071, 6032, 6314)

² To love the Lord and the neighbor is to live according to the Lord's commandments (n 10143, 10153, 10310, 10578, 10648)

³ To love the neighbor is not to love the person, but to love that in him from which he is what he is, that is, his truth and good (n 5028, 10336)

Those who love the person, and not that in him from which he is what he is, love evil and good alike (n 3820)

Charity is willing truths and being affected by truths for the sake of truths (n 3876, 3877)

Charity towards the neighbor is doing what is good, just, and right, in every work and in every function (n 8120-8122)

similitudo Ipsius, quoniam Ipse est in illo, et quod illi fiant similitudines Ipsius, et jungantur Ipsi, qui bonum et verum vitae suae faciunt, per velle et facere, velle etiam est amare facere. Quod ita sit, etiam Dominus in Verbo docet, dicendo,

“Qui habet praecepta mea, et facit illa, ille est qui amat Me et Ego amabo illum, et mansionem apud illum faciam” (Jo^h xiv 21 23)

Et alibi,

“Si mandata mea feceritis, manebitis in amore meo” (Jo^h xv 10 12)

17. Quod Divinum a Domino procedens quod afficit angelos, et facit caelum, sit amor, testatur omnis experientia in caelo, omnes enim, qui ibi, sunt formae amoris et charitatis, apparent in pulchritudine ineffabili, ac amor elucet ex facie illorum, ex loquela et ex singulis vitae illorum (z). Praeterea sunt sphaerae vitae spirituales, quae procedunt ex unoquoque angelo et ex unoquoque spiritu et circumfundunt illos, per quas noscuntur quandoque ad multam distantiam, quales sunt quoad affectiones quae amoris, nam sphaerae illae effluunt ex vita affectionis et inde cogitationis, seu ex vita amoris et inde fidei cujusvis. Sphaerae ab angelis prodeuntes tam plenae sunt amore, ut afficiant intima vitae illorum apud quos sunt, perceptae aliquoties a me sunt, ac ita affecerunt (aa). Quod amor sit a quo angeli suam vitam habent, inde etiam patuit, quod unusquisque in altera vita se vertat secundum amorem suum, qui in amore in Dominum sunt et in amore erga proximum, se vertunt constanter ad Dominum, qui autem in amore sui sunt, se vertunt constanter retro a Domino hoc fit in omni versura corporis eorum, nam in altera vita spatia se habent secundum status interiorum eorum, similiter plagae, quae ibi non determinatae sunt sicut in mundo, sed determinantur secundum aspectum

(EX ARCANIS CAELESTIBUS)

(z) Quod angeli sint formae amoris [et] charitatis (n 3804, 4735, 4797, 4985 5199 5530, 9879 10177)

(aa) Quod sphaera spiritualis, quae est sphaera vitae, effluat et exundet ex unoquoque homine spiritu et angelo et circumstipet illos (n. 4464, 5179 7454, 8630). Quod effluat ex vita affectionis et inde cogitationis illorum (n 2489, 4464, 6206)

by willing them and doing them become likenesses of the Lord and are conjoined to Him. Willing is loving to do. That this is so the Lord teaches in the Word, saying,

' He that hath My commandments and doeth them, he it is that loveth Me, and I will love him and will make My abode with him ' (*John* xiv 21, 23)

And again,

" If ye do My commandments, ye shall abide in My love " (*John* xv 10, 12)

17. An observation in heaven attests that the Divine that goes forth from the Lord and that affects angels and makes heaven is love, for all who are in heaven are forms of love and charity and appear in ineffable beauty, with love shining forth from their faces and every particular of their life.¹ Moreover, there are spiritual spheres of life emanating from and surrounding every angel and every spirit, by which their quality in respect to the affections of their love can be known, sometimes at great distances. For these spheres flow forth from the life of one's affection and consequent thought, or from the life of his love and consequent faith. The spheres that go forth from angels are so full of love as to affect the inmosts of life of those who are with them. They have repeatedly been perceived by me and have thus affected me.² That it is love from which angels have their life is further evident from the fact that in the other life every one turns himself in accordance with his love—those who are in love to the Lord and in love towards the neighbor turning themselves always to the Lord, while those who are in love of self turn themselves always away from the Lord. This is so, however their bodies may turn, since with those in that life spaces conform to the states of their interiors, likewise quarters, which are not constant as they are in this world, but are determined in accordance with the direction of their faces. And yet it is not the angels that turn themselves

¹ Angels are forms of love and charity (n 3804 4735, 4797, 4985, 5199, 5350, 9879, 10177)

² A spiritual sphere, which is a sphere of the life, overflows and pours forth from every man, spirit, and angel, and encompasses them (n 4464, 5179 7454, 8630)

It flows from the life of their affection and consequent thought (n 2489, 4464, 6206)

faciei illorum verum non sunt angeli qui se vertunt ad Dominum, sed Dominus qui vertit illos ad Se, qui amant facere illa quae ab Ipso ^(bb) Sed de his plura in sequentibus, ubi de Plagis in altera vita

18. Quod Divinum Domini in caelo sit amor, est quia amor est receptaculum omnium caeli, quae sunt pax, intelligentia, sapientia, ac felicitas, amor enim recipit omnia et singula quae sibi conveniunt, desiderat illa, inquit illa, imbuat illa sicut sua sponte, nam vult continue locupletari et perfici ab illis ^(cc) quod etiam notum est homini, nam amor apud illum quasi inspicit et haurit ex rebus memoriae ejus omnia quae concordant, ac illa colligit, et disponit in se et sub se, in se ut sint sua, ac sub se ut sibi inserviant, cetera autem, quae non concordant, rejicit et exterminat. Quod amor insit omnis facultas recipiendi vera sibi convenientia, ac desiderium illa sibi conjungendi, patuit etiam manifeste ab illis qui in caelum effecti sunt, illi tametsi simplices in mundo fuerunt, usque in sapientiam angelicam et in felicitatem caeli venerunt, cum inter angelos causa fuit, quia amaverunt bonum et verum propter bonum et verum, et implantaverunt illa vitae suae, et per id facultates facti sunt recipiendi caelum cum omni ineffabili ibi. Qui autem in amore sui et mundi sunt, illi in nulla facultate recipiendi illa sunt, aversantur illa, rejiciunt illa, et ad primum tactum et influxum eorum aufugiunt, et se associant illis in inferno, qui in similibus secum amoribus sunt. Fuerunt spiritus qui dubitabant quod talia inessent amoris caelestis, et desiderabant scire num ita esset, quapropter missi sunt in statum amoris caelestis, remotis interea obstantibus, et perlati antrorsum ad distantiam ubi caelum angelicum, et inde locuti sunt mecum, dicentes

(EX ARCANIS CAELESTIBUS)

(bb) Quod spiritus et angeli se convertant constanter ad suos amores, et qui in caelis constanter ad Dominum (n 10130, 10189, 10420, 10702)

Quod plagae in altera vita cuique sint secundum aspectum faciei, et inde determinentur, aliter ac in mundo (n 10130, 10189, 10420, 10702)

(cc) Quod amor insit innumerabilia, et quod amor recipiat ad se omnia quae concordant (n 2500, 2572, 3078, 3189, 6323, 7490, 7750)

to the Lord, but the Lord turns to Himself those that love to do the things that are from Him¹ But more on this subject hereafter, in the chapter on The Four Quarters in Heaven

18. The Divine of the Lord in heaven is love, for the reason that love is receptive of all things of heaven, such as peace, intelligence, wisdom, and happiness For love is receptive of each and all things that are in harmony with it, it longs for them, seeks them, and drinks them in as it were spontaneously, for it desires unceasingly to be enriched and perfected by them² Thus, too, man well knows, for with him love searches as it were the stores of his memory and draws forth all things that are in accord with itself, collecting and arranging them in and under itself—in itself that they may be its own, and under itself that they may be its servants, and other things not in accord with it it discards and expels That there is present in love every capacity for receiving truths in harmony with itself, and a longing to conjoin them to itself, has been made clear by the fact that some who were simple-minded in the world were taken up into heaven, and when they were with the angels they came into angelic wisdom and heavenly blessedness, and for the reason that they had loved what is good and true for its own sake, and had implanted it in their life, and had thereby become capacities for receiving heaven with all that is ineffable there But those who are in love of self and of the world have no capacity for receiving what is good and true, they loathe and reject it, and at its first touch and entrance they flee away and associate themselves with those in hell who are in loves like their own There were spirits who had doubts about there being such capacities in heavenly love, and who were anxious to know whether it were true, whereupon they were let into a state of heavenly love, whatever opposed being for the time removed, and were brought forward some distance, where there was an angelic heaven, and from it they talked with me, saying

¹ Spirits and angels turn themselves constantly to their loves, and those in the heavens turn themselves constantly to the Lord (n 10130, 10189, 10420, 10702)

Quarters in the other life are to each one in accordance with the direction of his face, and are thereby determined, otherwise than in the world (n 10130, 10189, 10420, 10702)

² Innumerable things are contained in love, and love gathers to itself all things that are in harmony with it (n 2500, 2572, 3078, 3189, 6323, 7490, 7750)

quod interiorem felicitatem percipiant quam illi se posse exprimere queunt dolentes valde quod in pristinum statum recerent. Alii etiam elevati sunt in caelum et sublimius seu altius sublati sunt ita intraverunt in intelligentiam et sapientiam ut percipere possent quae prius eis incomprehensibilia fuerunt. Inde patet quod amor procedens a Domino sit receptaculum celi et omnium ibi.

19. Quod amor in Dominum et amor erga proximum comprehendant in se omnia vera Divina constare potest ex illis quae Ipse Dominus de omni illis amoribus vocatus est, dicendo

"Amas Deum cum ex toto corde tuo ex tota anima et ex totis visceribus maxime primum secundum quod est in te et omnes vires proximum sicut te ipsum et his duobus praeceptis pendet Lex et Prophetiae (Matth. 22. 37-40)

"Lex et Prophetiae sunt totum Verbum, ita omne Verbum Divinum

[IV]

QUOD CAELUM DISTINCTUM SIT IN DUO REGNA

20. Quoniam in caelo sunt infinitae varietates et una societas non prorsus similis alteri ne quidem unus angelus alteri ^{et} ideo distinguitur caelum in commune in specie et in parte in commune in quo regna in specie in tres caelos, ac in parte in innumeras societaes de singulis in

DE SOCIETATIBUS CAELITIBUS

(*ad*) Quod infinita varietas sit, et nusquam aliquid idem cum altero (n. 7236 9002)

Quod etiam in caelis infinita varietas sit (n. 682, 690 5722, 5598, 7236)

Quod varietates in caelis sint varietates boni (n. 5722, 4005 7236 7835 7836 9002)

Quod per id omnes societaes in caelis et unusquisque angelus in societate, a se invicem distinctus sit (n. 690 3221 3519 3802 3986, 4067 4119 4263 7236 7833 7836)

Sed quod usque omnes unam faciant per amorem a Domino (n. 457 3986)

that they perceived a more interior happiness than they could possibly express in words, and they lamented greatly that they must return into their former state. Others were taken up into heaven, and the higher or more interiorly they were exalted the more of intelligence and wisdom were they admitted into, such as enabled them to perceive what had before been incomprehensible to them. From this it is clear that the love that goes forth from the Lord is receptive of heaven and all things therein.

19. That love to the Lord and love towards the neighbor include in themselves all Divine truths is made evident by what the Lord Himself said of these two loves

"Thou shalt love thy God with all thy heart and with all thy soul. This is the greatest and first commandment. And the second, like unto it, is, Thou shalt love thy neighbor as thyself. On these two commandments hang the law and the prophets" (*Matt* xxi 37-40)

"The law and the prophets" are the whole Word, thus all Divine truth

IV

HEAVEN IS DIVIDED INTO TWO KINGDOMS

20. As there are infinite varieties in heaven, and no one society nor any one angel is exactly like any other,¹ there are in heaven general, specific, and particular divisions. The general division is into two kingdoms, the specific into three heavens, and the particular into innumerable societies. Each of these will

¹ There is infinite variety, and nowhere any thing the same as another (n 7236, 9002)

Also in the heavens there is infinite variety (n 684, 690, 3744, 5598, 7236)

Varieties in heaven are varieties of good (n 3744, 4005, 7236, 7833, 7836, 9002)

All societies in the heavens, and all angels in a society, are thereby distinguished from each other (n 690, 3241, 3519, 3804, 3986, 4067, 4149, 4263, 7236, 7833, 7836)

Nevertheless they are all made one by love from the Lord (n 457, 3986)

nunc sequentibus dicetur Regna dicuntur, quia caelum vocatur "Regnum Dei"

21. Sunt angeli qui interius magis et minus recipiunt Divinum a Domino procedens, qui magis interius recipiunt, vocantur angeli caelestes, at qui minus interius vocantur angeli spirituales inde caelum distinguitur in duo regna, quorum unum vocatur *Regnum Caeleste*, alterum *Regnum Spirituale* ^(cc)

22. Angeli qui regnum caeleste constituunt, quia interius magis recipiunt Divinum Domini, vocantur angeli interiores et quoque superiores, ac inde etiam caeli, quos constituunt, vocantur caeli interiores ac superiores ^(ff) Quod superiores et inferiores dicantur, est quia interiora et exteriora ita vocantur ^(cc)

23. Amor in quo sunt qui in regno caelesti, vocatur amor caelestis, et amor in quo sunt qui in regno spirituali, vocatur amor spiritualis amor caelestis est amor in Dominum, et amor spiritualis est charitas erga proximum Et quia omne bonum est amoris, nam quod aliquis amat, hoc ei bonum est, ideo etiam bonum unius regni vocatur caeleste, et alterius bonum spirituale Inde patet, in quo se distinguunt bina illa regna, quod nempe sicut bonum amoris in Dominum, et bonum charitatis erga proximum ^(ff) et quia illud bonum est interius bonum, et ille amor est interior amor, ideo angeli caelestes sunt angeli interiores, et vocantur superiores

24. Regnum caeleste etiam vocatur regnum sacerdotale Domini, et in Verbo "habitaculum Ipsius," et regnum

(EX ARCANIS CAELESTIBUS)

(cc) Quod caelum in toto in duo regna distinctum sit, in regnum caeleste et in regnum spirituale (n. 3887, 4138)

Quod angeli regni caelestis recipiant Divinum Domini in parte voluntaria ita interius quam angeli spirituales, qui recipiunt illud in parte intellectuali (n. 5113, 6367 8521 9935[? 9936] 9995, 10124)

(ff) Quod caeli qui constituunt regnum caeleste dicantur superiores, qui autem regnum spirituale inferiores (n. 10068)

(cc) Quod interiora exprimantur per superiora et quod superiora significant interiora (n. 2148 3084 4599 5146, 8325)

(ff) Quod bonum regni caelestis sit bonum amoris in Dominum, et bonum regni spiritualis sit bonum charitatis erga proximum (n. 3691 6435 9468 9680 9683 9780)

be treated of in what follows. The general division is said to be into kingdoms, because heaven is called "the kingdom of God."

21. There are angels that receive more interiorly the Divine that goes forth from the Lord, and others that receive it less interiorly, the former are called celestial angels, and the latter spiritual angels. Because of this difference heaven is divided into two kingdoms, one called the Celestial Kingdom, the other the Spiritual Kingdom.¹

22. As the angels that constitute the celestial kingdom receive the Divine of the Lord more interiorly they are called the interior or higher angels, and for the same reason the heavens that they constitute are called interior and higher heavens.² They are called higher and lower, because these terms designate what is interior and what is exterior.³

23. Those who are in the celestial kingdom are in the love called celestial, which is love to the Lord. Those who are in the spiritual kingdom are in the love called spiritual, which is charity towards the neighbor. And as all good pertains to love (for good to any one is what he loves) the good also of the one kingdom is called celestial, and the good of the other spiritual. Evidently, then, the two kingdoms are distinguished from each other in the same way as good of love to the Lord is distinguished from good of love towards the neighbor.⁴ And as the good of love to the Lord is an interior good, and that love is interior love, so the celestial angels are interior angels and are called higher angels.

24. The celestial kingdom is called also the Lord's priestly kingdom, and in the Word "His dwelling place," while the

¹ Heaven as a whole is divided into two kingdoms, a celestial kingdom and a spiritual kingdom (n 3887, 4138).

² The angels of the celestial kingdom receive the Divine of the Lord in their voluntary part, thus more interiorly than the spiritual angels who receive it in their intellectual part (n 5113, 6367, 8521, 9936, 9977, 10121).

³ The heavens that constitute the celestial kingdom are called higher, while those that constitute the spiritual kingdom are called lower (n 10068).

⁴ Interior things are portrayed by higher things and higher things signify interior things (n 2148, 3081, 4590, 5146, 8325).

⁵ The good of the celestial kingdom is good of love to the Lord and the good of the spiritual kingdom is good of charity towards the neighbor (n 3691, 6135, 9165, 9683, 9683, 9783).

spirituale vocatur regnum regium Ipsius, et in Verbo "thronus Ipsius" ex Divino caelesti etiam Dominus in mundo appellatus est "Jesus," et ex Divino spirituali "Christus"

25. Angeli in regno caelesti Domini valde excellent sapientia et gloria prae angelis qui in regno spirituali, ex causa quia interius recipiunt Divinum Domini, sunt enim in amore in Ipsum, et inde Ipsi propiores et conjunctiores ⁽¹¹⁾ Quod illi angeli tales sint, est quia receperunt et recipiunt Divina vera statim in vita, et non ut spirituales prae via memoria et cogitatione, quapropter habent illa inscripta cordibus suis, ac percipiunt illa et quasi vident illa in se, nec usquam ratiocinantur de illis num ita sit vel non ita ⁽¹²⁾ sunt quales describuntur apud *Jeremiam*,

"Indam legem meam menti eorum, et cordi eorum inscribam eam non docebunt amplius quisquam amicum suum et quisquam fratrem suum, dicendo, Cognoscite Jehovah, cognoscent Me a minimo eorum ad maximum eorum" (עזק 33, 34)

Et vocantur apud *Esaiam*,

"Docti a Jehovah" (liv 13)

quod qui docti a Jehovah sint qui docti a Domino, docet Ipse Dominus apud *Johannem* (cap vi 45, 46)

26. Dictum est, quod illis sapientia et gloria sit prae reliquis, quia receperunt et recipiunt Divina vera statim in vita, ut primum enim audiunt illa, etiam volunt et faciunt illa, nec reponunt in memoria et dein cogitant num ita sit Qui tales sunt, sciunt illico per influxum a Domino, num verum sit verum quod audiunt, influit enim Dominus immediate in velle hominis, et mediate per velle in ejus cogitare, seu quod idem, influit Dominus immedi-

(EX ARCA IS CAELESTIBUS.)

(11) Quod angeli caelestes immensum sapiant prae angelis spiritualibus (n 2718 9995)

Quale discrimen inter angelos caelestes et inter angelos spirituales (n 2088 2669 2708, 2715 3235 3240, 4788 7068 8121[? 8521], 9277 10295)

(12) Quod angeli caelestes non ratiocinentur de veris fidei quia percipiunt illa in se sed quod angeli spirituales ratiocinantur de illis num ita sit vel non ita (n 202 337, 597, 607, 784 1121 1387[? 1384], 1398[? 1385 1394] 1919 32,6 1445 7660 7877 8780 9277, 10786)

spiritual kingdom is called His royal kingdom, and in the Word 'the throne'. And from the celestial Divine the Lord in the flesh was called "Jesus," while from the spiritual Divine He was called "Christ."

25. The angels in the Lord's celestial kingdom, from their interior reception of the Divine of the Lord, far excel in wisdom and glory the angels that are in His spiritual kingdom, for they are in love to the Lord, and consequently are nearer and more closely conjoined to Him.¹ These angels are such because they have received and continue to receive Divine truths at once in their life, and not first in memory and thought, as the spiritual angels do. They have Divine truths written in their hearts and they perceive them, and as it were see them, in themselves, nor do they ever reason about them whether they are true or not.² They are such as are described in *Jeremiah*

"I will put my law in their mind, and will write it in their heart

They shall teach no more every one his friend and every one his brother saying, know ye Jehovah. They shall know Me, from the least of them even to the greatest of them' (xxxiii 33-34)

And they are called in *Isaiah*,

"Taught of Jehovah" (lii 13)

That the "taught of Jehovah" are those who are taught by the Lord He Himself teaches in *John* (vi 45, 46)

26. It has been said that these angels have wisdom and glory above others for the reason that they have received and continue to receive Divine truths at once in their life. Such angels, as soon as they hear Divine truths, will and do them, instead of storing them up in their memory and afterwards considering whether they are true. They know at once by influx from the Lord whether the truth they hear is true, for the Lord flows directly into man's willing, but mediately through his willing into his thinking. Or what is the same, the Lord flows directly into good, but mediately through good into

¹ The celestial angels immeasurably surpass in wisdom the spiritual angels (n 2718, 9995)

² The nature of the distinction between celestial angels and spiritual angels (n 2088, 2669, 2708, 2715, 3235, 3240, 4788, 7068, 8521, 9277, 10295)

³ The celestial angels do not reason about truths of faith, because they perceive them in themselves, but the spiritual angels reason about them whether they are true or not (n 202, 337, 597, 607, 784, 1121, 1384 1995, 1919, 3246, 4448, 7680, 7877, 8780, 9277, 10786)

ate in bonum, ac mediate per bonum in verum, ⁽¹⁷⁾ nam id bonum dicitur quod est voluntatis et inde operis, at verum quod est memoriae et inde cogitationis etiam omne verum vertitur in bonum ac implantatur amor, ut primum intrat voluntatem, quamdiu autem verum est in memoria et inde cogitatione, non fit bonum, nec vivit, nec appropriatur homini, quoniam homo est homo ex voluntate et inde intellectu et non ex intellectu separato a voluntate ⁽¹⁸⁾

27. Quia tale discrimen est inter angelos regni caelestis et inter angelos regni spiritualis, ideo non simul sunt nec consortium inter se habent, datur modo communicatio per societates angelicas intermedias, quae vocantur caelestes spirituales, per has influit regnum caeleste in spirituale ⁽¹⁹⁾ inde fit, quod tametsi caelum in duo regna divisum est, usque unum faciat Dominus semper providet angelos tales intermedios, per quos communicatio et conjunctio

28. Quia multis agitur in sequentibus de angelis unius et alterius regni ideo specifica hic praetereuntur

truth.¹ That is called good which belongs to the will and action therefrom, while that is called truth that belongs to the memory and to the thought therefrom. Moreover, every truth is changed into good and implanted in love as soon as it enters into the will, but so long as truth remains in the memory and in the thought therefrom it does not become good, nor does it live, nor is it appropriated to man, since man is a man from his will and understanding therefrom, and not from his understanding separated from his will.²

27. Because of this difference between the angels of the celestial kingdom and the angels of the spiritual kingdom they are not together, and have no intercourse with each other. They are able to communicate only through intermediate angelic societies, which are called celestial-spiritual. Through these the celestial kingdom flows into the spiritual,³ and from this it comes to pass that although heaven is divided into two kingdoms it nevertheless makes one. The Lord always provides such intermediate angels through whom there is communication and conjunction.

28. As the angels of these two kingdoms will be fully treated of in what follows, particulars are here omitted.

¹ The Lord's influx is into good and through good into truth, and not the reverse, thus into the will and through that into the understanding, and not the reverse (n 5492, 5649, 6027, 8685, 8701, 10153)

² The will of man is the very being (*esse*) of his life and the receptacle of the good of love, while his understanding is the outgo (*existere*) of his life therefrom, and the receptacle of the truth and good of faith (n 3619, 5002, 9282)

³ Thus the will's life is the chief life of man, and the life of the understanding goes forth therefrom (n 585, 590, 3619, 7342, 8885, 9282, 10076, 10109, 10110)

Whatever is received by the will comes to be of the life, and is appropriated to man (n 3161, 9386, 9393)

Man is a man from his will and his understanding therefrom (n 8911, 9069, 9071, 10076, 10109, 10110)

Moreover, every one who wills and understands rightly is loved and valued by others, while he that understands rightly and does not will rightly is rejected and despised (n 8911, 10076)

Also, after death man remains such as his will and his understanding therefrom have been, while the things that pertain to the understanding and not also to the will vanish, because they are not in the man (n 9069, 9071, 9282, 9386, 10153)

² Between the two kingdoms there is communication and conjunction by means of angelic societies which are called celestial-spiritual (n 4047, 6435, 8796, 8802)

The influx of the Lord through the celestial kingdom into the spiritual (n 3969, 6366)

V

THERE ARE THREE HEAVENS.

29. There are three heavens, entirely distinct from each other, an inmost or third, a middle or second, and an outmost or first. These have the same order and relation to each other as the highest part of man, or his head, the middle part, or body, and the lowest, or feet, or as the upper, the middle, and the lower stories of a house. In the same order is the Divine that goes forth and descends from the Lord, consequently heaven, from the necessity of order, is threefold.

30. The interiors of man, which belong to his mind and disposition, are also in like order. He has an inmost, a middle, and an outmost part, for when man was created all things of Divine order were brought together in him, so that he became Divine order in form, and consequently a heaven in miniature¹. For this reason man, as regards his interiors, has communication with the heavens and comes after death among the angels, either among those of the inmost, or of the middle, or of the outmost heaven, in accordance with his reception of Divine good and truth from the Lord during his life in the world.

31. The Divine that flows in from the Lord and is received in the third or inmost heaven is called celestial, and in consequence the angels there are called celestial angels, the Divine that flows in from the Lord and is received in the second or middle heaven is called spiritual, and in consequence the angels there are called spiritual angels, while the Divine that flows in from the Lord and is received in the outmost or first heaven is

¹ All things of Divine order are brought together in man, and by creation man is Divine order in form (n 3628, 4219, 4220, 4223, 4523, 4524, 5114, 5163, 6013, 6057, 6605, 6626, 9706, 10156, 10472).

In man the internal man was formed after the image of heaven, and the external after the image of the world, and this is why man was called by the ancients a microcosm (n 3628, 4523, 5115, 6013, 6057, 9279, 9706, 10156, 10472).

Thus man in respect to his interiors is by creation a heaven in least form after the image of the greatest, and such also man becomes when he has been created anew or regenerated by the Lord (n 911, 1900, 1928, 3624-3631, 3634, 3884, 4041, 4279, 4523, 4524, 4625, 6013, 6057, 9279, 9632).

caelo, vocatur naturale, ast quia naturale illius caeli non est sicut naturale mundi, sed in se habet spirituale et caeleste, ideo illud caelum vocatur spirituale et caeleste naturale, et inde angeli qui ibi spirituales et caelestes naturales, ^(pp) spirituales naturales vocantur, qui influxum recipiunt ex caelo medio seu secundo, quod est caelum spirituale, ac caelestes naturales vocantur, qui influxum recipiunt ex caelo tertio seu intimo, quod est caelum caeleste angeli spirituales naturales et caelestes naturales distincti sunt inter se, sed usque unum caelum constituunt, quia in uno gradu sunt

32. Est in unoquoque caelo internum et externum qui in interno sunt, vocantur ibi angeli interni, qui autem in externo sunt, vocantur ibi angeli externi. Externum et internum in caelis, seu in unoquoque caelo, se habent sicut voluntarium et ejus intellectuale apud hominem, internum sicut voluntarium, et externum sicut ejus intellectuale omne voluntarium habet suum intellectuale, unum absque altero non datur, se habet voluntarium sicut comparative flamma, et intellectuale ejus sicut lux inde

33. Probe sciendum est, quod interiora apud angelos faciant, ut sint in uno aut in altero caelo quo enim interiora apertiora ad Dominum sunt, eo in interiori caelo sunt Tres gradus interiorum sunt apud unumquemvis tam angelum quam spiritum, et quoque apud hominem, illi apud quos tertius gradus apertus est, in intimo caelo sunt, apud quos secundus, aut modo primus, illi in medio aut ultimo caelo sunt Interiora aperiuntur per receptionem Divini boni ac Divini veri qui afficiuntur Divinis veris, et admittunt illa statim in vitam, ita in voluntatem et inde actum, in intimo seu tertio caelo sunt, et ibi secundum receptionem boni ex affectione veri, qui autem non admittunt illa statim in voluntatem, sed in memoriam et

(EX ARCANIS CAELESTIBUS)

(pp) Quod tres caeli sint, intimum, medium, et ultimum, seu tertium, secundum, et primum (n 684, 8594[? 9594], 10270)

Quod etiam in triplici ordine sequantur bona ibi (n 4938, 4939, 9992 10005, 10017)

Quod bonum intimi seu tertii caeli dicatur caeleste, bonum mediū seu secundi spirituale, et bonum ultimi seu primi spirituale naturale (n 4279, 4286, 4938, 4639, 9992, 10005, 10017, 10068)

called natural, but as the natural of that heaven, unlike the natural of the world, has the spiritual and the celestial within it, that heaven is called the spiritual- and the celestial-natural, and in consequence the angels there are called spiritual-natural and celestial-natural¹. Those who receive influx from the middle or second heaven, which is the spiritual heaven, are called spiritual-natural, and those who receive influx from the third or inmost heaven, which is the celestial heaven, are called celestial-natural. The spiritual-natural angels and the celestial-natural angels are distinct from each other, nevertheless they constitute one heaven, because they are in the same degree.

32. In each heaven there is an internal and an external, those in the internal are called internal angels, while those in the external are called external angels. The internal and the external in the heavens, or in each heaven, hold the same relation as the voluntary and intellectual in man—the internal corresponding to the voluntary, and the external to the intellectual. Every thing voluntary has its intellectual, one cannot exist without the other. The voluntary may be compared to a flame and the intellectual to the light therefrom.

33. Let it be clearly understood that with the angels it is the interiors that cause them to be in one heaven or another, for as their interiors are more open to the Lord they are in a more interior heaven. There are three degrees of interiors in each angel and spirit as well as in man. Those in whom the third degree is opened are in the inmost heaven. Those in whom the second degree is opened, or only the first, are in the middle or in the outmost heaven. The interiors are opened by reception of Divine good and Divine truth. Those who are affected by Divine truths and admit them at once into the life, thus into their wills and into action therefrom, are in the inmost or third heaven, and have their place there in accordance with their reception of good from affection for truth. Those who do not admit truths at once into the will but into the memory, and

¹ There are three heavens, inmost, middle, and outmost, or third, second, and first (n 684, 9594, 10270)

Goods therein follow also in triple order (n 4938, 4939, 9992, 10005, 10017)

The good of the inmost or third heaven is called celestial, the good of the middle or second is called spiritual, and the good of the outmost or first, spiritual-natural (n 4279, 4286, 4938, 4939, 9992, 10005, 10017, 10068)

inde intellectum et ex eo volunt et faciunt ea, illi in medio seu secundo caelo sunt at qui moraliter vivunt, et credunt Divinum nec tantopere curant instrui, illi in ultimo seu primo caelo sunt ⁽⁶⁶⁾ Inde constare potest, quod status interiorum faciant caelum, et quod caelum sit intra unumquemvis et non extra illum, quod etiam Dominus docet, dicendo,

“Non venit regnum Dei cum observatione, neque dicent Ecce hic aut ecce illic, ecce enim regnum Dei in vobis habetis” (*LUC XVII 20, 21*)

34. Omnis etiam perfectio crescit versus interiora, et decrescit versus exteriora quoniam interiora sunt propiora Divino et in se puriora, exteriora autem remotiora a Divino et in se crassiora ⁽⁶⁷⁾ Perfectio angelica consistit in intelligentia in sapientia, in amore inque omni bono et inde felicitate, non autem in felicitate absque illis nam felicitas absque illis est externa et non interna Quia interiora apud angelos intimi caeli aperta sunt in tertio gradu ideo perfectio illorum immensum superat perfectionem angelorum in medio caelo, quorum interiora aperta sunt in secundo gradu, similiter excedit perfectio angelorum medi caeli perfectionem angelorum ultimi caeli

35. Quia tale discrimen est, non potest angelus unius caeli intrare ad angelos alterius caeli, seu non potest aliquis ex interiori caelo ascendere nec aliquis ex superiori caelo descendere qui ex inferiori caelo ascendit, corripitur anxietate usque ad dolorem, nec potest videre illos qui ibi minus loqui cum illis, et qui ex superiori caelo

(EX APICA TRIS CAELESTIBUS)

(66) Quod totidem gradus vitae in homine sint, quot caeli, et quod operantur post mortem secundum ejus vitam (n 37-7, 9594)

Quod caelum sit in homine (n 3884)

Itaque quod qui caelum in se recepit in mundo, in caelum veniat post mortem (n 10717)

(67) Quod interiora sint perfectiora quia propiora Divino (n 3405 5126 51-7)

Quod in interno millia et millia sunt, quae in externo apparent ut commune unum (n 5707)

Quod quantum homo ab externis elevatur versus interiora tantum ille spiritus sanctus et gratia accipit et quod elevatio sit sicut et in mundo (n 10717 10718 10719 10720 10721 10722 10723 10724)

thence into the understanding and from the understanding will and do them, are in the middle or second heaven. Those who live morally and who believe in a Divine, and who care very little about being taught, are in the outmost or first heaven.¹ From this it is clear that the states of the interiors are what make heaven, and that heaven is within one, and not outside of him, as the Lord teaches when he says,

"The kingdom of God cometh not with observation, neither shall they say Lo here, or Lo there, for behold the kingdom of God ye have within you" (*Luke xvi 20, 21*)

34. Furthermore, all perfection increases towards interiors and decreases towards exteriors, since interiors are nearer to the Divine, and are in themselves purer, while exteriors are more remote from the Divine and are in themselves grosser.² Intelligence, wisdom, love, everything good and the resulting happiness, are what constitute angelic perfection, but not happiness apart from these, for such happiness is external and not internal. Because in the angels of the inmost heaven the interiors have been opened in the third degree their perfection immeasurably surpasses the perfection of angels in the middle heaven, whose interiors have been opened in the second degree. So the perfection of these angels exceeds in like measure the perfection of angels of the outmost heaven.

35. Because of this distinction an angel of one heaven cannot go among the angels of another heaven, that is, no one can ascend from a lower heaven and no one can descend from a higher heaven. One ascending from a lower heaven is seized with a distress even to anguish, and is unable to see those to whom he comes, still less to talk with them, while one descending from a higher heaven is deprived of his wisdom, stammers in

¹ There are as many degrees of life in man as there are heavens, and these are opened after death in accordance with his life (n 3747, 9594)
Heaven is in man (n 3884)

Therefore he that has received heaven into himself in the world, comes into heaven after death (n 10717)

² Interiors are more perfect because nearer to the Divine (n 3405, 5146, 5147)

In the internal there are thousands and thousands of things that appear in the external as one general thing (n 5707)

As far as man is raised from externals towards interiors, so far he comes into light and thus into intelligence, and the elevation is like rising out of a cloud into clearness (n 4598, 6183, 6313)

descendit, privatur sua sapientia, titubatur voce, et desperat. Fuerunt quidam ex ultimo caelo, qui nondum instructi erant quod caelum consisteret in interioribus angelis, credentes quod in superiorem felicitatem caelestem venirent, modo in caelum ubi illi angeli, permittebatur etiam ut ad illos intrarent, at cum ibi erant, neminem videbant utcunque inquirerent, tametsi magna multitudo erat, advenarum enim interiora non aperta erant in tali gradu in quo interiora angelorum qui ibi, inde nec visus, et paulo post corripiebantur angore cordis, usque adeo ut vix scirent num in vita essent vel non, quapropter subito inde se contulerunt ad caelum unde erant, gavisi quod inter suos venirent, spondentes quod non amplius cuperent altiora, quam quae vitae eorum concordant. Vidi etiam demissos e caelo superiori, et privatos sua sapientia, usque ut nescirent quale esset suum caelum. Secus fit, cum Dominus elevat aliquos ex inferiori caelo in superius, ut videant gloriam ibi, quod fit saepius, tunc praeparantur primum, et stipantur angelis intermedius per quos communicatio. Ex his patet quod tres illi caeli inter se distinctissimi sint.

36. Qui autem in eodem caelo sunt, illi consociari possunt cum quibuscunque ibi, at jucunda consociationis se habent secundum affinitates boni, in quibus sunt sed de his in sequentibus articulis.

37. Verum tametsi caeli ita distincti sunt, ut angeli unius caeli non sociare possint commercium cum angelis alterius, usque tamen Dominus conjungit omnes caelos per influxum immediatum et mediatum, per influxum immediatum ex Se in omnes caelos, et per mediatum ab uno caelo in alterum,^(ss) et sic efficit, ut tres caeli unum sint, et omnes in nexu sint a Primo ad ultimum, usque adeo

(EX ARCANIS CAELESTIBUS.)

(ss) Quod influxus a Domino sit immediatus a Se et quoque mediatius per unum caelum in alterum et apud hominem similiter in interiora ejus (n. 6063 6307 6472 9682 9683)

De immediato influxu Divini a Domino (n. 6058, 6474-6478, 8717, 8728)

De mediato influxu per mundum spirituales in mundum naturalem (n. 1067 1982 6635, 6996)

his speech, and gives up in despair. There were some from the outmost heaven who had not yet been taught that the interiors of angels are what constitute heaven, and who believed that they might come into a higher heavenly happiness by simply gaining access to a heaven where higher angels are. These were permitted to enter among such angels. But when they were there they could see no one, however much they searched, although there was a great multitude present, for the interiors of the new comers not having been opened in the same degree as the interiors of the angels there, their sight was not so opened. Presently they were seized with such anguish of heart that they scarcely knew whether they were alive or not. Therefore they hastily betook themselves to the heaven from which they came, glad to get back among their like, and pledging themselves that they would no longer covet higher things than were in agreement with their life. Again, I have seen some let down from a higher heaven, and these were deprived of their wisdom until they no longer knew what their own heaven was. It is otherwise when, as is often done, angels are raised up by the Lord out of a lower heaven into a higher that they may behold its glory, for then they are prepared beforehand, and are encompassed by intermediate angels, through whom they have communication with those they come among. From all this it is plain that the three heavens are entirely distinct from each other.

36. Those, however, who are in the same heaven can affiliate with any who are there, but the delights of such affiliation are measured by the kinships of good they have come into, of which more will be said in the following chapters.

37. But although the heavens are so distinct that there can be no companionship between the angels of one heaven and the angels of another, still the Lord joins all the heavens together by both direct and mediate influx—direct from Himself into all the heavens, and mediate from one heaven into another¹. He thus makes the three heavens to be one, and all to be in such

¹ Influx from the Lord is direct from Himself and also mediate through one heaven into another, and in like manner into man's interiors (n. 6063, 6307, 6472, 9682, 9683).

Direct influx of the Divine from the Lord (n. 6058, 6474-6478, 8717, 8728).

Mediate influx through the spiritual world into the natural world (n. 4067, 6982, 6985, 6996).

ut inconnexum non detur, quod non connexum est per intermedia cum Primo, hoc nec subsistit, sed dissipatur et fit nullum ⁽¹¹⁾

38. Qui non scit quomodo se habet cum ordine Divino quoad gradus, non capere potest quomodo caeli distincti sunt, ne quidem quid internus et externus homo. Plerique in mundo non aliam notionem de interioribus et exterioribus seu de superioribus et inferioribus habent, quam sicut de continuo aut de cohaerente per continuum a puriori ad crassius, at interiora et exteriora se non habent continue, sed discrete. Sunt duplicis generis gradus, sunt gradus continui et sunt gradus non continui. Gradus continui se habent sicut gradus descrescentiae lucis a flamma usque ad suum obscurum, aut sicut gradus decrescentiae visus ab illis quae in luce sunt ad illa quae in umbra, aut sicut gradus puritatis atmosphaerae ab imo ad ejus summum, distantiae determinant hos gradus. At gradus non continui sed discreti, discriminati sunt sicut prius et posterius, sicut causa et effectus, et sicut produciens et productum. qui explorat videbit, quod in omnibus et singulis in universo mundo, quaecunque sunt, tales gradus productionis et compositionis sint, quod nempe ab uno alterum et ab altero tertium, et sic porro. Qui non perceptionem horum graduum sibi comparat, nequaquam potest scire discrimina caelorum, et discrimina facultatum interiorum et exteriorum hominis, nec discrimen inter mundum spiritualem et mundum naturalem, nec discrimen inter spiritum hominis et corpus ejus, et inde nec intelligere potest quid et unde correspondentiae et repraesentationes, neque qualis est influxus, sensuales homines haec discrimina non capiunt faciunt enim crescentias et decrescentias etiam secundum hos gradus continuas, inde non concipere possunt spirituale aliter quam sicut purius naturale quapropter etiam foris stant, et e longinquo ab intelligentia ⁽¹²⁾

(EX ARCANIS CARLESTICIS.)

(11) Quod omnia existant a prioribus se ita a Primo et quod similiter subsistent quia subsistentia est perpetua existentia et quod ideo inconnexum non detur (n. 3626 3627 3628 3648, 4523 4524, 603 626)

(12) Sed inter purius et exteriora non continuas sunt sed secundum

connection from the First to the Last that nothing unconnected is possible. Whatever is not connected through intermediates with the First can have no permanent existence, but is dissipated and becomes nothing.¹

38. Only he who knows how degrees are related to Divine order can comprehend how the heavens are distinct, or even what is meant by the internal and the external man. Most men in the world have no other idea of what is interior and what is exterior or of what is higher and what is lower, than as something continuous, or coherent by continuity, from purer to grosser. But the relation of what is interior to what is exterior is discrete, not continuous. Degrees are of two kinds, those that are continuous and those that are not. Continuous degrees are related like the degrees of the waning of a light from its brightness to darkness, or like the degrees of the decrease of vision from objects in the light to those in the shade, or like degrees of purity in the atmosphere from its bottom upwards. These degrees are determined by distance. [2] On the other hand degrees that are not continuous, but discrete, are distinguished like prior and posterior, like cause and effect, or like what produces and what is produced. Whoever looks into the matter will see that in each thing and all things in the whole world, whatever they are, there are such degrees of producing and compounding, that is, from one a second, and from that a third and so on. [3] Until one has acquired a perception of these degrees he cannot possibly understand the differences between the heavens nor between the interior and exterior faculties of man, nor the difference between the spiritual world and the natural world, nor between the spirit of man and his body. So neither can he understand the nature and source of correspondences and representations, or the nature of influx. Sensual men do not apprehend these differences, for they make increase and decrease, even according to these degrees, to be continuous, and are therefore unable to conceive of what is spiritual otherwise than as a purer natural. And in consequence they remain outside of and a great way off from intelligence.²

¹ All things spring from things prior to themselves, thus from a First, and in like manner subsist, because subsistence is unceasing springing forth therefore nothing unconnected is possible (n 3626-3628, 3648, 4523 4524, 6040, 6056)

² Things interior and things exterior are not continuous, but distinct

39. Ultimo licet arcanum quoddam de angelis trium caelorum memorare, quod prius non alicui in mentem venit, quia non intellexit gradus quod nempe apud unumquemvis angelum, et quoque apud unumquemvis hominem, sit gradus intimus seu supremus, seu intimum et supremum quoddam, in quod Divinum Domini primum aut proxime influit, et ex quo disponit reliqua interiora quae secundum gradus ordinis apud illos succedunt, hoc intimum seu supremum vocari potest introitus Domini ad angelum et ad hominem, ac ipsissimum Ipsius domicilium apud illos Per hoc intimum aut supremum homo est homo, et distinguitur a brutis animalibus, nam haec illud non habent, inde est, quod homo, secus ac animalia, possit quoad omnia interiora, quae sunt mentis et animi ejus, elevari a Domino ad Se, possit credere in Ipsum, affici amore in Ipsum, et sic videre Ipsum, et quod possit recipere intelligentiam et sapientiam, et loqui ex ratione, inde quoque est quod vivat in aeternum Quid autem disponitur et providetur a Domino in eo intimo, non influit manifeste in perceptionem alicujus angeli, quia est supra ejus cogitationem, et excedit ejus sapientiam

40. Haec nunc sunt communia de tribus caelis, in sequentibus autem de unoquoque caelo in specie dicendum est

[VI]

QUOD CAELI CONSISTANT EX INNUMERIS SOCIETATIBUS

41. Angeli cujusvis caeli non sunt in uno loco simul, sed distincti in societates majores et minores, secundum

gradus distincti et discreta et quilibet gradus terminatus (n 3691, 4145[? 5145] 5114 8603 10099)

Quod unum formatum sit ab altero, et quod quae sic formata sunt non continue puriora et crassiora sint (n 6326, 6465)

Qui non percipit distinctionem interiorum et exteriorum secundum tales gradus quod non capere possit internum et externum hominem nec caelos interiores et exteriores (n 5146, 6465, 10099, 10151)

39. Finally, a certain vacuum receiving the angels of the three heavens, which has to admit to come into any one's mind, for the angels have no body understood may be related. In each of the three heavens there is an inmost or highest degree, the inmost or highest something, into which the Divine power flows most directly, and from which it disseminates to other interiors in him that succeed in accordance with degrees of order. This inmost or highest degree may be called the entrance of the Lord to the angel or man, and it takes its dwelling place in them. It is by virtue of this inmost entrance that a man is a man, and is distinguished from the angels which do not have it. From this it is that man, whose entrance is earthly, in respect to all his interiors which pertain to his mind and disposition, of being raised up by the Lord to Himself of believing in the Lord of being moved by love to the Lord, and thereby beholding Him, and of receiving intelligence and wisdom, and speaking from reason. Also, it is by virtue of this that he lives to eternity. But what is arranged and provided by the Lord in this inmost does not distinctly fall into the perception of any angel, because it is above his thought and transcends his wisdom.

40. These are now the general truths respecting the three heavens, but in what follows the three heavens will be particularly treated of.

VI

THE HEAVENS CONSIST OF INNUMERABLE SOCIETIES

41. The angels of each heaven are not together in one place, but are divided into larger and smaller societies in ac-

and discrete according to degrees, and each degree has its bounds (n 3691, 5114, 5145, 8603, 10099)

One thing is formed from another, and the things so formed are not continuously purer and grosser (n 6326, 6465)

Until the difference between what is interior and what is exterior according to such degrees is perceived, neither the internal and external man nor the interior and exterior heavens can be clearly understood (n 5146, 6465, 10099, 10181)

differentias boni amoris et fidei in quo sunt; qui in simili bono sunt, unam societatem formant Bona in caelis in infinita varietate sunt, et unusquisque angelus est sicut suum bonum *xx*)

42. Societates angelicae in caelis etiam distant inter se, sicut differunt bona in genere et in specie, nam distantiae in mundo spirituali non ex alia origine sunt, quam ex differentia status interiorum, inde in caelis ex differentia statuum amoris, distant multum qui differunt multum, et distant parum, qui differunt parum, similitudo facit ut una sint *xxi*)

43. Omnes in una societate similiter inter se distincti sunt qui perfectiores sunt hoc est, qui praestant bono, ita amore, sapientia et intelligentia in medio sunt, qui minus praestant, circumcirca sunt, ad distantiam secundum gradus prout diminuitur perfectio Se habet hoc, sicut lux e medio decrescens ad peripherias qui in medio sunt etiam in maxima luce sunt, qui ad peripherias in minore et minore

44. Similes quasi ex se feruntur ad similes, nam sunt cum similibus sicut cum suis, et sicut domi, cum aliis autem sicut cum peregrinis, et sicut foris quando apud similes sunt etiam in suo libero sunt, et inde in omni iuncto vitae

(EX ARCANIS CAELESTIBUS.)

(xx) Quod infinita varietas sit, et nusquam aliquid idem cum altero (n 7236, 9002)

Quod in caelis etiam infinita varietas sit (n 684, 690, 3744, 5598, 7236)

Quod varietates in caelis, quae infinitae, sint varietates boni (n. 3744, 4005 7236 7833 7836 9002)

Quod illae varietates existant per vera quae multiplicia, ex quibus bonum curvis (n 3470 3801, 4149 6917 7236)

Quod inde omnes societates in caelis et unusquisque angelus in societate a se invicem distincti sint (n 690, 3241, 3519, 3804, 3986, 4067 4149 4263 7236, 7833 7836)

Sed quod usque omnes unum agant per amorem a Domino (n 457, 3986)

(xxi) Quod omnes societates caeli constantem situm habeant secundum differentias status vitae ita secundum differentias amoris et fidei (n 1274, 3638 3639)

Mirabilia in altera vita seu in mundo spirituali de distantia, situ, oco, spatio et tempore (n 1273-1277)

cordance with the differences of good of love and faith in which they are, those who are in like good forming a single society. Goods in the heavens are in infinite variety, and each angel is as it were his own good.¹

42. Moreover, the angelic societies in the heavens are at a distance from each other as their goods differ in general and in particular. For in the spiritual world the only ground of distance is difference in the state of interiors, thus in the heavens difference in the states of love, those who differ much being far apart, and those who differ but little being but little apart, and likeness causing them to be together.²

43. All who are in the same society are arranged in like manner in respect to each other, those who are more perfect, that is, who excel in good thus in love, wisdom, and intelligence, being in the middle, those who are less pre-eminent being round about at a distance in accordance with the decrease of their perfection. The arrangement is like light diminishing from the middle to the circumference, those who are in the middle being in the greatest light, and those towards the circumference in less and less.

44. Like are drawn spontaneously as it were to their like, for with their like they are as if with their own and at home, but with others they are as if with strangers and abroad, also when with their like they are in their freedom, and consequently in every delight of life.

45. All this makes clear that all in the heavens are affli-

¹ There is infinite variety, and never any thing the same with any other (n 7236, 9002)

So in the heavens there is infinite variety (n 684, 690, 3744, 5598, 7236)

Varieties in the heavens, which are infinite, are varieties of good (n 3744, 4005, 7236, 7833, 7836, 9002)

These varieties exist through truths, which are manifold from which is each one's good (n 3470, 3804, 4149, 6917, 7236)

It is because of this that all the societies in the heavens, and all angels in a society, are distinct from each other (n 690, 3241, 3519, 3804, 3986, 4067, 4149, 4263, 7236, 7833, 7836)

Nevertheless they all make one through love from the Lord (n 457, 3986)

All the societies of heaven have a constant position in accordance with the differences of their state of life, thus in accordance with the differences of love and faith (n 1274, 3638, 3639)

Wonderful things in the other life, that is, in the spiritual world respecting distance, situation, place, space and time (n 1273-1277)

45. Inde patet quod bonum consociet omnes in caelis, et quod distinguantur secundum ejus quale at usque non angeli sunt qui se ita consociant sed Dominus a quo bonum. Ipse ducit illos conjungit illos, distinguit illos et tenet illos in libero quantum in bono, ita unumquemvis in vita sui amoris suae fidei suae intelligentiae et sapientiae, et inde in felicitate =

46. Cognoscunt etiam se omnes qui in simili bono sunt, prorsus sicut homines in mundo suos propinquos, suos affines et suos amicos tametsi illos nusquam prius viderunt: ex causa quia in altera vita non sunt propinquitates affinitates et amicitiae aliae quam spirituales ita quae sunt amoris et fidei = = Hoc mihi aliquoties datum est videre quando in spiritu fui ita abscissus a corpore et sic in consorcio cum angelis: tunc quosdam ex illis vidi sicut notos ab infantia alios vero sicut prorsus non notos; qui visi sicut noti ab infantia fuerant qui in simili statu cum spiritu meo erant qui autem non noti in dissimili

47. Omnes qui unam societatem angelicam formant, simili facie sunt in communi, sed non simili in particulari. Quomodo similitudines in communi et variationes in particulari se habent aliquantum comprehendere potest ex talibus in mundo: notum est quod unaquaevis gens aliquod commune simile ferat in faciebus et oculis per quod noscitur, et internoscitur ab alia gente et adhuc magis una familia ab altera sed hoc multo perfectius in caelis quia ibi omnes affectiones interiores apparent et elucet ex facie, nam facies ibi est illarum forma externa et repraesentativa: aliam faciem habere quam suarum affectionum, non

EX ARCANIS CAELI REVELATIS.

(11) Quod omne liberum sit amoris et affectionis quoniam quod homo amat, hoc libere facit (n. 2870 3158 8907 8987] 8990 9585-9591)

Quod liberum est quod est amoris, quod inde sit vita cuiusvis et eius secundum (n. 2873)

Quod non apparent ut proprium nisi quod ex libero (n. 2880)

Quod passivum liberum sit duci a Domino quia sic ducitur ab amore boni et veri (n. 892 903 2872, 2886 2890, 2891, 2892, 9096, 9585-9591)

(12) Quod omnes proportionales cognitiones affinitates et quas coniunguntur tales in caelo sunt ex bono et secundum ejus convenientias et differentias (n. 6057 6851 917, 1392 2739 3612 3815 4121).

ated by good, and are arranged according to the quality of the good. Nevertheless it is not the angels who thus affiliate themselves, but the Lord, from whom the good is. The Lord leads them, conjoins and separates them, and preserves them in freedom proportionate to their good. Thus He holds every one in the life of his love and faith, of his intelligence and wisdom, and the resulting happiness.¹

45. Again, all who are in like good, even though they have never seen each other before, know each other, just as men in the world do their kinsmen, near relations, and friends, and for the reason that in the other life there are none but spiritual kinships, relationships, and friendships, thus such as spring from love and faith.² This it has sometimes been granted me to see, when I have been in the spirit, and thus withdrawn from the body, and in the society of angels. Some of those I then saw seemed as if I had known them from childhood, but others as if not known at all. Those whom I seemed to have known from childhood were such as were in a state similar to that of my spirit, but those who seemed unknown were in a dissimilar state.

47. All who form the same angelic society resemble each other in countenance in a general way, but not in particulars. How these general resemblances are related to differences in particulars can in some measure be seen from like things in the world. It is well known that with every race there is a certain general resemblance of face and eyes, by which it is known and distinguished from all other races. This is still more true of different families. In the heavens this is much more clearly seen, because there all the interior affections appear in and shine forth from the face, for there the face is the external and representative form of those affections. No one there can have any other face than

¹ All freedom pertains to love and affection, since what a man loves, that he does freely (n 2870, 3158, 8987, 8990, 9585, 9591)

Because freedom pertains to love, every one's life and delight is therefrom (n 2873)

Nothing appears as one's own, except what is from his freedom (n 2880)

The veriest freedom is to be led by the Lord, because one is thus led by the love of good and truth (n 892, 905, 2872, 2886, 2890-2892, 9096, 9586-9591)

² All nearness, relationships, connections, and as it were ties of blood, in heaven are from good and in accordance with its agreements and differences (n 685, 917, 1394, 2739, 3612, 3815, 4121)

datur in caelo. Ostensum etiam est quomodo communis similitudo variatur particulariter in singulis qui in una societate sunt. erat facies sicut angelica quae mihi apparebat et haec variabatur secundum affectiones boni et veri quales sunt apud illos qui in una societate. variationes illae persistebant diu et observabam quod usque eadem facies in communi sicut plarum permaneret et quod reliquae essent modo derivationes et propagationes inde sic etiam per hanc faciem ostensae sunt affectiones totius societatis per quas variantur facies illorum qui ibi; nam ut supra dictum est facies angelicae sunt formae interiorum suorum ita affectionum quae amoris et fidei.

48. Inde etiam fit quod angelus qui praestans sapientia est videat illico ex facie qualis alter est non potest quisquam ibi vultu recondere interiora et simulare et prorsus non mentiri et fallere astu et hypocrisi. Contingit aliquoties quod in societates se insinuent hypocritae, qui edocti sunt recondere interiora sua et componere exteriora ut appareant in forma boni, in quo sunt qui in societate et sic mentiri lucis angelos sed hi non diu ibi morari possunt incipiunt enim angari interius, cruciari, livescere facie, et quasi exanimari alterantur ita ex contrarietate vitae quae influit et operatur, quare se dejiciunt repente in infernum ubi similes, nec hinc amplius ascendere. Sunt illi qui intelliguntur per eum qui inventus est inter discumbentes et invitatos, non indutus veste nuptiali, et eiectus in tenebras exteriores (*Matth* xxii 11, seq.)

49. Communicant omnes societates caeli inter se non per apertum commercium, pauci enim exeunt e societate sua in aliam nam exire e societate est sicut exire a se sua vita et transire in aliam quae non ita convenit, sed communicant omnes per extensionem sphaerae quae procedit ex vita cujusvis sphaera vitae est sphaera affectionum quae amoris et fidei haec se extendit in societates circumcirca in longum et in latum, et eo longius et latius quo affectiones sunt interiores et perfectiores ¹⁷¹.

(EX ATQ. 75 CAELI 171-172)

¹⁷¹ Quod sphaera spiritualis a se est sphaera vitae, effluit ex propria sphaera spiritus et angelo et circumstipet illos (n 4464, 517-7354-813)

that of his own affections. It was also shown how this general likeness is varied in particulars with individuals in the same society. A face like an angel's appeared to me, which was varied to express such affections for good and truth as are in those who belong to the same society. These changes went on for a long time, and I noticed that the same face in general continued as a ground work, all besides being what was derived and produced from that. Thus by means of this face the affections of the whole society were exhibited, whereby the faces of those in it are varied. For, as has been said above, the faces of angels are the forms of their interiors, thus of the affections that belong to their love and faith.

48. From this it also comes to pass that an angel who excels in wisdom instantly sees the quality of another from his face. In heaven no one can conceal his interiors by his expression, or feign, or in any way deceive and mislead by craft or hypocrisy. There are hypocrites who are expert in disguising their interiors and fashioning their exteriors into the form of that good in which those are who belong to a society, and who thus make themselves appear angels of light, and these sometimes insinuate themselves into a society, but they cannot stay there long, for they begin to suffer inward pain and torture, to grow livid in the face, and to become as it were lifeless. These changes arise from the contrariety of the life that flows in and affects them. Therefore they quickly cast themselves down into hell where their like are, and no longer want to ascend. These are such as are meant by the man found among the invited guests at the feast not clothed with a wedding garment, who was cast out into outer darkness (*Matt* xxi 11, seq.)

49. All the societies of heaven have communication with one another, though not by open intercourse. Few go out of their own society into another, for going out of their own society is like going away from themselves or from their own life, and passing into another life which is less congenial. But all the societies communicate by an extension of the sphere that goes forth from the life of each. This sphere of the life is the sphere of the affections of love and faith. This sphere extends itself far and wide into the surrounding societies, and farther and wider in proportion as the affections are the more interior and perfect.¹ In the measure of that extension do the angels have

¹ A spiritual sphere, which is the sphere of life, flows out from every man, spirit, and angel, and encompasses them (n 4464, 5179, 7454, 8630)

Secundum extensionem illam est angelis intelligentia et sapientia qui in intimo caelo sunt, et ibi in medio, habent extensionem in universum caelum, inde communicatio omnium caeli est cum unoquoque, et uniuscujusvis cum omnibus ^(ccc) Sed de hac extensione infra plenius agendum est, ubi de Forma caelesti, secundum quam angelicae Societates dispositae sunt, et quoque ubi de Sapientia et Intelligentia angelorum, nam omnis extensio affectionum et cogitationum vadit secundum illam formam

50. Dictum supra est, quod in caelis sint societates majores et minores, majores consistunt ex myriadibus, minores ex aliquot millibus, et minimae ex aliquot centenis angelis. Sunt etiam qui solitarii habitant, quasi domus et domus, familia et familia, hi tametsi ita dispersi vivunt, usque similiter ordinati sunt, sicut illi qui in societatibus, quod nempe sapientiores illorum in medio sint, et simpliciores in terminis. hi propius sub auspicio Divino Domini sunt, et sunt angelorum optimi

[VII]

QUOD UNAQUAEVIS SOCIETAS SIT CAELUM IN MINORE FORMA, ET UNUSQUISQUE ANGELUS IN MINIMA

51. Quod unaquaevis societas sit caelum in minore forma et unusquisque angelus in minima, est quia bonum amoris et fidei est quod facit caelum, et id bonum est in omni societate caeli, et in omni angelo societatis. Nihil refert, quod bonum illud ubivis differat et varium sit, est usque bonum caeli, differentia modo est, quod caelum tale sit hic et tale ibi. Idco dicitur, cum quis elevatur in

Quod effluit ex vita affectionis et cogitationis eorum (n. 2489 2490 2561)

Quod in mente illarum longe extendunt in societates angelicas secundum bonum (n. 6595 6613 [26612] 6663 8701 8797)

ubi in omnibus datur communicatio omnium bonorum quomodo angelus communicat omnia sua cum altero (n. 549 550 1392 1391 1392 10132 10723)

intelligence and wisdom Those that are in the inmost heaven and in the middle of it have extension into the entire heavens, thus there is a sharing of all in heaven with each one, and of each one with all¹ But this extension will be considered more fully hereafter, where the form of heaven in accord with which the angelic societies are arranged, and also the wisdom and intelligence of angels, will be treated of, for in accordance with that form all extension of affections and thoughts proceeds

50. It has been said above that in the heavens there are larger and smaller societies The larger consist of myriads of angels, the smaller of some thousands, and the least of some hundreds There are also some that dwell apart, house by house as it were, and family by family Although these live in this scattered way, they are arranged in order like those who live in societies, the wiser in the middle and the more simple in the borders Such are more directly under the Divine auspices of the Lord, and are the best of the angels

VII

EACH SOCIETY IS A HEAVEN IN A SMALLER FORM, AND EACH ANGEL IN THE SMALLEST FORM

51. Each society is a heaven in a smaller form, and each angel in the smallest form, because it is the good of love and of faith that makes heaven, and this good is in each society of heaven and in each angel of a society It does not matter that this good everywhere differs and varies, it is still the good of heaven, and there is no difference except that heaven has one quality here and another there So when any one is raised

It flows forth from the life of their affection and thought (n 2489 4464, 6206)

These spheres extend themselves far into angelic societies in accordance with the quality and quantity of their good (n 6598-6612, 8053 8794, 8797)

¹ In the heavens a sharing of all goods is possible because heavenly love shares with another everything that is its own (n 549, 550, 1390 1391, 1399, 10130, 10723)

aliquam societatem caeli quod veniat in caelum et de illis qui ibi, quod sint in caelo et quisque in suo hoc norunt omnes qui in altera vita ideo qui extra aut infra caelum stant et spectant e longinquo ubi coetus angelorum sunt dicant quod caelum sit ibi et quoque ibi. Se habet hoc comparative sicut cum praefectis officarius et ministris in uno palatio regio aut in una aula tametsi habitant seorsim in suis mansionibus aut in suo conclave, unus supra alter infra usque sunt in uno palatio aut in una aula quisque ibi in sua functione ad serviendum regi. Inde patet quid intelligitur per Domini verba quod

In domo Patris sui sint mansiones multae (Jn. xiv. 2)

et quid per "habitacula caeli" et per "caelos caelorum" apud *Propietas*.

52. Quod unaquaevis societas sit caelum in minore forma etiam constare potuit ex eo quod similis forma caelestis sit in quavis societate qualis est in toto caelo in toto caelo sunt in medio qui praestant reliquis et circumcirca usque ad terminos sunt in ordine decrescente qui minus praestant ut dictum videatur in articulo praecedente (n. 43) et quoque ex eo quod Dominus ducat omnes qui in toto caelo tanquam essent unus angelus similiter illos qui in unaquavis societate inde apparet quandoque integra societas angelica sicut unum in forma angeli quod etiam mihi datum est a Domino videre. Cum etiam Dominus apparet in medio angelorum tunc non apparet circumstipatus a pluribus sed ut unus in Forma angelica inde est quod Dominus in Verbo dicatur Angelus et quoque quod integra societas, Michael Gabriel et Raphael non sunt nisi quam societates angelicae quae a functionibus suis ita nominantur etc.

53. Sicut integra societas est caelum in minore forma,

EX ARCAEIS CAELESTIBUS

(n. 171) Quod Dominus in Verbo dicatur Angelus (n. 6280 6831, 8102 8303)

Quod integra societas angelica dicatur angelus et quod Michael et Raphael sint societates angelicae ex functionibus ita dictae (n. 8102)

Quod societates caeli et angeli non antiquod nomen habeant, sed quod designantur ex caeli bonis et ex idea de illo (n. 1705 1754)

up into any society of heaven he is said to come into heaven, and those who are there are said to be in heaven, and each one in his own. This is known to all in the other life, consequently those standing outside of or beneath heaven, when they see at a distance companies of angels say that heaven is in this or that place. It is comparatively like civil and military officers and commanders in a royal palace or castle who although dwelling apart in their own quarters or chambers above and below, are yet in the same palace or castle each in his own position in the royal service. This makes evident the meaning of the *Parables of Jesus*.

In the Father's house are many abiding places (*John xiv 2*),

as I have meant by

'The church a piece of heaven, and the heavens of heavens,' in the *Parables*.

52. Thus each society is a heaven in a smaller form can be seen from this also, that each society there has a heavenly form like that of heaven as a whole. In the whole heavens those who are superior to the rest are in the middle, with the less excellent round about, in a decreasing order even to the borders (as stated in a preceding chapter, n 43). It can be seen also from this that the Lord directs all in the whole heaven as if they were a single angel, and the same is true of all in each society, and as a consequence an entire angelic society sometimes appears in angelic form like a single angel, as I have been permitted by the Lord to see. Moreover, when the Lord appears in the midst of the angels He does not appear as one surrounded by a multitude but they appear as a one, in an angelic form. This is why the Lord is called "an angel" in the Word, and an entire society is so called "Michael," "Gabriel," and "Raphael" are no other than angelic societies so named from their function.¹

53. As an entire society is a heaven in a smaller form, so an angel is a heaven in the smallest form. For heaven is not

¹ In the Word the Lord is called an angel (n 6280, 6831, 8192, 9303).

A whole angelic society is called an angel, and Michael and Raphael are angelic societies, so called from their functions (n 8192).

The societies of heaven and the angels have no names, but are distinguished by the quality of their good, and by the idea of it (n 1705, 1754).

ita quoque est angelus caelum in minima, nam caelum non est extra angelum, sed intra illum, interiora enim ejus, quae sunt mentis ejus, disposita sunt in formam caeli, ita ad receptionem omnium caeli quae extra illum sunt; recipit etiam illa secundum quale boni, quod est in illo ex Domino, inde est angelus quoque caelum

54. Nusquam dici potest, quod caelum sit extra aliquem, sed intra, nam omnis angelus secundum caelum quod intra illum est, recipit caelum quod extra illum est. Inde patet, quantum fallitur qui credit quod venire in caelum, sit solum elevari inter angelos, qualiscunque sit quoad vitam interiorem suam, ita quod caelum detur cuique ex immediata misericordia, ^(ccc) cum tamen nisi caelum sit intra aliquem, nihil caeli quod extra est, influit et recipitur. Sunt multi spiritus, qui in tali opinione sunt, ac ideo quoque propter fidem suam, in caelum effecti sunt sed cum ibi erant, quia interior vita eorum contraria erat vitae in qua angeli, coeperunt quoad intellectualia sua occaecari, usque ut facti sint sicut fatui, et quoad voluntaria sua cruciari usque ut gererent se sicut dementes verbo, qui male vivunt, et in caelum veniunt, trahunt ibi animam et torquentur comparative sicut pisces extra aquas in atmosphaera, et sicut animalia in antliis pneumaticis in aethere extracto aere. Inde constare potest, quod caelum sit intra et non extra aliquem ^(fff)

55. Quia omnes recipiunt caelum quod extra illos est secundum quale caeli quod intra illos, ideo similiter recipiunt Dominum quoniam Divinum Domini facit caelum inde est, quod cum Dominus se praesentem sistit in aliqua societate, ⁽ⁱ⁾ibi appareat secundum quale boni in quo est societas, ita non similiter in una societate ut in altera

(EX ARCANIS CAELESTIBUS.)

^(ccc) Quod caelum non donetur ex immediata misericordia, sed secundum vitam, et quod omne vitae per quod homo a Domino ducitur ad caelum, sit ex misericordia, et quod id intelligatur (n 5057 10659)

Si caelum donaretur ex immediata misericordia, quod omnibus donaretur (n 2401)

De quibusdam malis e caelo defectis qui crediderunt caelum dari cuivis ex immediata misericordia (n 4726[? 4226])

^(fff) Quod caelum sit in homine (n 3884)

outside of the angel, but is within him, since the things within him which belong to his mind are arranged into the form of heaven, thus for the reception of all things of heaven that are outside of him. These he receives according to the quality of the good that is in him from the Lord. It is from this that an angel is a heaven.

54. It can in no sense be said that heaven is outside of any one, it is within him. For it is in accordance with the heaven that is within him that each angel receives the heaven that is outside of him. This makes clear how greatly misled is he who believes that to come into heaven is simply to be taken up among angels, without regard to what one's interior life may be, thus that heaven is granted to each one by mercy apart from means,¹ when, in fact, unless heaven is within one, nothing of the heaven that is outside can flow in and be received. There are many spirits who have this idea. Because of this belief they have been taken up into heaven, but when they came there, because their interior life was contrary to the angelic life, their intellectual faculties became blinded until they became like fools, and they began to be tortured in their voluntary faculties until they became like madmen. In a word, if those that have lived wickedly come into heaven they gasp for breath and writhe about, like fishes out of water in the air, or like animals in ether in an airpump when the air has been exhausted. From this it can be seen that heaven is not outside of a man, but within him.²

55. As every one receives the heaven that is outside of him in accordance with the quality of the heaven that is within him, so in like manner does every one receive the Lord, since it is the Divine of the Lord that makes heaven. And for this reason when the Lord becomes manifestly present in any society His appearance there is in accord with the quality of the good in which the society is, thus not the same in one society as in

¹ Heaven is not granted from mercy apart from means, but in accordance with the life, yet everything of the life by which man is led to heaven by the Lord belongs to mercy, this is what is meant by mercy (n. 5057, 10659)

If heaven were granted from mercy apart from means it would be granted to all (n. 2401)

About some evil spirits cast down from heaven who believed that heaven was granted to every one from mercy apart from means (n. 4226)

² Heaven is in man (n. 3884)

non quod dissimilitudo illa sit in Domino, sed in illis qui vident Ipsum ex suo bono, ita secundum illud, afficiuntur etiam Ipso viso secundum quale sui amoris, qui intime amant Ipsum intime afficiuntur, qui minus amant minus afficiuntur, mali qui extra caelum sunt, ad praesentiam Ipsius cruciantur Cum Dominus apparet in aliqua societate, apparet ibi ut Angelus, sed dignoscitur ab aliis per Divinum quod transluceat

56. Caelum etiam est, ubi Dominus agnoscitur creditur, et amatur, varietas cultus Ipsius ex varietate boni in societate una et altera, non fert damnum, sed fert emolumentum, nam perfectio caeli inde est Quod perfectio caeli inde sit aegre ad captum explicari potest nisi in opem adhibeantur voces in litterato orbe solennes et usitatae, et per illas exponatur quomodo unum quod perfectum ex variis formatur omne unum ex variis existit, nam unum, quod non ex variis non est aliquid non habet formam, et ideo non habet quale cum autem unum existit ex variis, et varia sunt in forma perfecta, in qua quodlibet adjungit se alteri ut amicum consentiens in serie, tunc habet quale perfectum caelum etiam est unum ex variis in perfectissimam formam ordinatis, nam forma caelestis est omnium formarum perfectissima Quod omnis perfectio inde sit, patet ab omni pulchritudine, amoenitate, et jucunditate, quae afficiunt tam sensus quam animos, illae enim non aliunde existunt et fluunt quam ex concentu et harmonia plurium concordantium et consentientium sive ea in ordine coexistant sive in ordine consequantur, et non ex uno absque pluribus inde dicitur quod varietas delectet, et scitur quod delectatio sit secundum quale ejus Ex his sicut in speculo videri potest, unde perfectio ex variis sit, etiam in caelo, nam ex illis quae in mundo naturali existunt, sicut in speculo videri possunt quae in mundo spirituali (ggg)

(EX APERCIS CAELESTIBUS.)

(ggg) Quod omne unum sit ex harmonia et consensu plurium, et quod alioqui non sit ei quale (n 457)

Quod inde universum caelum sit unum (n 457)

Et hoc ex eo quod omnes ibi spectent unum finem, qui est Dominus (n 9828)

another. This diversity is not in the Lord, it is in the angels who behold Him from their own good, and thus in accordance with their good. And they are affected by His appearance in accordance with the quality of their love, those who love Him most being most affected and those who love Him less being less affected, while the evil who are outside of heaven are tortured by His presence. When the Lord is seen in any society He is seen as an angel, but is distinguished from others by the Divine that shines through.

56. Again, heaven is where the Lord is acknowledged, beloved in, and loved. Variety in worship of the Lord from the variety of good in different societies is not harmful, but beneficial for the perfection of heaven is therefrom. This can scarcely be made clear to the comprehension without employing terms that are in common use in the learned world, and showing by means of these how unity, that it may be perfect, must be formed from variety. Every whole exists from various parts, since a whole without constituents is not anything, it has no form, and therefore no quality. But when a whole exists from various parts, and the various parts are in a perfect form, in which each attaches itself like a congenial friend to another in series, then the quality also is perfect. So heaven is a whole from various parts arranged in a most perfect form, for the heavenly form is the most perfect of all forms. That this is the ground of all perfection is evident from the nature of all that is beautiful, pleasant, and agreeable, by which the senses and the mind are affected, for these qualities spring and flow from no other source than the concert and harmony of many concordant and congenial parts, either co-existing in order or following in order, and never from a whole without such parts. From this is the saying that variety gives delight, and the nature of variety, as is known, is what determines the delight. From all this it can be seen as in a mirror how perfection comes from variety even in heaven. For from the things that exist in the natural world the things of the spiritual world can be seen as in a mirror¹.

¹ Every whole is from the harmony and concert of many parts. Otherwise it has no quality (n 457)

From this the entire heaven is a whole (n 457)

And for the reason that all there have regard to one end, which is the Lord (n 9528)

57. De ecclesia simile dici potest quod de caelo, nam ecclesia est caelum Domini in terris. Sunt illae quoque plures, et tamen unaquaevis vocatur ecclesia, et quoque est ecclesia, quantum bonum amoris et fidei ibi regnat. Dominus etiam ibi ex variis unum facit, ita ex pluribus ecclesiis unam ^(hkh). Simile quoque dici potest de homine ecclesiae in particulari, quod de ecclesia in communi, quod nempe ecclesia sit intra hominem, et non extra illum, et quod quilibet homo sit ecclesia, in quo Dominus est praesens in bono amoris et fidei ^(lm). Simile etiam dici potest de homine in quo ecclesia, quod de angelo in quo caelum, quod sit ecclesia in minima forma, sicut angelus est caelum in minima forma et adhuc magis, quod homo in quo ecclesia, aequae ac angelus, sit caelum, nam homo creatus est ut in caelum veniat, et fiat angelus, quapropter ille, cui bonum est a Domino, est angelus homo ^(lkl). Memorare licet, quid homo commune habet cum angelo, et quid prae angelis. Homo commune habet cum angelo, quod interiora ejus aequae formata sint ad imaginem caeli, et quoque quod fiat imago caeli, quantum in bono amoris et fidei est homo prae angelis habet, quod exteriora ejus formata sint ad imaginem mundi, et quod quantum in bono est, mundus apud illum subordinatur caelo, et serviat caelo, ^(lm) et quod tunc

(EX ARCANIS CAELESTIBUS)

^(hkh) Si bonum foret character et essentialia ecclesiae, et non verum absque bono, quod ecclesia foret una (n 1285, 1316, 2982, 3267, 3445, 3451, 3452)

Quod etiam omnes ecclesiae faciant unam ecclesiam coram Domino ex bono (n 7395[? 7396], 9276)

^(lm) Quod ecclesia sit in homine, et non extra illum, et quod ecclesia in communi sit ab hominibus, in quibus ecclesia (n 3884)

^(lkl) Quod homo qui ecclesia sit caelum in minima forma ad imaginem maximi quia interiora ejus quae mentis disposita sunt ad formam caeli, et inde ad receptionem omnium caeli (n 911, 1900, 1982 [? 1928], 3624-3614, 3634, 3884, 4041, 4279, 4523, 4524, 4625, 6013, 6057, 9279, 9632)

^(lm) Quod homini sit internum et externum, et quod internum ejus a creatione formatum sit ad imaginem caeli, et quod externum ejus ad imaginem mundi, et quod ideo homo ab antiquis dictus sit microcosmus (n 4523, 4524, 5368[? 3628, 5115], 6013, 6057, 9279, 9706, 10156 10472)

Quod ideo homo ita creatus sit, ut mundus apud illum serviat

57. What has been said of heaven may be said also of the church, for the church is the Lord's heaven on earth. There are many churches, each one of which is called a church, and so far as the good of love and faith reigns therein is a church. Here, too, the Lord out of various parts forms a unity, that is, one church out of many churches.¹ And the same may be said of the man of the church in particular that is said of the church in general, namely, that the church is within man and not outside of him, and that every man is a church in whom the Lord is present in the good of love and of faith.² Again, the same may be said of a man that has the church in him as of an angel that has heaven in him, namely, that he is a church in the smallest form, as an angel is a heaven in the smallest form, and furthermore that a man that has the church in him, equally with an angel, is a heaven. For man was created that he might come into heaven and become an angel, consequently he that has good from the Lord is a man-angel.³ What man has in common with an angel and what he has in contrast with the angels may be mentioned. It is granted to man, equally with the angel, to have his interiors conformed to the image of heaven, and to become, so far as he is in the good of love and faith, an image of heaven. But it is granted to man and not to angels to have his exteriors conform to the image of the world, and so far as he is in good to have the world in him subordinated to heaven and made to serve heaven.⁴ And then the Lord is

¹ If good were the characteristic and essential of the church, and not truth apart from good, the church would be one (n 1285, 1316, 2982, 3267, 3445, 3451, 3452)

From good all churches make one church before the Lord (n 7396, 9276)

² The church is in man, and not outside of him, and the church in general is made up of men that have the church in them (n 3884, [6637])

³ A man who is a church is a heaven in the smallest form after the image of the greatest, because his interiors, which belong to his mind, are arranged after the form of heaven, and consequently for reception of all things of heaven (n 911, 1900, 1928, 3624-3631, 3634, 3884, 4041, 4279, 4523, 4524, 4625, 6013, 6057, 9279, 9632)

⁴ Man has an internal and an external, his internal is formed by creation after the image of heaven, and his external after the image of the world, and for this reason man was called by the ancients a microcosm (n 3628, 4523, 4524, 5115, 6013, 6057, 9279, 9706, 10156, 10472)

Therefore man was created to have the world in him serve heaven,

Dominus praesens sit apud illum in utroque sicut in suo caelo, est enim in suo ordine Divino utrobivis, nam Deus est ordo (*utrum*)

58. Ultimo memorandum est, quod qui caelum in se habet, non modo habeat caelum in suis maximis seu communibus sed etiam in suis minimis seu singularibus, et quod minima ibi, in imagine referant maxima. Hoc venit ex eo quod unusquisque sit suus amor, et talis qualis ejus amor regnans, quod regnat hoc influit in singula, et disponit illa, et ubivis inducit similitudinem sui (*utrum*) in caelis est amor in Dominum regnans, quia Dominus ibi supra omnia amatur, inde Dominus est ibi omne in omnibus, influit in omnes et singulos disponit illos et induit similitudinem sui, et facit ut caelum sit ubi Ille inde angelus est caelum in minima forma, societas in majore, et omnes societates simul sumptae in maxima. Quod Divinum Domini faciat caelum, et quod sit omne in omnibus, videatur supra (n 7-12)

caelo, quod etiam fit apud bonos, at quod inversum sit apud malos, ubi caelum servit mundo (n 9283 9278)

(*utrum*) Quod Dominus sit ordo, quoniam Divinum bonum et verum omnia procedunt a Domino faciunt ordinem (n 1728, 1919, 2201[?] 2258 5110, 5703 8988, 10336, 10619)

Quod vera Divina sint leges ordinis (n 2247, 7995)

Quod quantum homo secundum ordinem vivit, ita quantum in bono secundum vera Divina, tantum sit homo, et in illo ecclesia et caelum (n 4839 6605, 8067[?] 8513)

(*utrum*) Quod amor regnans seu dominans apud unumquemvis sit in omnibus et singulis ejus vitae ita in omnibus et singulis ejus cogitationis et voluntatis (n 6150 7648 8067 8853)

Quod homo talis sit quale est vitae regnans (n 918 1040 1568, 1571, *del.* 3570 6571 6734-6735] 6938, [8853] 8854, 8856, 8857, [10076 10107 10110 10204])

Quod amor et fides, cum regnant sint in singulis vitae hominis, immutabili necit (n 8854 8864 8865)

present in him both in the world and in heaven just as if he were in his heaven. For the Lord is in his Divine order in both worlds, since God is order¹

58. Finally it should be said that he who has heaven in himself has it not only in the largest or most general things pertaining to him but also in every least or particular thing, and that these least things repeat in an image the greatest. This comes from the fact that every one is his own love, and is such as his reigning love is. That which reigns flows into particulars and arranges them, and every where induces a likeness of itself². In the heavens love to the Lord is the ruling love, for there the Lord is loved above all things. Hence the Lord there is the All-in-all, flowing into all and each, arranging them, clothing them with a likeness of Himself, and making it to be heaven wherever He is. This is what makes an angel to be a heaven in the smallest form, a society to be a heaven in a larger form, and all the societies taken together a heaven in the largest form. That the Divine of the Lord is what makes heaven, and that He is the All-in-all, may be seen above (n 7-12)

and this takes place with the good, but it is the reverse with the evil, in whom heaven serves the world (n 9278, 9283)

¹ The Lord is order, since the Divine good and truth that go forth from the Lord make order (n 1728, 1919, 2011, 2258, 5110, 5703, 8988, 10336, 10619)

Divine truths are laws of order (n 2447, 7995)

So far as a man lives according to order, that is, so far as he lives in good in accordance with Divine truths, he is a man, and the church and heaven are in him (n 4839, 6605, 8513[, 8547])

² The ruling or dominant love with every one is in each thing and all things of his life, thus in each thing and all things of his thought and will (n 6159, 7648, 8067, 8853)

Man is such as is the ruling quality of his life (n 987, 1040, 1568, 3570, 6571, 6935, 6938, 8853-8858, 10076, 10109, 10110, 10284)

When love and faith rule they are in all the particulars of man's life, although he does not know it (n 8856, 8864, 8865)

[VIII]

QUOD UNIVERSUM CAELUM IN UNO COMPLEXU REFERAT
UNUM HOMINEM

59. Quod caelum in toto complexu referat unum hominem, est arcanum nondum in mundo notum, in caelis autem est notissimum, id scire, ac specifica et singularia de eo, est praecipuum intelligentiae angelorum ibi, inde etiam pendent plura, quae absque illo ut suo communi principio non distincte et clare intrarent in ideas mentis eorum. Quia sciunt, quod omnes caeli una cum societatibus eorum referant unum hominem, ideo etiam caelum vocant *Maximum et Divinum Hominem*, ^(ccc) Divinum ex eo, quod Divinum Domini faciat caelum (vide supra, n. 7-12).

60. Quod caelestia et spiritualia in illam formam et in illam imaginem ordinata et conjuncta sint, non percipere possunt qui de spiritualibus et caelestibus non justam ideam habent, cogitant illi, quod terrestria et materialia, quae componunt ultimum hominis, faciant illum, et quod absque illis homo non sit homo sed sciant, quod homo non sit homo ex illis, sed ex eo quod intelligere possit verum et velle bonum, haec sunt spiritualia et caelestia, quae faciunt hominem. Novit etiam homo, quod quisque talis homo sit, qualis est quoad intellectum et voluntatem, et quoque nosse potest, quod terrestre ejus corpus sit formatum ad serviendum illis in mundo, et ad conformiter praestandum illis usus in ultima naturae sphaera, ideo etiam corpus nihil agit ex se, sed agitur prorsus obsequiose ad nutus intellectus et voluntatis, usque adeo ut quicquid homo cogitat, loquatur lingua et ore, et quicquid vult, faciat corpore et membris, sic ut intellectus et voluntas sit faciens, et nihil corpus a se inde patet, quod intellectualia et voluntaria faciant hominem,

(EX ARCANIS CAELESTIBUS)

(ccc) Quod caelum in toto complexu appareat in forma sicut Homo et quod caelum inde dicatur Maximus Homo (n. 2996, 2998, 3624-3649, 3636-3643, 3741-3745, 4625)

VIII

ALL HEAVEN IN THE AGGREGATE REFLECTS A SINGLE MAN

59. That heaven in its whole complex reflects a single man is an account hitherto unknown in the world, but fully revealed in the heavens. To know this and the specific and particular things relating to it is the chief thing in the intelligence of the angels there, and on it many things depend which without it as a general principle would not enter distinctly and clearly into the ideas of their minds. Knowing that all the heaven with their societies reflect a single man they call heaven the Greatest Man and the Divine Man,¹—Divine because it is the Divine of the Lord that makes heaven (see above, n 7-12).

60. That into such a form and image celestial and spiritual things are arranged and joined cannot be seen by those who have no right idea of spiritual and heavenly things. Such things as the earthly and material things of which man's outward nature is composed are what make the man, and that apart from these man is not a man. But let them know that it is not from these that man is a man, but from his ability to understand what is true and to will what is good. Such understanding and willing are the spiritual and celestial things of which man is made. Moreover, it is acknowledged that every one's quality is determined by the quality of his understanding and will, and it can also be seen that his earthly body is formed to serve the understanding and the will in the world, and to chiefly accomplish their uses in the outmost sphere of nature. For this reason the body by itself can do nothing, but is moved always in entire subservience to the bidding of the understanding and will, even to the extent that whatever a man thinks he speaks with his tongue and lips, and whatever he wills he does with his body and limbs, and thus the understanding and the will are what act while the body by itself does nothing. Evidently, then, the things of the understanding and will are what

¹ Heaven in the whole complex appears in form like a man, and for this reason heaven is called the Greatest Man (n 2996, 2998, 3624-3649, 3741-3745, 4625)

et quod illa sint in simili forma, quia illa agunt in singularissima corporis sicut internum in externum, homo itaque ex illis vocatur internus et spiritualis homo. Talis homo in maxima et perfectissima forma est caelum.

61. Talis idea est angelorum de homine, quapropter nusquam attendunt ad illa quae homo corpore facit sed ad voluntatem ex qua corpus facit. hanc vocant ipsum hominem et intellectum quantum ille cum voluntate unum agit (AA)

62. Angeli quidem non vident caelum in toto complexu in tali forma, nam totum caelum non cadit in conspectum alicujus angeli, sed vident quandoque dissitas societates, quae ex multis millibus angelorum consistunt, ut unum in tali forma, et ex societate ut ex parte concludunt ad commune quod est caelum, nam in perfectissima forma communia se habent sicut partes, et partes sicut communia, discrimen modo est sicut inter simile majus et minus. Inde dicunt, quod totum caelum tale sit in conspectu Domini, quia Divinum ex intimo et supremo omnia videt.

63. Quia caelum tale est, ideo quoque regitur illud a Domino sicut unus homo, et inde sicut unum notum enim est, quod tametsi homo consistit ex innumerabilibus variis, tam in toto quam in parte, in toto ex membris, organis et visceribus, in parte ex seriebus fibrarum, nervorum, et vasorum sanguineorum, ita ex membris intra membra et ex partibus intra partes usque tamen homo, cum agit sicut unus agit tale etiam est caelum sub auspicio et ductu Domini.

64. Quod tot varia in homine unum agent, est quia nihil quicquam ibi est, quod non aliquid facit ad rem communem, et praestat usum, commune praestat usum partibus suis, et partes praestant usum communi, nam

(EX ARCANIS CAELESTIBUS.)

(744) Quod voluntas hominis sit ipsum Esse vitae illius, et quod intellectus sit Existere vitae inde (n 3619 5002 9282)

Quod vita voluntatis sit principalis vita hominis et quod vita intellectus procedat inde (n 585 590 3619 7342 8885 9282, 10076, 10107 10110)

Quod homo sit homo ex voluntate et inde intellectu (n 8911, 9069 9271 10076 10107 10110)

make man, and as these act into the minute particulars of the body, as what is internal into what is external, they must be in the same form, and on this account man is called an internal or spiritual man. Heaven is such a man in its greatest and most perfect form.

61. Such being the angelic idea of man, the angels give no thought to what a man does with his body, but only to the will from which the body acts. This they call the man himself, and the understanding they call the man in the measure in which it acts in unison with the will.¹

62. The angels, it is true, do not see heaven in its whole complex in the human form, for heaven as a whole does not come within the view of any angel, but remote societies, consisting of many thousands of angels, they sometimes see as a one in the human form, and from a society, as from a part, they draw their conclusion as to the general, which is heaven. For in the most perfect forms generals are like the parts, and parts are like the generals, with simply such a difference as there is between like things of greater or less magnitude, consequently, as the angels claim, since the Divine from what is inmost or highest sees all things, so in the Lord's sight heaven as a whole must be in the human form.

63. Such being the form of heaven, it is ruled by the Lord as a single man is ruled, thus as a one. For although man, as we know, consists of an innumerable variety of parts, not only as a whole but also in each part—as a whole, of members, organs, and viscera, and in each part, of series of fibres, nerves, and blood-vessels, thus of members within members, and of parts within parts—nevertheless, when he acts he acts as a single man. Such likewise is heaven under the auspices and direction of the Lord.

64. So many different things in man act as a one, because there is no least thing in him that does not do something for the general welfare and perform some use. The general performs a use for its parts, and the parts for the general, for the

¹ The will of man is the very being (*esse*) of his life, and his understanding is the outgo (*existere*) of his life therefrom (n 3619, 5002, 9282).

The chief life of man is the life of his will, and from that the life of the understanding proceeds (n 585, 590, 3619, 7342, 8885, 9282, 10076, 10109, 10110).

Man is man by virtue of his will and his understanding therefrom (n 8911, 9069, 9071, 10076, 10109, 10110).

commune est ex partibus et partes constituunt commune, quare prospiciunt sibi invicem, spectant se mutuo, et conjunguntur in tali forma ut omnia et singula se referant ad commune et ejus bonum, inde est, quod unum agant Similes sunt consociationes in caelis, conjunguntur ibi secundum usus in simili forma, quare qui non usum praestant communi, ejiciuntur e caelo, quia sunt heterogenea Usus praestare est alius velle bene propter commune bonum, et usum non praestare est alius velle bene non propter commune bonum sed propter se, hi sunt qui amant se supra omnia, illi autem sunt qui amant Dominum supra omnia inde est, quod illi qui in caelo sunt, unum agant, sed hoc non ex se sed ex Domino, spectant enim Ipsum ut Unicum a Quo, ac regnum Ipsius ut commune, cui consulendum Hoc intelligitur per Domini verba,

“Quaerite primo Regnum Dei, et justitiam ejus, et omnia adjicientur vobis” (*Matthi vi 33*)

“quaerere justitiam ejus” est bonum ejus^(ggg) Qui in mundo amant patriae bonum plus quam suum et proximi bonum sicut suum, illi sunt qui in altera vita amant et quaerunt regnum Domini, nam ibi regnum Domini est loco patriae, et qui amant facere alius bonum, non propter se sed propter bonum, illi amant proximum, nam ibi bonum est proximus^(rrr) omnes illi qui tales sunt, in Maximo Homine, hoc est, caelo, sunt

65. Quia totum caelum refert unum hominem, et quoque est Divinus Spiritualis Homo in maxima forma, etiam in effigie, ideo distinguitur caelum in membra et partes, sicut homo, et quoque nominantur similiter sciunt etiam angeli, in quo membro una societas est, et in quo altera,

(EX ARCANIS CAELESTIBUS)

(ggg) Quod justitia in Verbo dicatur de bono, judicium de vero, inde facere justitiam et judicium est facere bonum et verum (n 2235, 9857)

(rrr) Quod Dominus in supremo sensu sit proximus et inde quod amare Dominum sit amare id quod ab Ipso, quia in omni quod ab Ipso est Ipse, ita bonum et verum (n 2425, 3419, 6706, 6711, 6819, 6823 8123)

Inde quod omne bonum quod a Domino sit proximus et quod velle et facere id bonum sit amare proximum (n 5026[? 5028], 10336)

general is composed of the parts and the parts constitute the general, therefore they provide for each other, have regard for each other, and are joined together in such a form that each thing and all things have reference to the general and its good, thus it is that they act as one [2] In the heavens there are like affiliations. Those there are conjoined according to uses in a like form, and consequently those who do not perform uses for the common good are cast out of heaven as something heterogeneous. To perform use is to will well to others for the sake of the common good, but to will well to others not for the sake of the common good but for the sake of self is not to perform use. These latter are such as love themselves supremely, while the former are such as love the Lord supremely. Thus it is that those who are in heaven act as a one, and this they do from the Lord, not from themselves, for they look to Him as the Only One, the source of all things, and they regard His kingdom as the general, the good of which is to be sought. This is what is meant by the Lord's words,

"Seek first the Kingdom of God and His righteousness, and all things shall be added unto you" (*Matt vi. 33*)

"To seek His righteousness" means to seek His good¹ [3.] Those who in the world love their country's good more than their own, and their neighbor's good as their own, in the other life love and seek the Lord's kingdom, for there the Lord's kingdom takes the place of country, and those who love doing good to others, not with self as an end but with good as an end, love the neighbor, for in heaven good is the neighbor². All such are in the Greatest Man, that is, heaven.

65. As the whole heaven reflects a single man, and is a Divine spiritual man in the largest form, even in figure, so heaven like a man is arranged into members and parts, and these are similarly named. Moreover, angels know in what member this or that society is. This society, they say, is in the

¹ In the Word "righteousness" is predicated of good, and "judgment" of truth, therefore "to do righteousness and judgment" is to do what is good and true (n 2235, 9857)

² In the highest sense the Lord is the neighbor, consequently to love the Lord is to love that which is from Him, that is, to love good and truth, because the Lord is in every thing that is from Him (n 2425, 3419, 6706, 6711, 6819, 6823, 8123)

Therefore all good that is from the Lord is the neighbor, and to will and do that good is to love the neighbor (n 502b, 10336)

et dicunt, quod illa societas sit in membro seu provincia aliqua capitis, illa in membro seu provincia aliqua pectoris, illa in membro aut provincia aliqua lumborum, et sic porro In genere, caelum supremum seu tertium format caput usque ad collum, caelum medium seu secundum format pectus usque ad lumbos et genua caelum ultimum seu primum format pedes usque ad plantas, et quoque brachia usque ad digitos, nam brachia et manus sunt ultima hominis, tametsi a latere Inde iterum patet, cur tres caeli sunt

66. Spiritus qui infra caelum sunt mirantur valde, cum audiunt et vident quod caelum sit tam infra quam supra, sunt enim in simili fide et opinione, in quali sunt homines in mundo, quod caelum non alibi sit quam supra, non enim sciunt, quod situs caelorum sit sicut situs membrorum, organorum, et viscerum in homine, quorum quaedam sunt supra et quaedam infra, et quod sit sicut situs partium in unoquoque membro, organo, et viscere, quarum quaedam sunt intra, quaedam extra, inde confundunt se de caelo

67. Haec de caelo ut Maximo Homine allata sunt, quia absque illa cognitione praevia nullatenus capi possunt quae sequuntur de caelo, nec potest aliqua distincta idea haberi de forma caeli, de conjunctione Domini cum caelo, de conjunctione caeli cum homine, nec de influxu mundi spiritualis in naturalem, et prorsus non aliqua de correspondentia, de quibus tamen ordine in nunc sequentibus agendum est, quapropter ad dandum lucem in illis, hoc praemisum est

[IX]

QUOD UNAQUAEVIS SOCIETAS IN CAELIS REFERAT UNUM HOMINEM

68. Quod unaquaevis societas caeli etiam referat unum hominem, et quoque in similitudine hominis sit, aliquoties mihi videre datum est Erat societas, in quam se insinu-

Let us in a certain province of the head, that in the breast or in a certain province of the breast, that in the loins or in a certain province of the loins, and so on. In general, the highest or third heaven forms the head down to the neck, the middle or second heaven forms the breast down to the loins and thighs, the lowest or first heaven forms the feet down to the soles, the arms down to the fingers. For the arms and hands belong to the lowest parts of man although at the sides. This again explains why there are three heavens.

66. The spirits that are beneath heaven are greatly astonished when they hear that heaven is not only above but below, for they have the same ideas as men in the world, that heaven is simply above and do not know that the arrangement of the heavens is like the arrangement of the members, organs, and viscera of man, some of which are above and some below, or like the arrangement of the parts in each of the members, organs and viscera, some of which are within and some without. Hence their confused notions about heaven.

67. These things about heaven as the Greatest Man are set forth, because what follows in regard to heaven cannot be at all comprehended until these things are known, neither can there be any clear idea of the form of heaven, of the conjunction of the Lord with heaven, of the conjunction of heaven with man, of the influx of the spiritual world into the natural, or any idea at all of correspondence—subjects to be treated of in their proper order in what now follows. To throw some light on these subjects, therefore, the above has been premised.

IX

EACH SOCIETY IN HEAVEN REFLECTS A SINGLE MAN

68. I have frequently been permitted to see that each society of heaven reflects a single man, and is in the likeness of a man. There was a society into which many had insinuated themselves who knew how to counterfeit angels of light. These were hypocrites. When these were being separated from the an-

averunt plures, qui noverunt mentiri lucis angelos; erant hypocritae Cum hi separarentur ab angelis, vidi quod integra societas primum appareret sicut unum obscurum, dein per gradus in forma humana etiam obscure, et tandem in luce sicut homo Illi qui in homine erant, et componebant illum, fuerunt qui in bono illius societatis erant, ceteri qui non in eo homine erant, et non componebant illum, erant hypocritae hi reiecti sunt, illi detenti, ita fiebat separatio Hypocritae sunt, qui loquuntur bene, et quoque faciunt bene sed spectant se in singulis loquuntur sicut angeli de Domino, de caelo, de amore, de vita caelesti, et quoque faciunt bene, ut appareant quod tales sint sicut loquuntur sed cogitant aliter, nihil credunt, nec volunt alicui bonum quam sibi, quod benefaciant, est propter se, si propter alios, est ut videantur, et sic quoque propter se

69. Quod integra societas angelica cum Dominus Se praesentem sistit, appareat ut unum in forma humana, etiam datum est videre Apparebat in alto versus ortum sicut nubes a candido rubescens cum stellulis circumcirca, quae descendebat, illa per gradus sicut descendit, lucidior facta est, et tandem visa in forma perfecte humana stellulae circumcirca nubem erant angeli qui ita apparuerunt a luce ex Domino

70. Sciendum est, quod tametsi omnes qui in una societate caeli sunt, quando simul ut unum apparent in similitudine hominis, usque non una societas sit similis homo sicut altera, distinguuntur inter se sicut facies humanae ex una stirpe, ex simili causa, de qua prius (n 47) quod nempe varientur secundum varietates boni, in quo sunt, et quod format illos In perfectissima et pulcherrima forma humana apparent societates quae in intimo seu supremo caelo sunt, et ibi in medio

71. Memoratu dignum est, quod quo plures in una societate caeli sunt, et illi unum agunt, eo ejus forma humana perfectior sit, nam varietas in formam caelestem disposita facit perfectionem ut prius (n 56) ostensum est, et varietas datur ubi plures Omnis etiam societas caeli crescit numero indies, et sicut crescit, perfectior fit sic non modo societas perficitur, sed etiam caelum in comuni, quia societates constituunt caelum Quoniam cae-

gels I saw that the entire society appeared at first like a single indistinct body, then by degrees in a human form, but still indistinctly, and at last clearly as a man. Those that were in that man and made up the man were such as were in the good of that society, the others who were not in the man and did not make up the man were hypocrites, these were cast out and the former were retained, and thus a separation was effected. Hypocrites are such as talk well and do well, but have regard to themselves in everything. They talk as angels do about the Lord, heaven, love, and heavenly life, and also act rightly, that their conduct may be in harmony with their professions. But they have other thoughts, they believe nothing, and they wish good to none but themselves. Their doing good is for the sake of self, or if for the sake of others it is only for the appearance, and thus still for the sake of self.

69. I have also been permitted to see that an entire angelic society, with the Lord visibly present, appears as one in the human form. There appeared on high towards the east something like a cloud, from white becoming red, and with little stars round about, which was descending, and as it gradually descended it became brighter, and at last appeared in a perfect human form. The little stars round about the cloud were angels, who so appeared by virtue of light from the Lord.

70. It must be understood that although all in a heavenly society when seen together as one appear in the likeness of a man, yet no one society is just such a man as another. Societies differ from one another like the faces of different individuals of the same family, for the reason given above (n 47), that is, they differ as the good in which they are, and which determines their form, differs. The societies of the inmost or highest heaven, and in the centre there, are those that appear in the most perfect and beautiful human form.

71. It is worthy of mention that the greater the number in any society in heaven, and the more these make a one, the more perfect is its human form, for variety arranged in a heavenly form is what constitutes perfection, as has been shown above (n 56), and number gives variety. Moreover, every society of heaven increases in number daily, and as it increases it becomes more perfect. Thus not only the society becomes more perfect, but also heaven in general, because it is made up of societies. As heaven gains in perfection by increase of numbers, it is

lum ex crescente multitudine perficitur, patet quantum falluntur illi qui credunt quod caelum claudatur ex plenitudine, cum tamen contrarium est, quod nusquam claudatur, et quod plenitudo major et major perficiat illud quapropter angeli nihil potius desiderant, quam ut ad illos novi hospites angeli veniant

72. Quod unaquaevis societas sit in effigie hominis cum simul ut unum apparet, est quia totum caelum illam effigiem habet, ut in praecedente articulo ostensum videatur, et in perfectissima forma, qualis est forma caeli, similitudo est partium cum toto, et minorum cum maximo, minora et partes caeli sunt societates ex quibus consistit, quae quod etiam sint caeli in minore forma, videatur supra (n 51-58) Quod perpetua talis similitudo sit, est quia in caelis omnium bona ex uno amore sunt, ita ex una origine. Unus amor ex quo origo omnium bonorum ibi, est amor in Dominum a Domino Inde est, quod totum caelum sit similitudo Ipsius in communi, unaquaevis societas in minus communi, et unusquisque angelus in particulari Videantur etiam quae supra (n 58) de hac re dicta sunt

[X]

QUOD INDE UNUSQUISQUE ANGELUS SIT IN PERFECTA
FORMA HUMANA

73. In binis praecedentibus articulis ostensum est, quod caelum in toto complexu referat unum hominem, et quod similiter unaquaevis societas in caelo ex nexu causarum quae ibi adductae sunt, sequitur quod unusquisque angelus pariter referat Sicut caelum est homo in maxima forma et societas caeli in minore, ita angelus est in minima, nam in perfectissima forma, qualis est forma caeli, similitudo totus est in parte et partis in toto causa quod ita sit, est quia caelum est communio communicat enim omnia et cum unoquoque, et unusquisque recipit ex communiione illa omnia sua angelus est receptaculum, et inde caelum in minimam formam, ut quoque in suo articulo supra ostensum

evident how mistaken those are who believe that heaven may be closed by becoming full, for the opposite is true, that it will never be closed, but is perfected by greater and greater fulness. Therefore, the angels desire nothing so much as to have new angel guests come to them.

72. Each society, when viewed as a whole, appears as a man, for the reason that heaven as a whole so appears (as has been shown in the preceding chapter), moreover, in the most perfect form, such as the form of heaven is, there is a likeness of the parts to the whole, and of lesser forms to the greater. The lesser forms and parts of heaven are the societies of which it consists, which are heavens in lesser form (see 51-58). This likeness is perpetual because in the heavens the goods of all are from a single love, that is, from a single origin. The single love, which is the origin of the good of all in heaven, is love to the Lord from the Lord. It is from this that the entire heaven in general, each society less generally, and each angel in particular, is a likeness of the Lord, as has been shown above (n 58).

X.

THEREFORE EVERY ANGEL IS IN A COMPLETE HUMAN FORM

73. In the two preceding chapters it has been shown that heaven in its whole complex, and also each society in heaven, reflects a single man. From the sequence of reasons there set forth it follows that this is equally true of each angel. As heaven is a man in largest form, and a society of heaven in a less form, so is an angel in least. For in the most perfect form, such as the form of heaven is, there is a likeness of the whole in the part and of the part in the whole. This is so for the reason that heaven is a common sharing, for it shares all it has with each one, and each one receives all he has from that sharing. Because an angel is thus a recipient he is a heaven in least form, as shown above in its chapter, and a man, so far as he receives heaven, is a recipient, a heaven, and an angel (see above, n 57). This is thus described in the *Apocalypse*

est Homo etiam, quantum recipit caelum, tantum quoque est receptaculum, est caelum, et est angelus (videatur supra, n 57) Hoc describitur ita in *Apocalypsi*,

"Mensus est murum" sanctae Hierosolymae, "centum quadraginta quatuor cubitorum, mensura hominis quae est angeli" (xvi 17)

"Hierosolyma" ibi est ecclesia Domini, et in eminentiori sensu caelum, ^(sss) "murus" est verum quod ab insultu falsorum et malorum tutatur, ^(ttt) "centum quadraginta quatuor" sunt omnia vera et bona in complexu, ^(xxx) "mensura" est quale ejus, ^(yyy) "homo" est in quo omnia illa in communi et in parte ita in quo caelum, et quia angelus etiam est homo ex illis, ideo dicitur, "mensura hominis quae est angeli" Hic sensus spiritualis est illorum verborum Quis absque illo sensu intellecturus esset, quod murus sanctae Hierosolymae esset mensura hominis quae angeli? ^(zzz)

74. Sed nunc ad experientiam Quod angeli sint formae humanae seu homines, hoc millies mihi visum est locutus enim sum cum illis sicut homo cum homine, quandoque cum uno, quandoque cum pluribus in consortio, nec quicquam differens ab homine quoad formam apud illos vidi, et miratus sum aliquoties quod tales essent et ne diceretur quod esset fallacia aut visio phantasiae, datum est illos videre in plena vigilia, seu cum eram in omni sensu corporis, et in statu clarae perceptionis Saepius etiam narraui illis, quod homines in Christiano orbe in caeca tali ignorantia sint de angelis et spiritibus, ut

(EX ARCANIS CAELESTIBUS)

(sss) 'Hierosolyma' quod sit ecclesia (n 402, 3654, 9166)

(ttt) "Murus" quod sit verum tutans ab insultu falsorum et malorum (n 6419)

(rrr) Quod "duodecim" sint omnia vera et bona in complexu (n 577 2089, 2129 2130 3272 3858, 3913)

Similiter 'septuaginta duo,' et 'centum quadraginta quatuor,' quoniam 144 exsurgunt ex 12 in se multiplicatis (n 7973)

Quod omnes numeri in Verbo significant res (n 482 487, 647, 648 755 813 1963 1988, 2075 2252 3252, 4264 4495 5265)

Quod numeri multiplicati simile significant cum simplicibus, a quibus per multiplicationem exsurgunt (n 5291 5335 5708, 7973)

(yyy) Quod "mensura" in Verbo significet quale rei quoad verum et bonum (n 3104, 9603)

(zzz) De sensu spirituali seu interno Verbi, vide Explicationem de Equo albo, in *Apocalypsi*, et *Appendicem ad Doctrinam Caelestem*

"He measured the wall" of the holy Jerusalem, "a hundred and forty and four cubits, the measure of a man, which is that of an angel" (xxi 17)

"Jerusalem" means here the Lord's church, and in a more eminent sense, heaven,¹ the "wall" means truth, which is a defence against the assault of falsities and evils,² "a hundred and forty and four" means all goods and truths in the complex,³ "measure" means what a thing is,⁴ a "man" means one in whom are goods and truths in general and in particular, thus in whom is heaven. And as it is from this that an angel is a man, it is said "the measure of a man, which is that of an angel." This is the spiritual meaning of these words. Without that meaning how could it be seen that "the wall of the Holy Jerusalem" is "the measure of a man, which is that of an angel?"

74. Let us now turn to experience. That angels are human forms, or men, has been seen by me a thousand times. I have talked with them as man with man, sometimes with one, sometimes with many together, and I have seen nothing whatever in their form different from the human form, and have frequently been surprised to find them such. And that this might not be said to be a delusion or a vision of fancy, I have been permitted to see angels when fully awake or in possession of all my bodily senses, and in a state of clear perception. And I have often told them that men in the Christian world are in such blind ignorance in regard to angels and spirits as to believe them to be minds

¹ "Jerusalem" means the church (n 402, 3654, 9166)

² The "wall" means truth defending against the assault of falsities and evils (n 6419)

³ "Twelve" means all truths and goods in the complex (n 577, 2089, 2129, 2130, 3272, 3858, 3913)

Likewise "seventy-two," and "a hundred and forty-four," since this comes from twelve multiplied into itself (n 7973)

All numbers in the Word signify things (n 482, 487, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 4495, 5265)

Multiplied numbers have the same signification as the simple numbers from which they arise by multiplication (n 5291, 5335, 5708, 7973)

⁴ "Measure" in the Word signifies the quality of a thing in respect to truth and good (n 3104, 9603)

⁵ In regard to the spiritual or internal sense of the Word see the explanation of *The White Horse* in the *Apocalypse*, and the Appendix to *The Heavenly Doctrine*

credant illos esse mentes absque forma, ac puras cogitationes, de quibus non aliam ideam habent quam sicut de aethereo in quo vitale, et quia sic ^[1]addicunt illis nihil hominis praeter cogitativum, credunt quod non videant quia non eis oculi, non audiant quia non eis aures, et non loquantur quia non eis os et lingua. Ad haec angeli dixerunt, quod sciant quod talis fides sit multis in mundo, et quod regnet apud eruditos, et quoque, quod mirati sunt, apud sacerdotes. Causam etiam dixerunt, quod eruditi, qui antesignani fuerunt, et primum excluserunt talem ideam de angelis et spiritibus, ex sensualibus externi hominis de illis cogitaverint, et qui ex illis cogitant, et non ex luce interiore, et ex idea communi quae insita cuivis, non possint aliter quam fingere talia, quoniam sensualia externi hominis non capiunt alia quam quae intra naturam sunt, non autem quae supra, ita nihil quicquam de spirituali mundo ^(a) ex his antesignanis ut ducibus derivata est falsitas cogitationis de angelis ad alios, qui ex se non cogitaverunt sed ex illis, et qui ex aliis primum cogitant, et faciunt suae fidei, et postea illa suo intellectu intuentur, aegre possunt ab illis recedere, quare plerique acquiescunt in confirmando illa. Porro dixerunt, quod simplices fide et corde non in illa idea de angelis sint, sed in idea de illis sicut de hominibus caeli, ex causa quia non extinxerunt insitum suum quod e caelo per eruditionem, nec capiunt aliquid absque forma. Inde est, quod angeli in templis, sive sculpti sive picti, non aliter sistantur quam ut homines. De insito quod e caelo dicebant, quod sit Divinum influens apud illos qui in bono fidei et vitae sunt.

75. Ab omni experientia, quae nunc est plurimum annorum, dicere et asseverare possum, quod angeli quoad formam suam sint prorsus homines, quod illis sint facies,

(EX ARCANIS CAELESTIBUS.)

(a) Quod homo nisi a sensualibus externi hominis elevetur, parum sapiat (n 5089)

Quod sapiens homo supra sensualia illa cogitet (n 5089, 5094)

Cum elevatur homo supra sensualia illa, quod in lumen clarius veniat, et tandem in lucem caelestem (n 6183, 6313, 6315, 9407, 9730, 9922)

Quod elevatio et abductio a sensualibus illis antiquis nota fuerit (n 6313)

without form, even pure thoughts, of which they have no idea except as something ethereal in which there is some vitality. And as they thus ascribe to angels nothing human except a thinking faculty, they believe that having no eyes they cannot see, having no ears they cannot hear, and having no mouth or tongue they cannot speak. [2] To this the angels replied that they are aware that such a belief is held by many in the world, and is prevalent among the learned, and to their surprise, among the clergy. The reason, they said, is that the learned, who were the leaders and who first concocted this idea of angels and spirits formed their ideas of them from the sense-conceptions of the external man, and those who think from these, and not from interior light and the general idea implanted in every one must needs fabricate such notions, since the sense-conceptions of the external man take in only what belongs to nature, and nothing above nature, thus nothing whatever of the spiritual world.¹ From these leaders as guides this falsity of thought about angels extended to others who did not think from themselves but adopted the thoughts of their leaders, and those who first take their thoughts from others and make that thought their belief, and then view it with their own understanding, cannot easily recede from it, and in most cases are satisfied with confirming it. [3] The angels said, furthermore, that the simple in faith and heart have no such idea about angels, but think of them as the men of heaven, and for the reason that they have not extinguished by learning what is implanted in them from heaven, and have no conception of anything apart from form. For a like reason angels in churches, whether sculptured or painted, are always depicted as men. In respect to this insight from heaven they said that it is the Divine flowing into such as are in the good of faith and life.

75. From all my experience, which is now of many years, I am able to state that angels are wholly men in form, having faces, eyes, ears, bodies, arms hands, and feet, that they see

¹ Unless man is raised above the sense-conceptions of the external man he has very little wisdom (n 5089)

The wise man thinks above these sense-conceptions (n 5089, 5094.)

When man is raised above these, he comes into clearer light, and finally into heavenly light (n 6183, 6313, 6315, 9407, 9730, 9922)

Elevation and withdrawal from these was known to the ancients (n 6313)

sint oculi, aures, pectus, brachia, manus, pedes, quod se mutuo videant, audiant, loquantur inter se, verbo, quod illis prorsus nihil desit, quod est hominis, praeter quod non superinduti sint materiali corpore Vidi illos in sua luce, quae lucem meridianam mundi multis gradibus excedit, et in illa omnia faciei illorum distinctius et clarius, quam visae sunt facies hominum telluris Datum etiam est videre angelum intimi caeli is nitentiori et splendentiore facie erat quam angeli inferiorum caelorum, lustravi eum, et erat ei forma humana in omni perfectione

76. At sciendum est, quod angeli non possint videri homini per oculos corporis ejus, sed per oculos spiritus qui est in homine,^(b) quia is est in spirituali mundo, et omnia corporis in naturali, simile videt simile, quia ex simili praeterea organum visus corporis, quod est oculus, tam crassum est, ut ne quidem videat minora naturae nisi per vitra optica, ut cuius notum est, inde minus adhuc illa quae supra naturae sphaeram sunt, qualia sunt omnia quae in spirituali mundo sed haec usque videntur ab homine, cum is abducitur a visu corporis, et aperitur visus spiritus ejus, quod etiam momento fit, cum placet Domino ut videantur, et tunc homo non aliud scit quam quod videat illa oculis corporis ita angeli visi sunt Abrahamo, Loto, Manocho, et Prophetis, ita quoque visus est Dominus post resurrectionem discipulis simili modo etiam mihi visi sunt angeli Quia prophetae ita viderunt, ideo dicti sunt “videntes” et “aperiti oculis” (1 Sam ix 9, Num^{lxxiv} 3, ac facere ut ita videant, dictum est “aperire oculos,” ut factum est puero Elisaei de quo ita legitur,

“Orans Elisaeus dixit, Jehovah aperi quaeso oculos ejus ut videat, et aperiente Jehovah oculis pueri ejus, vidit quod ecce mons ille plenus equis et curribus igneis circa Elisaeum” (2 Reg vi 17)

77. Spiritus probi, cum quibus de hac re etiam locutus sum, doluerunt corde quod talis ignorantia de statu caeli, et de spiritibus et angelis intra ecclesiam esset, et indignati dicebant, quod omnino referrem quod non sint

(EX ARCANIS CAELESTIBUS.)

(b) Quod homo quoad interiora sua sit spiritus (n 1594)

Et quod spiritus ille sit ipse homo, et quod ex illo corpus vivat (n 447, 4622 6054)

and hear one another, and talk together, and in a word lack nothing whatever that belongs to men except that they are not clothed in material bodies. I have seen them in their own light, which exceeds by many degrees the noonday light of the world, and in that light all their features could be seen more distinctly and clearly than the faces of men are seen on the earth. It has also been granted me to see an angel of the inmost heaven. He had a more radiant and resplendent face than the angels of the lower heavens. I observed him attentively, and he had a human form in all completeness.

76. But it must be remembered that a man cannot see angels with his bodily eyes, but only with the eyes of the spirit within him,¹ because his spirit is in the spiritual world, and all things of the body are in the natural world. Like sees like from being like. Moreover, as the bodily organ of sight, which is the eye, is too gross, as every one knows, to see the smaller things of nature except through magnifying glasses, still less can it see what is above the sphere of nature, as all things in the spiritual world are. But these things can be seen by man when he has been withdrawn from the sight of the body, and the sight of his spirit has been opened, and this can be effected instantly whenever it is the pleasure of the Lord that man should see these things, and in that case man does not know but what he is seeing them with his bodily eyes. Thus were angels seen by Abraham, Lot, Manoah, and the prophets, and thus, too, the Lord was seen by the disciples after the resurrection, and in the same way angels have been seen by me. Because the prophets saw in this way they were called "seers," and were said "to have their eyes opened" (1 Sam ix 9, Num xxiv 3), and enabling them to see thus was called "opening their eyes," as with Elisha's servant, of whom we read,

"Elisha prayed and said, Jehovah, I pray Thee open his eyes that he may see, and Jehovah opened the eyes of the young man and he saw, and behold the mountain was full of horses and chariots of fire round about Elisha" (2 Kings vi 17)

77. Good spirits, with whom I have spoken about this matter, have been deeply grieved at such ignorance in the church about the condition of heaven and of spirits and angels,

¹ In respect to his interiors man is a spirit (n 1594)

And the spirit is the man himself, and it is from the spirit that the body lives (n 447, 4622, 6054)

mentes absque forma nec pneumata aetherea, sed quod sint homines in effigie et quod videant, audiant et sentiant aequae ac illi qui in mundo.⁶

[XI]

QUOD CAELUM IN TOTO ET IN PARTE REFERAT HOMINEM
 NEM QUOD SIT EX DIVINO HUMANO DOMINI

78. Quod caelum in toto et in parte referat hominem, quod sit ex Divino Humano Domini sequitur ut conclusum ex omnibus illis quae in praecedentibus articulis dicta et ostensa sunt. In articulis praecedentibus ostensum est, (i) Quod Dominus sit Deus caeli (ii) Quod Divinum Dominum faciat caelum (iii) Quod caelum consistat ex innumeris societatibus et quod unaquaevis societas sit caelum in minore forma et unusquisque angelus in minima

(iv) Quod universum caelum in uno complexu referat unum hominem (v) Quod unaquaevis societas in caelis etiam referat unum hominem (vi) Quod inde unusquisque angelus sit in perfecta forma humana. Haec omnia concludunt quod Divinum quia facit caelum sit Humanum in forma. Quod hoc sit Divinum Humanum Domini ex illis quae loco corollarii ex *Arcanis Caelestibus* assumpta et collata sunt adhuc clarius videri potest quia in comperatio Quod Humanum Domini sit Divinum et non sicut intra ecclesiam creditur quod Humanum Iesus non sit Divinum etiam a Collectis illis videri potest et quoque ex *De Verbo et Sanctae Flammis* per se ad finem ubi agitur de Domino.

79. Quod ita sit ex pluri experientia mini testatum factum est de qua in quod in rurs sequentibus. Omnes angeli qui in caelis sunt nunquam Divinum suo alia forma quam Humana percipiunt et quod mirum qui in caelis

⁶ Quod in se est angelus quia est recipiens Divini ordinis
 Divini ordinis in forma perfecta et plerumque secundum recipi-
 mentum 222 230 240 250 260 270 280 290 300 310 320 330 340 350 360 370 380 390 400 410 420 430 440 450 460 470 480 490 500 510 520 530 540 550 560 570 580 590 600 610 620 630 640 650 660 670 680 690 700 710 720 730 740 750 760 770 780 790 800 810 820 830 840 850 860 870 880 890 900 910 920 930 940 950 960 970 980 990 1000
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and in their displeasure they charged me to declare positively that they are not formless minds nor ethereal breaths, but are men in very form, and see, hear, and feel as fully as those who are in this world ¹

XI

IT IS FROM THE LORD'S DIVINE HUMAN THAT HEAVEN AS
A WHOLE AND IN PART REFLECTS MAN

78. That it is from the Lord's Divine Human that heaven as a whole and in part reflects man, follows as a conclusion from all that has been stated and shown in the preceding chapters, namely (i) That the God of heaven is the Lord (ii) It is the Divine of the Lord that makes heaven (iii) Heaven consists of innumerable societies, and each society is a heaven in a smaller form, and each angel in the smallest form (iv) All heaven in the aggregate reflects a single man (v) Each society in the heavens reflects a single man (vi) Therefore every angel is in a complete human form All this leads to the conclusion that as it is the Divine that makes heaven, heaven must be human in form That this Divine is the Lord's Divine Human can be seen still more clearly, because in a compendium, from what has been collected from the *Arcana Caelestia* and placed as a supplement at the end of this chapter That the Lord's Human is Divine, and that it is not true that His Human is not Divine, as those within the church believe, is also shown in the same extracts, also in the chapter on The Lord, in *The New Jerusalem and its Heavenly Doctrine*, at the end

79. That this is true has been proved to me by much experience, about which something shall now be said No angel in the heavens ever conceives of the Divine as being in any other than a human form, and what is remarkable, those in

¹ Inasmuch as each angel is a recipient of Divine order from the Lord, he is in a human form, perfect and beautiful in the measure of his reception (n 322, 1880, 1881, 3633, 3804, 4622, 4735, 4797, 4985, 5199, 5530, 6054, 9879, 10177, 10594)

It is by means of Divine truth that order exists, and Divine good is the essential of order (n 2451, 3166, 4390, 4409, 5232, 7256, 10122, 10555)

superioribus sunt, non possunt aliter de Divino cogitare; feruntur in illam cogitandi necessitatem ex ipso Divino quod influit, et quoque ex forma caeli, secundum quam cogitationes illorum se circum extendunt, omnis enim cogitatio quae est angelis, extensionem habet in caelum, et secundum illam extensionem est illis intelligentia et sapientia. Inde est quod omnes ibi agnoscant Dominum quia Divinum Humanum non datur quam in Ipso. Illae mihi non solum ab angelis dicta sunt, sed etiam datum est percipere, dum elevatus in sphaeram interioriorem caeli. Inde patet, quod quo sapientiores angeli sunt, eo clarius percipiant hoc, et inde est, quod Dominus illis appareat. Dominus enim apparet in forma Divina Angelica, quae est Humana, illis qui Divinum visibile agnoscunt et credunt non autem qui Divinum invisibile; illi enim videre suum Divinum possunt, hi autem non possunt.

the higher heavens are unable to think of the Divine in any other way. The necessity of thinking in this way comes from the Divine itself that flows in, and from the form of heaven in harmony with which their thoughts spread forth. For every thought of an angel spreads forth into heaven, and the angels have intelligence and wisdom in the measure of that extension. It is in consequence of this that all in heaven acknowledge the Lord, because only in Him does the Divine Human exist. Not only have I been told all this by angels, but when elevated into the inner sphere of heaven I have been able to perceive it. From this it is evident that the wiser the angels are the more clearly they perceive this truth, and it is this that enables them to see the Lord, for the Lord is seen in a Divine angelic form, which is the human form, by those who acknowledge and believe in a visible Divine Being, but not by those who believe in an invisible one. For the former can see their Divine Being, but the latter cannot.

80. Because the angels have no perception of an invisible Divine, which they call a Divine devoid of form, but perceive only a visible Divine in human form, they are accustomed to say that the Lord alone is man, and that it is from Him that they are men, and that each one is a man in the measure of his reception of the Lord. By receiving the Lord they mean receiving good and truth which are from Him, since the Lord is in His good and in His truth. Thus they call wisdom and intelligence. Every one knows, they say, that intelligence and wisdom make man, and not a face without these. The truth of this is made evident from the appearance of the angels of the interior heaven, for these, being in good and truth from the Lord and in consequent wisdom and intelligence, are in a most beautiful and most perfect human form, while the angels of the lower heavens are in human form of less perfection and beauty. On the other hand, those who are in hell appear in the light of heaven hardly as men, but rather as monsters, since they are not in good and truth but in evil and falsity, and consequently in the opposites of wisdom and intelligence. For this reason their life is not called life, but spiritual death.

81. Because heaven as a whole and in part, from the Lord's Divine Human, reflects a man, the angels say that they are in the Lord, and some say that they are in His body, meaning that they are in the good of His love. Thus the Lord Himself teaches, saying,

"Manete in Me, et Ego in vobis sicut palmes non potest ferre fructum a se ipso, nisi manserit in vite, ita nec vos nisi in Me manseritis, nam sine Me nihil potestis facere, manete in Meo amore si praecepta Mea servaveritis, manebitis in Meo amore" (*Joh* xv 4-10)

82. Quia talis perceptio de Divino est in caelis, ideo insitum est cuivis homini, qui aliquem influxum e caelo recipit, de Deo sub Humana specie cogitare, hoc fecerunt antiqui, hoc etiam faciunt hodierni, tam extra quam intra ecclesiam, simplices Ipsum cogitatione vident sicut Antiquum in candore Sed insitum hoc exstinxerunt omnes illi, qui removerunt influxum e caelo per propriam intelligentiam, et per vitam mali qui per propriam intelligentiam exstinxerunt, illi Deum invisibilem ¹⁾volunt, qui autem per vitam mali, nullum Deum illi et hi non sciunt quod tale insitum detur, quia non apud illos, cum tamen hoc ipsum Divinum caeleste est, quod primario influit e caelo apud hominem, quia homo natus est ad caelum, et in caelum nemo venit absque idea Divini

83. Inde est, quod qui non in idea caeli est, hoc est, in idea Divini ex quo caelum, non possit ad primum limen caeli elevari, ut primum illuc venit, percipitur resistantia et fortis renisus causa est, quia interiora apud illum, quae receptura essent caelum, clausa sunt, quoniam non in forma caeli, immo illa, quo propius venit ad caelum, eo arctius clauduntur Talis sors est illis intra ecclesiam, qui Dominum negant, et qui ut Sociniani Divinum Ipsius qualis autem sors est illis qui extra ecclesiam nati sunt, quibus Dominus non est notus quia Verbum non habent, videbitur in sequentibus

84. Quod antiqui habuerint ideam Humani de Divino, constat ex apparitionibus Divini coram Abrahamo, Loto, Josua, Guideone, Manoacho, uxore ejus, et aliis, qui tametsi viderunt Deum ut Hominem, usque adoraverunt Ipsum pro Deo universi, vocando Ipsum Deum caeli et terrae, ac Jehovam Quod Dominus fuerit qui visus Abrahamo, docet Ipse apud *Johannem* (cap viii 56), quod etiam ceteris, patet ex Domini verbis,

Quod nemo Patrem et speciem Ipsius viderit, et vocem Ipsius audiverit (*Joh* i 18, cap v 37)

85. Sed quod Deus Homo sit, aegre potest compre-

"Abide in Me and I in you As the branch cannot bear fruit of itself except it abide in the vine, so neither can ye except ye abide in Me For apart from Me ye can do nothing Abide in My love If ye keep My commandments ye shall abide in My love" (*John* xv 4-10)

32. Because such a perception of the Divine exists in the heavens, to think of God as in a human form is implanted in every man who receives any influx from heaven Thus did the ancients think of Him, and thus do the moderns think of Him both in the church and outside of it The simple see Him in thought as the Ancient One in shining light. But this insight has been extinguished in all those that by self-intelligence and by a life of evil have rejected influx from heaven Those that have extinguished it by self-intelligence prefer an invisible God, while those that have extinguished it by a life of evil prefer no God Neither of these are aware that such an insight exists, because they do not have it, and yet it is the Divine heavenly itself that primarily flows into man out of heaven, because man is born for heaven, and no one without a conception of a Divine can enter heaven

33. For this reason he that has no conception of heaven, that is, no conception of the Divine from which heaven is, can be raised up to the first threshold of heaven As soon as such a one draws near to heaven he perceives a resistance and a strong repulsion, and for the reason that his interiors, which should be receptive of heaven, are closed up instead from their not being in the form of heaven, and the nearer he comes to heaven the more tightly are they closed up Such is the lot of those within the church who deny the Lord, and of those who, like the Socinians, deny His Divinity But the lot of those who are born out of the church and who are ignorant of the Lord because they do not have the Word, will be described hereafter

34. That the men of old time had an idea of the Divine as human is evident from the manifestations of the Divine to Abraham, Lot, Joshua, Gideon, Manoah and his wife, and others These saw God as a man, but nevertheless adored Him as the God of the universe, calling Him the God of heaven and earth, and Jehovah That it was the Lord who was seen by Abraham He Himself teaches in *John* (viii 56), and that it was He who was seen by the rest is evident from His words

No one hath seen the Father, nor heard His voice, nor seen His form (*John* i 18, v 37)

hendi ab illis qui ex sensualibus externi hominis omnia judicant, sensualis enim homo non potest aliter de Divino quam ex mundo et ex illis quae ibi cogitare, ita de Divino et spirituali homine non aliter quam sicut de corporeo et naturali concludit inde, quod si Deus esset homo, foret magnitudine sicut universum, et si regeret caelum et terram, [quod] fieret per multos ad modum quo reges in mundo. Si ei diceretur, ^[1]quod in caelo non sit extensio spatii qualis in mundo prorsus non caperet, qui enim ex natura et solo ejus lumine cogitat, nusquam aliter cogitat quam ab extenso quale est coram oculis sed falluntur quam maxime, cum similiter cogitant de caelo extensum quod ibi, non est sicut extensum in mundo, in mundo est extensum determinatum et inde mensurabile, in caelo autem est extensum non determinatum, et inde non mensurabile, sed de extenso in caelo videbitur in sequentibus, ubi de Spatio et Tempore in Mundo spirituali Praeterea quisque novit, quantum se visus oculi extendit quod nempe ad solem et ad stellas, quae tantum distant, novit etiam qui altius cogitat quod visus internus qui est cogitationis se adhuc latius extendat et inde quod visus adhuc interior adhuc latius, quid non visus Divinus qui omnium intimus et supremus est? Quia cogitationes talis extensionis sunt, ideo communicantur omnia caeli cum unoquoque ibi ita omnia Divini quod facit caelum, et implet illud, ut ostensum est in articulis qui praecedunt

85. Mirati sunt illi qui in caelo sunt, quod homines se intelligentes credant, qui de invisibili hoc est incomprehensibili sub aliqua forma, cum de Deo cogitant et quod qui aliter, non intelligentes et quoque simplices dicant; cum tamen contrarium sit. Aiunt ' Si explorent se ipsos qui inde se intelligentes credunt annon pro Deo videant naturam? quidam illam quae coram oculis est, quidam illam quae non coram oculis? Et annon caecutiant in tantum ut non sciunt quid Deus quid angelus quid spiritus, quid anima sua quae victura post mortem quid vita caeli contra hominem et plura quae intelligentiae sunt? cum tamen haec omnia simplices quos vocant, suo modo sciunt, etiam Dei sui habent quod sit Divinum in forma humana, etiam angeli quod sit caelestis homo etiam animae suae quae victura post mortem quod sit sicut angelus, et etiam

vitae caeli apud hominem quod sit vivere secundum praecepta Divina” Hos itaque angeli vocant intelligentes, et accommodatos caelo, illos autem vicissim non intelligentes

COLLECTA EX ARCANIS CAELESTIBUS DE DOMINO ET DE DIVINO HUMANO IPSIUS

Quod Domino Divinum fuerit ex ipsa conceptione (n 4641, 4963, 5041, 5157, 6716, 10125)

Quod Domino soli fuerit semen Divinum (n 1438)

Quod anima Ipsius fuerit Jehovah (n 1999, 2004, 2005, 2018, 2025)

Quod sic intimum Domini fuerit ipsum Divinum, et quod induitio a matre (n 5041)

Quod ipsum Divinum fuerit Esse vitae Domini, ex quo Humanum deum exivit, et factum est Existere ex illo Esse (n 3194, 3210, 10270[? 10269], 10372)

Quod intra ecclesiam, ubi est Verbum, et per id Dominus notus, non negandum sit Divinum Domini, nec Sanctum procedens ab Ipso (n 2359)

Qui non agnoscunt Dominum intra ecclesiam, quod eis non sit conjunctio cum Divino, aliter qui extra ecclesiam sunt (n 10205)

Quod essentiale ecclesiae sit agnoscere Divinum Domini et unitiorem Ipsius cum Patre (n 10083, 10112, 10370, 10728[? 10738], 10730, 10816, 10817, 10818, 10820)

Quod in Verbo multis agatur de glorificatione Domini (n 10828)

Et quod ubivis in sensu Verbi interno (n 2249, 2523, 3245)

Quod Dominus Humanum suum glorificaverit et non Divinum, quia hoc in Se glorificatum erat (n 10057)

Quod Dominus in mundum venerit ut glorificaret Humanum suum (n 3637, 4286[? 4287], 9315)

Quod Dominus glorificaverit Humanum suum per Divinum amorem qui in Ipso ex conceptione (n 4727)

Quod amor Domini erga universum genus humanum fuerit vita Domini in mundo (n 2253)

Quod amor Domini transcendat omnem intellectum humanum (n 2077)

Quod Dominus salvaverit genus humanum per id quod glorificaverit Humanum suum (n 4180, 10019, 10152, 10655, 10659, 10828)

Quod alioqui totum genus humanum perisset morte aeterna (n 1676)

De statu glorificationis et humiliationis Domini (n 1785, 1999, 2159, 6866)

Glorificatio, ubi de Domino quod sit unitio Ipsius Humani cum Divino et glorificare quod sit Divinum facere (n 1603, 10053, 10828)

Quod Dominus, cum glorificavit Humanum suum, exuerit omne humanum a matre, usque tandem ut non filius ejus esset (n 2150, 2574, 2649, 3036, 10829[? 10830])

Quod Filius Dei ab aeterno, fuerit Divinum Verum in caelo (n 2628, 2798, 2803, 3195, 3704)

Quod Dominus etiam Humanum suum fecerit Divinum Verum

ex Divino Bono quod in Ipso, cum fuit in mundo (n 2803, 3194, 3195, 3210, 6716, 6864, 7014, 7499, 8127, 8724, 9199)

Quod Dominus tunc omnia apud Se disposuerit in formam caelestem, quae est secundum Divinum Verum (n 1928, 3633)

Quod ideo Dominus dictus sit Verbum, quod est Divinum Verum (n 2533, 2818[? 2813] 2859, 2894, 3393, 3712)

Quod perceptio et cogitatio Domino soli fuerit ex Se Ipso, et supra omnem perceptionem et cogitationem angelicam (n 1904, 1914, 1915[? 1919])

Quod Dominus univerit Divinum Verum quod Ipse, cum Divino Bono quod in Ipso (n 10047, 10052, 10076)

Quod unio reciproca fuerit (n 2004, 10067)

Quod Dominus cum e mundo abiit, Humanum suum etiam fecerit Divinum Bonum (n 3194, 3210, 6864, 7499, 8724, 9199, 10076)

Quod hoc intelligatur per quod exiverit a Patre et redierit ad Patrem (n 3194, 3210)

Quod sic unum factus sit cum Patre (n 2751, 3704, 4766)

Quod post unionem Divinum verum procedat a Domino (n 3704, 3712, 3969, 4577, 5704, 7499, 8127, 8241, 9199, 9398)

Quomodo Divinum verum procedit, *illustratum* (n 7270, 9407)

Quod Dominus ex propria potentia univerit Humanum Divino (n 1616, 1749, 1753[? 1752], 1813, 1921, 2025, 2026, 2523, 3141, 5005, 5045, 6716)

Quod inde constare possit, quod Humanum Domini non fuerit sicut humanum aliis hominis, quia conceptus erat ab ipso Divino (n 10125, [10825] 10826)

Quod unio Ipsius cum Patre, ex Quo anima Ipsius, non fuerit sicut inter duos, sed sicut inter animam et corpus (n 3737, 10824)

Quod antiquissimi non adorare potuerint Divinum Esse, sed Divinum Existere, quod est Divinum Humanum et quod Dominus ideo in mundum venerit, ut fieret Divinum Existere ex Divino Esse (n 4687, 5521)

Quod antiqui agnoverint Divinum quia apparuit illis in Humana forma, et quod hoc fuerit Divinum Humanum (n 5110, 5663, 6846, 10737)

Quod infinitum Esse non influere potuerit in caelum apud angelos, nec apud homines nisi per Divinum Humanum (n 1646[? 1676] 1990, 2016, 2035[? 2034])

Quod in caelo non aliud Divinum percipiatur quam Divinum Humanum (n 6475, 9303, 9267[? 9315, 9356] 10067)

Quod Divinum Humanum ab aeterno fuerit Divinum verum in caelo, et Divinum transiens per caelum ita Divinum Existere, quod postea in Domino factum est Divinum Esse per se, ex quo Divinum Existere in caelo (n 3061, 6280, 6880, 10579)

Qualis status caeli ante adventum Domini (n 6371-6373)

Quod Divinum non perceptibile fuerit nisi cum transivit caelum (n 6982, 6996, 7004)

Quod incolae omnium tellurum adorent Divinum sub Humana forma, ita Dominum (n 6700, 8541-8547, 10736, 10737, 10738)

Quod gaudeant cum audiunt quod Deus actualiter Homo factus sit (n 9361)

Quod Dominus recipiat omnes qui in bono sunt et adorant Divinum sub Humana forma (n 9359)

And when the Lord was in the world He made His Human Divine truth from the Divine good that was in Him (n 2803, 3194, 3195, 3210, 6719, 6831, 7014, 7199, 8127, 8724, 9199)

The Lord then arranged all things in Himself into a heavenly form, which is in accord with Divine truth (n 1925, 3633)

For this reason the Lord was called the Word, which is Divine truth (n 2535, 2513, 2559, 2594, 3393, 3712)

The Lord alone had perception and thought from Himself, and this was above all angelic perception and thought (n 1904, 1914, 1919)

The Divine truth which was Himself, the Lord united with Divine good which was in Himself (n 10047, 10052, 10076)

The union was reciprocal (n 2001, 10067)

[6.] In passing out of the world the Lord also made His Human Divine good (n 3191, 3210, 6551, 7199, 8724, 9199, 10076)

This is what is meant by His coming forth from the Father and returning to the Father (n 3191, 3210)

Thus He became one with the Father (n 2751, 3704, 4766)

Since that union Divine truth goes forth from the Lord (n 3704, 3712, 3957, 1577, 5701, 7409, 8127, 8211, 9199, 9398)

How Divine truth goes forth, illustrated (n 7270, 9407)

It was from His own power that the Lord united the Human with the Divine (n 1616, 1742, 1752, 1813, 1921, 2025, 2026, 2523, 3141, 5005, 5045, 6716)

From this it is clear that the Lord's Human was not like the human of any other man, in that it was conceived from the Divine itself (n 10125, 10525)

His union with the Father, from whom was His soul, was not as between two persons, but as between soul and body (n 3737, 10824)

[7.] The most ancient people could not worship the Divine Being (*esse*), but could worship only the Divine Outgo (*existere*), which is the Divine Human, therefore the Lord came into the world in order to become the Divine *Existere* from the Divine *Esse* (n 4687, 5321)

The ancients acknowledged the Divine because He appeared to them in a human form, and this was the Divine Human (n 5110, 5663, 6846, 10737)

The Infinite Being (*esse*) could flow into heaven with the angels and with men only by means of the Divine Human (n 1676, 1990, 2016, 2034)

In heaven no other Divine than the Divine Human is perceived (n 4475, 9303, 10067, 10267)

The Divine Human from eternity was the Divine truth in heaven and the Divine passing through heaven, thus it was the Divine Outgo (*existere*) which afterwards in the Lord became the Divine Being (*esse*) *per se*, from which is the Divine *Existere* in heaven (n 3061, 6280, 6880, 10529)

What the state of heaven was before the Lord's coming (n 6371, 6373)

The Divine was not perceptible except when it passed through heaven (n 6982, 6996, 7004)

[8.] The inhabitants of all the earths worship the Divine under a human form, that is, the Lord (n 6700, 8541-8547, 10736-10738)

They rejoice when they hear that God actually became Man (n 9361)

All who are in good and who worship the Divine under the human form, are received by the Lord (n 9359)

Quod de Deo non a humana forma non cogitant potest et quod incomprehensibile est. — vultum deam cadat. Ita nec in fidem in. 1933. 1972.

Quod nemo eo eripere de quo aliquam ideam habet, et non de
 ce quo nulum (n. 4733, 5710, 5633, 5663, 7211, 9267, 9356, 10267,
 10267)

Quod deo a plenitudine uniusse tantum de Deum co'actum
suo humana forma, et quod d' sit per infirmum e caelo in 10159

Quos omnes qui in bono sunt quoad vitam cum cogitant de Domino de Divino Humano cogitant, et per de Humano separato a Divino: aliter qui non in bono quoad vitam sunt. n. 4326, 4724, 4737, 4766, 8878 etc. etc.

Quod ecclesiam de Humano Domini consuevit Dominus nosse in ecclesia quod in mundo quodam sunt, tam quod in fide separata a charitate et quicquid quod non capant quia Divinum Humanum, ca. see in. 3011, 3111, 1689, 1692, 1701, 1731, 5321, 6372, 6372, 8378, 9190, 9191.

Quod Humanum Domini sit Divinum quia ex Esse Patris quod
Ipsa anime illustratum per similitudinem patris. (Liber in 10370
10375-10378-10383).

Et quia ex Divino Amore, quod fuit ipsum Esse vnde ipsum a con-
 censione (p. 697b).

Question: How many people are there in the world? Answer: There are about 6 billion people in the world.

Quoniam Dominus noster Iesus Christus in hoc mundo venit
fecit Dominus n. 1961 1971 1981 1991 2001 2011 2021

Quoniam quidam dicunt, quod in rebus creatis non sit aliquid boni

Quod Humanum Domini et Divinum agnoscatur ex omni-
sermone hoc in Santa Cena. In. 14. 23. 24.

[illegible]

Et cuncta ex Verbo Veritas Testamenti quod dicitur Deus a
torumque et quod Jehovan in 1603 1735 1815 1901 1911 1931 1940
6031 6101 6361 6401 6501

2. Quotienten der durchschnittlichen des Patrons: 17,11 als
des Durchschnitts der durchschnittlichen des Patrons in der ersten
Stufe: 17,11

Quod in Christiano et de Humanum Domini, non Dominum agnoscentem quod factum sit in Christo propter Papam, et pro Viceri Iudice agnoscentem in Christo - 1791

Quint Cartman, a alien na terra em quem Deus se
Deu, um homem de uma aparência de um alienígena
temo de um alienígena na terra.

Q. And this was the first time you saw Person A, was it?

Quoniam Dominum Trinum in Deo cognoscitur in esato (n. 14. 15.
1701. 2003? 2004) 1936, 1993

Quod Titulum in Domino et ipsam Domum quod Patet vestitus,
Domum Domum quod Titulum et Domum quod Titulum quod Titulum
Titulum Titulum et quod Titulum Domum Titulum Titulum Titulum Titulum
Titulum Titulum Titulum Titulum Titulum Titulum Titulum Titulum Titulum Titulum

10. The following is a list of the names of the persons who have been appointed to the various positions in the organization of the American Society of International Law, for the year 1910-1911:

God can not be thought of except in human form, and what is inconceivable does not fall into my idea, so neither into belief (n 4350, 4375)

Man is able to worship that of which he has some idea, but not that of which he has no idea (n 4733, 5110, 5663, 7211, 9356, 10057, 10247)

The Lord and the Divine is worshipped under a human form by most of the inhabitants of the entire globe, and this is the effect of influx from heaven (n 10150)

All who are in good in regard to their life, when they think of the Lord think of the Divine Human, and not of the Human separate from the Divine, it is otherwise with those who are not in good in regard to their life (n 2326, 4724, 4731, 4766, 8875, 9193, 9198)

In the church at this day those that are in evil in regard to their life and those that are in faith separate from charity, think of the Human of the Lord apart from the Divine, and do not even comprehend what the Divine Human is,—why they do not (n 3212, 3241, 4669, 4692, 4724, 4731, 5321, 6872, 8878, 9193, 9198)

The Lord's Human is Divine because it is from the Being (*esse*) of the Father, and this was His soul,—illustrated by a father's likeness in children (n 10269, 10372, 10823)

Also because it is from the Divine love, which was the very Being (*esse*) of His life from conception (n 6872)

Every man is such as his love is, and is his love (n 6872, 10177, 10281)

The Lord made all His Human, both internal and external, Divine (n 1623, 1815, 1902, 1926, 2083, 2093)

Therefore, differently from any man, He rose again as to His whole body (n 1729, 2083, 5078, 10825)

[9] That the Lord's Human is Divine is acknowledged from His omnipresence in the Holy Supper (n 2343, 2359)

Also from His transfiguration before His three disciples (n 3212)

Also from the Word of the Old Testament, in that He is called God (n 10154), and is called Jehovah (n 1603, 1736, 1815, 1902, 2921, 3035, 5110, 6251, 6303, 5864, 9194, 9315)

In the sense of the letter a distinction is made between the Father and the Son, that is, between Jehovah and the Lord, but not in the internal sense of the Word, in which the angels of heaven are (n 3035)

In the Christian world the Lord's Human has been declared not to be Divine, this was done in a council for the pope's sake, that he might be acknowledged as the Lord's vicar (n 4738)

[10] Christians were explored in the other life in regard to their idea of one God and it was found they held an idea of three gods (n 2329, 5256, 10736–10738, 10821)

A Divine trinity or trine in one person, constituting one God, is conceivable, but not in three persons (n 10738, 10821, 10824)

A Divine trine in the Lord is acknowledged in heaven (n 14, 15, 1729, 2004, 5256, 9303)

The trine in the Lord is the Divine itself, called the Father, the Divine Human, called the Son, and the Divine going forth, called the Holy Spirit, and this Divine trine is a One (n 2149, 2156, 2288, 2319, 2329, 2447, 3704, 6993, 7182, 10738, 10822, 10823)

The Lord Himself teaches that the Father and He are One (n 1729, 2004, 2005, 2018, 2025, 2751, 3704, 3736, 4766), also that the Holy

1729, 2004, 2005, 2018, 2025, 2751, 3704, 3736, 4766), et quod Sanctum Divinum procedat ab Ipso, et quod sit Ipsius (n 3969, 4673, 6788, 6993, 7499, 8127, 8302, 9199, 9228, 9229, 9270[? 9264], 9407, 9818, 9820, 10330)

Quod Divinum Humanum influat in caelum, et faciat caelum (n. 3038)

Quod Dominus sit omne in caelo, et quod sit vita caeli (n 7211, 9128)

Quod Dominus in suo habitet apud angelos (n 9338, 10125, 10151, 10157)

Inde quod qui in caelo sunt in Domino sint (n 3637, 3638)

Quod conjunctio Domini cum angelis se habeat secundum receptionem boni amoris et charitatis ab Ipso (n 904, 4198, 4206[? 4205], 4211, 4320[? 4220], 6280, 6832, 7042, 8819, 9680, 9682, 9683, 10106, 10811[? 10810])

Quod universum caelum se referat ad Dominum (n 551, 552)

Quod Dominus sit centrum commune caeli (n 3633, 3641)

Quod omnes ibi se vertant ad Dominum, qui supra caelos (n. 9828 10130, 10189)

Quod tamen angeli se non vertant ad Dominum, sed quod Dominus illos vertat ad Se (n 10189)

Quod praesentia angelorum apud Dominum non sit, sed praesentia Domini apud angelos (n 9415)

Quod nulla conjunctio cum ipso Divino sit in caelo, sed cum Divino Humano (n 4211, 4724, 5633[? 5663])

Quod caelum correspondeat Divino Humano Domini, et quod inde caelum in communi sit sicut unus homo, et quod ideo caelum Maximus Homo appelletur (n 2996, 2998, 3624 3649, 3636-3643, 3741-3745, 4625)

Quod Domini sit solus Homo, et quod illi modo homines sint qui recipiunt Divinum ab Ipso (n 1894)

Quantum recipiunt, quod tantum sint homines et imagines Ipsius (n 8547)

Quod ideo angeli sint formae amoris et charitatis in forma humana, et quod hoc a Domino (n 3804, 4735, 4797, 4985, 5199, 5530, 9879, 10177)

Quod universum caelum Domini sit (n 2751, 7086)

Quod Ipsi omnis potestas in caelis sit et in terris (n 1607, 10089, 10827)

Quia Dominus regit universum caelum, quod etiam regat omnia quae inde pendent, ita omnia in mundo (n 2026, 2027, 4523, 4524)

Quod Domino soli sit potentia removendi inferna, detinendi a malis, ac tenendi in bono, ita salvandi (n 10019)

Divine flows forth from Him and is He (n 3969, 4673, 6788, 6993, 7499, 8127, 8302, 9199, 9228, 9229, 9261, 9407, 9818, 9820, 10330)

[11] The Divine Human flows into heaven and makes heaven (n 1033)

The Lord is the all in heaven and is the life of heaven (n 7211, 9128)

In the angels the Lord dwells in what is His own (n 9338, 10125, 10151, 10157)

Consequently those who are in heaven are in the Lord (n 3637, 3535)

The Lord's conjunction with angels is measured by their reception of the good of love and charity from Him (n 904, 4198, 4205, 4211, 4220, 6280, 6532, 7042, 8519, 9680, 9682, 9683, 10106, 10310)

The entire heaven has reference to the Lord (n 551, 552)

The Lord is the common centre of heaven (n 3633, 3641)

All in heaven turn themselves to the Lord, who is above the heavens (n 9525, 10130, 10189)

Nevertheless angels do not turn themselves to the Lord, but the Lord turns them to Himself (n 10189)

It is not a presence of angels with the Lord, but the Lord's presence with angels (n 9415)

In heaven there is no conjunction with the Divine itself, but conjunction with the Divine Human (n 4211, 4724, 5663)

[12] Heaven corresponds to the Divine Human of the Lord, consequently heaven in general is as a single man, and for this reason heaven is called the Greatest Man (n 2996, 2998, 3624-3649, 3741-3745, 4625)

The Lord is the Only Man, and those only are men who receive the Divine from Him (n 1894)

So far as they receive are they men and images of Him (n 8547)

Therefore angels are forms of love and charity in human form, and thus from the Lord (n 3804, 4735, 4797, 4985, 5199, 5530, 9879, 10177)

[13] The whole heaven is the Lord's (n 2751, 7086)

He has all power in the heavens and on earth (n 1607, 10089, 10827)

As the Lord rules the whole heaven He also rules all things depending thereon, thus all things in the world (n 2025, 2026, 4523, 4524)

The Lord alone has the power to remove the hells, to withhold from evils, and to hold in good, thus to save (n 10019)

[XII]

QUOD CORRESPONDENTIA SIT OMNIUM CAELI CUM OMNIBUS HOMINIS

87. Quid correspondentia, hodie nescitur quod nesciatur est ex pluribus causis, primaria est, quod homo se removerit e caelo per amorem sui et mundi, qui enim se et mundum super omnia amat, is non spectat ad alia quam ad mundana, quia illa adblandiuntur sensibus externis, et oblectant genium, et non ad spiritualia, quia ea adblandiuntur sensibus internis, et oblectant mentem, quapropter ea a se rejiciunt, dicentes, quod superiora sint quam ut sint cogitationis. Aliter fecerunt antiqui illis scientia correspondentiarum praecipua omnium scientiarum fuit, per illam etiam intelligentiam et sapientiam hauserunt et illi qui ab ecclesia fuerunt, per illam communicationem habuerunt cum caelo, est enim scientia correspondentiarum scientia angelica. Antiquissimi, qui caelestes homines fuerunt, ex ipsa correspondentia, sicut angeli, cogitaverunt, ideo etiam cum angelis locuti sunt, et ideo Dominus illis saepius visus est, et instruxit illos. Sed hodie scientia illa tam prorsus deperdita est, ut non sciatur quid correspondentia ^(e)

88. Nunc quia absque perceptione quid correspondentia, non aliquid in luce sciri potest de spirituali mundo, nec de influxu ejus in naturalem, ne quidem quid spirituale respective ad naturale, nec aliquid in luce de spiritu hominis, qui vocatur anima, et de ejus operatione in corpus, neque de statu hominis post mortem, ideo dicendum est

(EX ARCANIS CAELESTIBUS.)

(e) Quantum scientia correspondentiarum praestat aliis scientiis (n 4280)

Quod praecipua scientia antiquis fuerit scientia correspondentiarum, sed quod hodie oblitterata sit (n 3021, 3419, 4280, 6749[? 4749], 4844, 4964, 4965[? 4966], 6004, 7729, 10252)

Quod apud orientales, et in Aegypto, vigerit scientia correspondentiarum (n 5702, 6692, 7097, 7779, 9391, 10407)

XII

THERE IS A CORRESPONDENCE OF ALL THINGS OF HEAVEN
WITH ALL THINGS OF MAN

37. What correspondence is is not known at the present day, for several reasons, the chief of which is that man has withdrawn himself from heaven by the love of self and love of the world. For he that loves self and the world above all things gives heed only to worldly things, since these appeal to the external senses and gratify the natural longings, and he does not give heed to spiritual things, since these appeal to the internal senses and gratify the mind, therefore he casts them aside, saying that they are too high for his comprehension. This was not so with the ancient people. To them the knowledge of correspondences was the chief of knowledges. By means of it they acquired intelligence and wisdom, and by means of it those who were of the church had communication with heaven, for the knowledge of correspondences is angelic knowledge. The most ancient people, who were celestial men, thought from correspondence itself, as the angels do. Therefore they talked with angels, and frequently saw the Lord and were taught by Him. But at this day that knowledge has been so completely lost that no one knows what correspondence is.¹

38. Since, then, without a perception of what correspondence is there can be no clear knowledge of the spiritual world or of its inflow into the natural world, neither of what the spiritual is in its relation to the natural, nor any clear knowledge of the spirit of man, which is called the soul, and its operation into the body, neither of man's state after death, it is necessary to explain what correspondence is and the nature of it. This will prepare the way for what is to follow.

¹ How far the knowledge of correspondences excels other knowledges (n 4280)

The knowledge of correspondences was the chief knowledge of the ancient people, but at the present day it is wholly forgotten (n 1021, 3419, 4280, 4749, 4844, 4964, 4966, 6004, 7729, 10252)

The knowledge of correspondences flourished among the Eastern nations and in Egypt (n 5702, 6692, 7097, 7779, 9391, 10407)

quid correspondentia, et qualis illa, sic etiam paratur via ad sequentia

89. Primum quid correspondentia, dicitur Totus mundus naturalis correspondet mundo spirituali, nec solum mundus naturalis in communi, sed etiam in singulis, quapropter quicquid in mundo naturali existit ex spirituali, id dicitur correspondens Sciendum est, quod mundus naturalis existat et subsistat ex mundo spirituali, prorsus sicut effectus ex sua causa efficiente Mundus naturalis dicitur omne id extensum, quod sub sole est, et ex illo calorem et lucem recipit, et illius mundi sunt omnia quae inde subsistunt mundus spiritualis autem est caelum, et illius mundi sunt omnia quae in caelis

90. Quia homo est caelum et quoque mundus in minima forma ad imaginem maximi (videatur supra, n. 57), ideo apud illum est mundus spiritualis et mundus naturalis interiora, quae mentis ejus sunt, et se referunt ad intellectum et voluntatem, faciunt ejus mundum spirituales, exteriora autem quae ejus corporis sunt, et se referunt ad hujus sensus et actiones, faciunt ejus mundum naturalem quicquid itaque in mundo ejus naturali, hoc est, in ejus corpore et hujus sensibus et actionibus ex mundo ejus spirituali, hoc est, ex ejus mente et hujus intellectu et voluntate, existit, vocatur correspondens

91. Qualis correspondentia est, videri potest in homine ex facie ejus in facie, quae non docta est simulare, omnes affectiones mentis se sistunt videndas in forma naturali ut in suo typo, inde facies dicitur index animi, ita mundus ejus spiritualis in mundo ejus naturali similiter illa quae intellectus sunt, in loquela, et illa quae voluntatis, in gestibus corporis Illa itaque quae in corpore fiunt, sive sit in facie, sive in loquela, sive in gestibus, vocantur correspondentiae

92. Ex his quoque videri potest, quid internus homo, et quid externus, quod nempe internus sit qui vocatur spiritualis homo, et externus qui naturalis tum etiam quod unus distinctus sit ab altero, sicut caelum a mundo ut et quod omnia quae fiunt et existunt in externo seu naturali homine, fiant et existant ab interno seu spirituali

93. Haec dicta sunt de correspondentia interni seu spiritualis hominis cum externo seu naturali ejus, sed in

89. First, what correspondence is. The whole natural world corresponds to the spiritual world, and not merely the natural world in general, but also every particular of it, and as a consequence every thing in the natural world that springs from the spiritual world is called a correspondent. It must be understood that the natural world springs from and has permanent existence from the spiritual world, precisely like an effect from its effecting cause. All that is spread out under the sun and that receives heat and light from the sun is what is called the natural world, and all things that derive their subsistence therefrom belong to that world. But the spiritual world is heaven, and all things in the heavens belong to that world.

90. Since man is both a heaven and a world in smaller form after the image of the greatest (see above, n. 57), there is in him both a spiritual and a natural world. The interior things that belong to his mind, and that have relation to understanding and will constitute his spiritual world, while the exterior things that belong to his body, and that have relation to its senses and activities, constitute his natural world. Consequently, every thing in his natural world (that is, in his body and its senses and activities), that has its existence from his spiritual world (that is, from his mind and its understanding and will) is called a correspondent.

91. From the human face it can be seen what correspondence is. In a face that has not been taught to dissemble, all the affections of the mind present themselves to view in a natural form, as in their type. This is why the face is called the index of the mind, that is, it is man's spiritual world presented in his natural world. So, too, what pertains to the understanding is presented in speech, and what pertains to the will is presented in the movements of the body. Whatever effects, then, are produced in the body, whether in the face, in speech, or in bodily movements, are called correspondences.

92. All this shows also what the internal man is and what the external, namely, that the internal is what is called the spiritual man, and the external what is called the natural man, also that the one is distinct from the other as heaven is from the world, also that all things that take place and come forth in the external or natural man take place and come forth from the internal or spiritual man.

93. This much has been said about the correspondence of man's internal or spiritual with his external or natural, now the

sequentibus nunc agendum est de Correspondentia totius Caeli cum singulis Hominis

94. Ostensum est, quod universum caelum referat unum hominem, et quod sit homo in imagine, et quod ideo dicatur Maximus Homo, ostensum etiam est, quod inde societates angelicae, ex quibus caelum consistit, sint ordinatae sicut membra, organa, et viscera in homine, ita quod sint quae in capite, quae in pectore, quae in brachiis, et quae in singulis partibus eorum (videatur supra, n. 59-72) Societates itaque, quae in aliquo membro ibi sunt, correspondent simili membro in homine, ut quae in capite ibi, correspondent capiti in homine, quae in pectore ibi, correspondent pectori in homine, et quae in brachiis ibi, correspondent brachiis in homine, et sic in reliquis ex correspondentia illa subsistit homo, nam homo non aliunde subsistit quam e caelo

95. Quod caelum in duo regna distinctum sit, quorum unum vocatur regnum caeleste, alterum regnum spirituale, videatur supra in suo articulo. Regnum caeleste in genere correspondet cordi, et omnibus cordis in toto corpore, et regnum spirituale pulmoni et omnibus ejus in toto corpore faciunt etiam cor et pulmo duo regna in homine, cor regnat ibi per arterias et venas, et pulmo per fibras nerveas et motrices, ambo in unaquavis vi et actione. In unoquoque homine, in spirituali ejus mundo, qui spiritualis ejus homo vocatur, sunt etiam duo regna, unum est voluntatis et alterum est intellectus, voluntas regnat per affectiones boni et intellectus per affectiones veri, haec regna etiam correspondent regnis cordis et pulmonis in corpore. Similiter in caelis, regnum caeleste est voluntarium caeli, et ibi regnat bonum amoris, et regnum spirituale est intellectuale caeli, et ibi regnat verum. haec sunt, quae correspondent functionibus cordis et pulmonis in homine. Ex correspondentia illa est, quod "cor" in Verbo significet voluntatem, et quoque bonum amoris, ac pulmonaris "spiritus" intellectum et verum fidei. inde quoque est, quod cordi adscribantur affectiones, tametsi non ibi nec inde sunt (f)

(EX ARCANIS CAELESTIBUS.)

(f) De correspondentia cordis et pulmonum cum Maximo Homine, qui est caelum, *ab experientia* (n. 3883-3896)

correspondence of the whole heaven with every thing pertaining to man shall be treated of

94. It has been shown that the entire heaven reflects a single man, and that it is a man in form, and is therefore called the Greatest Man. It has also been shown that the angelic societies, of which heaven consists, are therefore arranged as the members, organs, and viscera are in man, that is, some are in the head, some in the breast, some in the arms, and some in each of their particulars (see above, n 59-72), consequently the societies in any member there correspond to the like member in man, those in the head corresponding to the head in man, those in the breast to the breast in man, those in the arms to the arms in man, and so with all the rest. It is from this correspondence that man has permanent existence, for from heaven alone does he have permanent existence

95. That heaven is divided into two kingdoms, one called the celestial kingdom and the other the spiritual kingdom, may be seen above in its own chapter. The celestial kingdom corresponds in general to the heart and to all things of the heart in the whole body, and the spiritual kingdom to the lungs and to all things of the lungs in the whole body. Likewise in man heart and lungs form two kingdoms, the heart ruling through the arteries and veins, and the lungs through the tendinous and motor fibers, both together in every exertion and movement. So again in every man, in his spiritual world, which is called his spiritual man, there are two kingdoms, one of the will and the other of the understanding, the will ruling through affections for good, and the understanding through affections for truth, and these kingdoms correspond to the kingdoms of the heart and of the lungs in the body. It is the same in the heavens, the celestial kingdom is the voluntary part of heaven, and in it good of love reigns, the spiritual kingdom is the intellectual part of heaven, and in it truth reigns, all this corresponding to the functions of the heart and lungs in man. It is on account of this correspondence that in the Word the "heart" signifies the will and also good of love, and the "breath" of the lungs signifies the understanding and the truth of faith. For the same reason affections are ascribed to the heart, although they are neither in it nor from it ¹

¹ The correspondence of the heart and lungs with the Greatest Man, which is heaven, *from experience* (n 3883-3896)

96. Correspondentia duorum regnorum caeli cum corde et pulmone, est communis correspondentia caeli cum homine, minus communis autem est cum singulis membris, organis, et visceribus ejus, quae qualis sit, etiam memorabitur Qui in Maximo Homine, qui est caelum, in capite sunt, in omni bono prae reliquis sunt, sunt enim in amore, pace, innocentia, sapientia, intelligentia, et inde gaudio et felicitate, hi influunt in caput, et in illa quae capitis sunt apud hominem, et illis correspondent Qui in Maximo Homine, qui est caelum, in pectore sunt, in bono charitatis et fidei sunt, et quoque influunt in pectus hominis, et correspondent illi Qui autem in Maximo Homine seu caelo in lumbis, et in organis generationi dicatis ibi, sunt, in amore conjugalium sunt Qui in pedibus, in bono ultimo caeli, quod bonum naturale spirituale vocatur, sunt Qui in brachiis et manibus, in potentia veri ex bono sunt Qui in oculis, in intellectu sunt Qui in auribus, in auscultatione et obedientia sunt Qui in naribus, in perceptione sunt Qui in ore et lingua, in sermocinatione ex intellectu et perceptione sunt Qui in renibus, in vero lustrante, secernente et castigante sunt Qui in hepate, pancreate et liene sunt, in purificatione boni et veri varia sunt Aliter in reliquis Influunt in similia hominis, et correspondent illis Influxus caeli est in functiones et usus membrorum, ac usus, quia ex spirituali mundo sunt, se formant per talia quae in naturali mundo sunt, et sic se sistunt in effectu inde est correspondentia

97. Inde est, quod per eadem illa membra, organa, et viscera, in Verbo significantur similia, significant enim omnia ibi secundum correspondentias per "caput" inde significatur intelligentia et sapientia, per "pectus" chari-

(EX ARCANIS CAELESTIBUS.)

Quod cor correspondeat illis qui in regno caelesti sunt, pulmo autem illis qui in regno spirituali (n 3885-3887)

Quod in caelo sit pulsus qualis cordis, et respiratio qualis pulmonum, sed interiores (n 3884, 3885, 3887)

Quod pulsus cordis ibi sit varius secundum status amoris et respiratio secundum status charitatis et fidei (n 3886, 3887 3889)

'Cor' quod in Verbo sit voluntas, ita "ex corde" quod sit ex voluntate (n 2930 7542 8910 9113, 10336)

Quod etiam "cor" in Verbo significet amorem, ita "ex corde" quod sit ex amore (n 7542, 9050, 10336)

96. The correspondence of the two kingdoms of heaven with the heart and lungs is the general correspondence of heaven with man. There is a less general correspondence with each one of his members, organs and viscera, and what this is shall also be explained. In the Greatest Man, which is heaven, those that are in the head excel all others in every good, being in love, peace, innocence, wisdom, intelligence, and consequent joy and happiness. These flow into the head of man and the things belonging to the head and corresponding thereto. In the Greatest Man, or heaven, those that are in the breast are in the good of charity and faith, and these flow into the breast of man and correspond to it. In the Greatest Man, or heaven, those that are in the loins and the organs devoted to generation are in marriage love. Those in the feet are in the lowest good of heaven, which is called spiritual natural good. Those in the arms and hands are in the power of truth from good. Those that are in the eyes are in understanding, those in the ears are in attention and obedience, those in the nostrils are in perception, those in the mouth and tongue are in the ability to converse from understanding and perception, those in the kidneys are in truths searching, separating, and correcting, those in the liver, pancreas, and spleen are in various purifications of good and truth, and so with the rest. All these flow into the like things of man and correspond to them. This inflow of heaven is into the functions and uses of the bodily members, and the uses, since they are from the spiritual world, take on a form by means of such things as are in the natural world, and thus present themselves in effect. From this is the correspondence.

97. For the same reason these members, organs, and viscera have a like significance in the Word, for every thing there has a meaning in accordance with correspondences. Thus the "head" signifies intelligence and wisdom, the "breast" charity,

The heart corresponds to those in the celestial kingdom, and the lungs to those in the spiritual kingdom (n 3885-3887)

There is in heaven a pulse like that of the heart, and a respiration like that of the lungs, but interior (n 3884, 3885, 3887)

There the pulse of the heart differs in conformity to states of love, and the respiration in conformity to states of charity and faith (n 3886, 3887, 3889)

In the Word the "heart" means the will, and "from the heart" means from the will (n 2930, 7542, 8910, 9113, 10336)

In the Word the "heart" also signifies love, and "from the heart" means from love (n 7542, 9050, 10336)

tas, per 'lumbos' amor conjugialis, per "brachia" et "manus" potentia veri, per "pedes" naturale, per "oculos" intellectus, per "nares" perceptio, per "aures" obedientia, per 'renes' lustratio veri, et sic porro (&). Inde quoque est, quod familiare sit homini dicere cum de intelligente et sapiente, quod caput ei sit, cum de illo qui in charitate quod amicus pectoris sit, de illo qui in perceptione quod acutae naris sit, de illo qui in intelligentia quod acutae aciei sit; de illo qui in potentia quod extensas manus habeat, de illo qui ex amore vult quod ex corde. Haec et plura alia quae in loquela hominis, sunt ex correspondentia, talia enim ex mundo spirituali sunt, tametsi homo id nescit.

98. Quod talis correspondentia sit omnium caeli cum omnibus hominis per multam experientiam mihi ostensum est, et per tam multam, ut confirmatus sim de illis ut de re evidente et nullius dubii, sed illam omnem hic adducere, non opus est, nec ob copiam licet adductam videas in *Arcanis Caelestibus*, ubi de Correspondentiis, de Repraesentationibus, de Influxu mundi spiritualis in naturalem, et de Commercio Animae et Corporis, agitur (&).

ET ARCANIS CAELESTIBUS.

(g) Quod 'pectus' in Verbo significet charitatem (n 3934, 10081, 10087)

Quod 'lumbi' et organa generationis' significant amorem conjugalem (n 3021 4280 — 62 3050-3052)

Quod 'brachia' et manus potentiam veri (n 878 3091 4931-4937 6917 7205 10017¹ 10019)

Quod 'pedes' naturale (n 2162 3147, 3761, 3986 4280 4938-4952).

Quod 'oculus' intellectum (n 2701, 4403-4421, 4523-4531, 6923, 9051 10569)

Quod nares perceptionem (n 3577 4621, 4625 4748 5621, 8286, 10054, 50292)

Quod aures obedientiam (n 2542 3869, 4523 4653, 5017 7216 8361 8490 9311 9306¹ 9397¹ 10061)

Quod renes lustrationem et castigationem veri (n 5380-5386 10032)

(h) De correspondentia omnium membrorum corporis cum Maximo Homine seu caelo in genere et in specie, *ab experientia* (n 3021, 3621-3649, 3741-3751¹ 3750¹ 3883-3896, 4039-4051¹ 4051¹ 4218-4225, 4318-4331 4403-4421 4527-4533¹ 4525-4553¹ 4622-4633 4652-4660 4791-4803 4931-4953 5050-5061 5171-5189 5377-5386 5552-5573, 5711-5727 10050)

De influxu mundi spiritualis in mundum naturalem - i. c. celi in

the "loins" marriage love, the "arms and hands" power of truth, the "feet" what is natural, the "eyes" understanding; the "nostrils" perception, the "ears" obedience, the "kidneys" the scrutiny of truth, and so on¹ So, too, in the common speech of man it is said of one that is intelligent and wise that he has a good head, of one who is kind that he is a bosom friend, of one who has clear perception that he is keen scented, of one who is intelligent that he is sharp sighted, of one who is powerful that he is long handed, of one who exercises his will from love that it is done from the heart. These and many other things in the speech of men are from correspondences, and are from the spiritual world, although man is ignorant of it.

98. That there is such a correspondence of all things of heaven with all things of man has been made clear to me by much experience, by so much that I am as convinced of it as of any evident fact that admits of no doubt. But it is not necessary to describe all this experience here, nor would it be proper on account of its abundance. It may be seen set forth in the *Arcana Caelestia*, where correspondences, representations, the influx of the spiritual world into the natural world, and the intercourse between soul and body, are treated of²

99. But notwithstanding that all things of man's body correspond to all things of heaven, it is not in respect to his exter-

¹ In the Word the "breast" signifies charity (n 3934, 10081, 10087)
The "loins" and organs of generation signify marriage love (n 3021, 4280, 4462, 5050-5052)

The "arms" and "hands" signify the power of truth (n 878, 3091, 4931-1937, 6917, 7205, 10019)

The "feet" signify the natural (n 2162, 3147, 3761, 3986, 4280, 4938-4952)

The "eye" signifies understanding (n 2701, 4403-4421, 4523-4534, 6923, 9051, 10559)

The "nostrils" signify perception (n 3577, 4624, 4625, 4748, 5621, 8286, 10054, 10292)

The "ears" signify obedience (n 2542, 3869, 4523, 4653, 5017, 7216, 8361, 8990, 9311, 9397, 10061)

The "kidneys" signify the scrutiny and correction of truth (n 5380-5386, 10032)

² The correspondence of all the members of the body with the Greatest Jan, or heaven, in general and in particular, from experience (n 3021, 3624-3649, 3741-3750, 3883-3895, 4039-4054, 4218-4228, 4318-4331, 4403-4421, 4523-4533, 4622-4633, 4652-4660, 4791-4805, 4931-4953, 5050-5061, 5171-5189, 5377-5396, 5552-5573, 5711-5727, 10050)

The influx of the spiritual world into the natural world, or of heaven into the world, and the influx of the soul into all things of

99. Sed tametsi omnia hominis quoad corpus correspondent omnibus caeli, usque tamen homo non est imago caeli quoad externam formam, sed quoad internam, interiora enim hominis recipiunt caelum, et exteriora ejus recipiunt mundum, quantum itaque interiora ejus recipiunt caelum, tantum homo quoad illa est caelum in minima forma ad imaginem maximam, quantum autem interiora ejus non recipiunt, tantum non est caelum et imago maximam, exteriora tamen usque, quae recipiunt mundum, possunt esse in forma secundum ordinem mundi, et inde in varia pulchritudine, pulchritudo enim externa, quae corporis, ducit causam ex parentibus, et ex formatione in utero, et dein conservatur per influxum communem e mundo inde est quod forma naturalis hominis valde differat a forma spiritualis ejus hominis Aliquoties ostensum est, qualis in forma esset spiritus hominis, et visum quod in aliquibus pulchris et venustis facie, ille esset deformis, niger, et monstrosus ut imaginem inferni non caeli dicas, in quibusdam autem non pulchris, quod is esset formosus, candidus, et angelicus talis etiam apparet spiritus hominis post mortem, qualis fuerat in corpore, cum in illo vixit in mundo

100. Sed correspondentia se adhuc latius extendit, quam ad hominem est enim correspondentia caelorum inter se, tertio seu intimo caelo correspondet secundum seu medium caelum, et secundo seu medio caelo correspondet primum seu ultimum caelum, et hoc correspondet formis corporeis in homine, quae membra, organa et viscera ejus vocantur ita est corporeum hominis, in quod ultimo desinit caelum, super quo sicut super sua basi subsistit Sed hoc arcanum alibi plenius evolvetur

101. Verum omnino sciendum est, quod omnis correspondentia, quae cum caelo, sit cum Divino Humano Domini, quoniam ab Ipso est caelum, et Ipse est caelum, ut in articulis praecedentibus ostensum est, nam nisi Divinum Humanum influeret in omnia caeli, et secundum

mundum et de influxu animae in omnia corporis, *ab experientia* (n 6053-6058 6189-6215 6307-6327 6466-6495 6598 6626)

De commercio animae et corporis, *ab experientia* (n 6053-6058, 6189-6215, 6307-6327, 6466-6495, 6598-6626)

correspondentias in omnia mundi, non daretur angelus, nec daretur homo. Inde iterum patet, cur Dominus factus est Homo, ac induit Divinum suum Humano a primo ad ultimum, quod fuerit, quoniam Divinum Humanum, ex quo caelum ante adventum Domini, non amplius suffecit ad sustentandum omnia, quia homo, qui basis caelorum, labefactavit et destruxit ordinem. Quid et quale Divinum Humanum, quod ante adventum Domini fuit, et qualis status caeli tunc, vide in Collectis ad caput praecedens.

102. Obstupescunt angeli, cum audiunt, quod dentur homines qui omnia naturae tribuunt et nihil Divino, et quoque qui credunt quod corpus suum, in quod tot admiranda caeli collata sunt, conflatum sit ex natura et magis, quod rationale hominis etiam inde sit, cum tamen, si modo aliquantum elevent mentem, videre possunt, quod talia sint ex Divino, et non ex natura, et quod natura modo creata sit ut investiat spirituale, et id sistat correspondens in ultimo ordinis sed tales assimilant noctuis, quae vident in tenebris, et nihil in luce

[XIII]

QUOD CORRESPONDENTIA CAELI SIT CUM OMNIBUS TELLURIS

103. Quid correspondentia, in praecedente articulo dictum est, et quoque ibi ostensum, quod omnia et singula corporis animalis correspondentiae sint nunc ordine sequitur ostendendum, quod omnia telluris, et in genere omnia mundi, correspondentiae sint

104. Omnia quae telluris sunt, distinguuntur in tria genera, quae vocantur regna, nempe regnum animale, regnum vegetabile, et regnum minerale. Quae in regno animali sunt, correspondentiae in primo gradu sunt, quia vivunt, quae in regno vegetabili, correspondentiae in secundo gradu sunt, quia modo crescunt, quae in regno minerali sunt, correspondentiae in tertio gradu sunt, quia non vivunt nec crescunt. Correspondentiae in regno ani-

mali sunt animantia varii generis, tam quae gradiuntur et repunt super terra, quam quae volant in aere; quae in specie non nominantur, quia nota sunt. Correspondentiae in regno vegetabili sunt omnia quae in hortis, silvis, agris, et campis crescunt et florent, quae nec nominantur quia etiam nota sunt. Correspondentiae in regno minerali sunt metalla nobiliora et ignobiliora, lapides pretiosi et non pretiosi, ac terrae varii generis, tum etiam aquae. Praeter illa etiam correspondentiae sunt, quae ab industria humana ex illis ad usum parantur, sicut omnis generis cibi, vestes, domus, aedes, et plura.

105. Quae supra tellurem sunt, ut sol, luna, stellae, et quoque quae in atmosphaeris, ut nubes, nimbi, pluviae, fulgura, tonitrua, etiam correspondentiae sunt. Quae procedunt a sole, ejus praesentia et absentia, ut lux et umbra, calor et frigus, etiam correspondentiae sunt. pariter quae inde succedunt, ut tempora anni, quae vocantur ver, aestas, autumnus, et hiems, ac tempora diei, ut mane, meridies, vespera, et nox.

106. Verbo, omnia quae existunt in natura, a minimo ad maximum ejus, correspondentiae sunt ⁽¹⁾. Quod correspondentiae sint, est quia mundus naturalis cum omnibus suis existit et subsistit a mundo spirituali, et uterque a Divino dicitur quod etiam subsistat, quia omne subsistit a quo existit, subsistentia enim est perpetua existentia, et quia non aliquid subsistere potest a se, sed a priori se, ita a Primo, a quo itaque si separatur, prorsus perit et evanescit.

107. Omne id correspondens est, quod in natura ex ordine Divino existit et subsistit. Ordinem Divinum facit Divinum bonum quod procedit a Domino, inchoat ab

(EX ARCANIS CAELESTIBUS.)

(1) Quod omnia quae in mundo et tribus ejus regnis corresponderent caelestibus quae in caelo, seu quod quae in naturali mundo illis quae in spirituali (n 1632, 1881, 2758, 2890-2893[? 2760-2763], 2897[? 2987]-3003, 3213-3227, 3483, 3624-3649[? 3639], 4044, 4053, 4116, 4366, 4939, 5116, 5377, 5428, 5477, 9280)

Quod per correspondentias jungatur mundus naturalis cum mundo spirituali (n 8615)

Quod inde universa natura sit theatrum repraesentativum regni Domini (n 2758, 2999, 3000, 3483, 4938[? 3518], 4939, 8848, 9280)

kinds, both those that walk and creep on the ground and those that fly in the air, these need not be specially named, as they are well known. Correspondences in the vegetable kingdom are all things that grow and abound in gardens, forests, fields, and meadows, these, too, need not be named, because they are well known. Correspondences in the mineral kingdom are metals more and less noble, stones precious and not precious, earths of various kinds, and also the waters. Besides these the things prepared from them by human activity are correspondences, as foods of every kind, clothing, dwellings and other buildings, with many other things.

105. Also the things above the earth, as the sun, moon, and stars, and those in the atmosphere, as clouds, mists, rain, lightning and thunder, are likewise correspondences. Things resulting from the presence and absence of the sun, as light and shade, heat and cold, are also correspondences, as well as those that follow in succession therefrom, as the seasons of the year, spring, summer, autumn, and winter, and the times of day, morning, noon, evening, and night.

106. In a word, all things that have existence in nature, from the least to the greatest, are correspondences.¹ They are correspondences because the natural world with all things in it springs forth and subsists from the spiritual world, and both worlds from the Divine. They are said to subsist also, because everything subsists from that from which it springs forth, subsistence being a permanent springing forth, also because nothing can subsist from itself, but only from that which is prior to itself, thus from a First, and if separated from that it would utterly perish and vanish.

107. Every thing in nature that springs forth and subsists in accordance with Divine order is a correspondence. Divine order is caused by the Divine good that flows forth from the Lord. It begins in Him, goes forth from Him through the heavens in succession into the world, and is terminated there in outmosts, and

¹ All things that are in the world and its three kingdoms correspond to the heavenly things that are in heaven, that is, the things in the natural world correspond to the things in the spiritual world (n 1632, 1881, 2758, 2760-2763, 2987-3003, 3213-3227, 3483, 3624-3649, 4044, 4053, 4116, 4366, 4939, 5116, 5377, 5428, 5477, 9280).

By correspondences the natural world is conjoined to the spiritual world (n 8615).

For this reason all nature is a theatre representative of the Lord's kingdom (n 2758, 2999, 3000, 3483, 4938, 4939, 8848, 9280).

Ipso, procedit ab Ipso per caelos successive in mundum, ac in ultimis ibi terminatur Quae secundum ordinem ibi sunt, correspondentiae sunt Secundum ordinem ibi sunt omnia quae bona et perfecta sunt ad usum, nam omne bonum est bonum secundum usum, forma se refert ad verum, quia verum est forma boni Inde est, quod omnia quae in universo mundo ac in mundi natura in ordine Divino sunt, se ad bonum et verum referant ⁽⁴⁾

108. Quod omnia quae in mundo sunt ex Divino exstant, ac induantur talibus in natura, per quae ibi esse possunt, et facere usum, et sic correspondere, constat manifeste ex singulis quae in regno tam animali quam vegetabili apparent, in utroque sunt talia, quae quisque videre potest, si ex interiori cogitat, quod e caelo sint Ad illustrationem ex innumerabilibus pauca licet memorare, hic primum aliqua in Regno Animali Ibi qualis scientia quasi insita sit cuilibet animali, pluribus notum est Sciunt apes legere mella ex floribus, condere cellulas ex cera, in quibus mella sua recondant, et sic sibi et suis prospicere cibo etiam pro futura hieme, femella eorum ponit ova, ceteri ministrant, et circuminducunt illa, ut inde nova propago nascatur, vivunt in quadam regiminis forma, quam ex insito norunt omnes ibi, utiles conservant, ac inutiles ejiciunt ac deprivant alis, praeter alia mirabilia, quae illis ex caelo propter usum, cera enim inservit humano generi pro lucernis in toto orbe, et mel pro condiendis cibis Quid non fit cum vermiculis, qui in regno animali vilissima sunt? Sciunt illi se nutrire succo ex suis folis, et postea exacto tempore se circum inducere tegmine, et quasi ponere in utero, et sic excludere prolem sui generis Quidam vertuntur primum in nymphas et chrysallides, ac filia producant, et post exantlatum laborem exornantur alio corpore et insigniuntur alis, et volant in aere ut in suo caelo ac conjugia celebrant, ponunt ova, et sibi prospiciunt posteritatem Praeter hos in specie, sciunt in genere omnia

(EX ARCANIS CAELI TIBUS)

(4) Quod omnia in universo tam caelo quam mundo quae secundum ordinem sunt, se referunt ad bonum et verum (n. 2451, 3166, 4322, 4700, 5232, 7256, 10122)

1. ad completionem utriusque ut int. aliquid (n. 10555)

every thing there that is in accordance with order is a correspondence. Every thing there is in accordance with order that is good and perfect for use, because every thing good is good in the measure of its use, while its form has relation to truth, truth being the form of good. And for this reason every thing in the whole world and of the nature thereof that is in Divine order has reference to good and truth.¹

108. That all things in the world spring from the Divine, and are clothed with such things in nature as enable them to exist there and perform use, and thus to correspond, is clearly evident from the various things seen in both the animal and vegetable kingdoms. In both there are things that any one who thinks interiorly can see to be from heaven. For illustration a few things out of a countless number may be mentioned, and first some things from the animal kingdom. Many are aware what knowledge there is engrafted as it were in every animal. Bees know how to gather honey from flowers, to build cells out of wax in which to store their honey, and thus provide food for themselves and their families, even for a coming winter. That a new generation may be born their queen lays eggs, and the rest take care of them and cover them. They live under a sort of government which all know by instinct. They preserve the working bees and cast out the drones, depriving them of their wings, besides many other wonderful things implanted in them from heaven for the sake of their use, their wax everywhere serving the human race for candles, their honey for adding sweetness to food. [2] Again, what wonders do we see in worms, the meanest creatures in the animal kingdom! They know how to get food from the juice of the leaves suited to them, and afterwards at the appointed time to invest themselves with a covering and enter as it were into a womb, and thus hatch offspring of their own kind. Some are first turned into nymphs and chrysalids, spinning threads about themselves, and this travail being over they come forth clad with a different body, furnished with wings with which they fly in the air as in their heaven, and pair together and lay eggs and provide for posterity. [3] Besides these special instances all creatures in general that fly in the air know the proper

¹ Every thing in the universe, both in heaven and in the world, that is in accordance with order, has reference to good and truth (n 2451, 3166, 4390, 4409, 5232, 726, 10122), and to the conjunction of these, in order to be any thing (n 10555)

volatilia caeli suos cibos, quibus nutriantur, non solum quoniam sunt, sed etiam ubinam, sciunt condere sibi nidos, unum genus aliter quam alterum, ponere ibi ova, incubare illis, excludere suos pullos, et alere, ac ejicere domo cum sui juis esse possunt, sciunt etiam suos hostes quos fugiant, et suos amicos quibus consociantur, et haec a prima infantia ut taceam mirabilia in ipsis ovis, ubi omnia pro formatione et nutritione inchoantis pulli parata jacent in suo ordine praeter innumerabilia alia Quis usquam dicturus est, qui ex aliqua rationis sapientia cogitat, quod haec aliunde sint quam ex spirituali mundo, cui inservit naturalis pro amiciendo id, quod inde est, corpore, seu sistendo in effectu id quod spirituale est in causa? Quod animalia telluris, et volatilia caeli, nascantur in omnem illam scientiam, et non homo, qui tamen illis praestantior est, causa est, quia animalia in ordine vitae suae sunt, nec potuerunt id quod in illis ex spirituali mundo est, destruere, quoniam illis non rationale aliter homo, qui ex spirituali mundo cogitat, is quia id apud se pervertit per vitam contra ordinem, cui favet rationale, ideo is non potest aliter quam in meram ignorantiam nasci, et dein per media Divina in ordinem caeli reduci

109. Quomodo illa quae in *Vegetabili Regno* correspondent, constare potest a multis ut quod seminula in arbores crescant, folia excludant, flores producant, et dein fructus, in quibus iterum semina ponunt, et quod haec fiant successive et existant simul in tam admirando ordine, ut non possit paucis describi, volumina erunt, et tamen usque interiora arcana, quae visibus illorum propiora sunt, non exauriri scientia possunt Quoniam illa quoque ex spirituali mundo sunt seu caelo, quod in forma hominis est, ut supra in suo articulo ostensum est, inde etiam singula in illo regno, quandam relationem habent ad talia quae apud hominem, quod etiam quibusdam in orbe erudito notum est Quod omnia quae in illo regno etiam correspondentiae sint, patuit mihi ex multa experientia saepius enim cum in hortis fui, et ibi inspexi arbores, fructus flores et legumina, correspondentias animadverti in caelo, et locutus sum cum illis apud quos erant, et instructus undenam erant, et quales erant

110. Sed scire spiritualia quae in caelo, quibus natu-

ralia quae in mundo correspondent, nullus hodie potest nisi e caelo, quoniam scientia correspondentiarum hodie plane deperita est qualis autem correspondentia spiritualium cum naturalibus est, velim per aliqua exempla illustrare. Animantia terrae in genere correspondent affectionibus, mitia et utilia affectionibus bonis, immitia et inutilia affectionibus malis. In specie boves et iuveni correspondent affectionibus mentis naturalis, oves et agni affectionibus mentis spiritualis, volatilia autem secundum species suas correspondent intellectualibus utriusque mentis ⁽¹⁾ inde est, quod varia animalia, ut boves, iuveni, arietes, oves, caprae, hirci, agni et agnae, tum quoque columbi et turtures, in Ecclesia Israelitica, quae erat Ecclesia Repraesentativa, in usum sanctum recepta sint, et ex illis facta sacrificia et holocausta, correspondebant enim in illo usu spiritualibus, quae intellecta sunt in caelo secundum correspondentias. Quod etiam animalia secundum sua genera et suas species, affectiones sint, est quia vivunt, et vita cuius non aliunde est quam ex affectione et secundum illam, inde est cuiuslibet animali innata scientia secundum vitae suae affectionem. homo etiam illis similis est quoad naturalem suum hominem, quare etiam comparatur illis in communi usu loquendi, ut si mitis vocatur ovis aut agnus, si ferus vocatur ursus seu lupo, si astutus vulpes aut serpens, et sic porro.

XXX. Similis correspondentia est cum illis quae in regno vegetabili sunt. Hortus in genere correspondet caelo quoad intelligentiam et sapientiam, quare caelum vocatur

(EX ARCANIS CAELESTIBUS.)

(1) Quod animalia ex correspondentia significant affectiones, animalia mitia et utilia affectiones bonas, immitia et inutilia affectiones malas (n 45[² 41] 46, 142 143 246 714, 716, 719 2179, 2180, 3519, 9280) *illustratum per experientiam e mundo spirituali* (n 3218, 5198, 9090)

De influxu mundi spiritualis in vitas bestiarum (n 1633, 3646)

Quod boves et iuveni ex correspondentia significant affectiones mentis naturalis (n 2180 2566, 9391, 10132, 10407)

Quid oves (n 4169, 4809), quid agni (n 3994 10132)

Quod volatilia significant intellectualia (n 40, 745, 776, 778, 866, 988, 993[² 991] 5149 7441), cum varietate secundum eorum genera et species, *ab experientia e mundo spirituali* (n 3219)

II. But at the present day no one can know the spiritual things in heaven to which the natural things in the world correspond except from heaven, since the knowledge of correspondences is now wholly lost. But the nature of the correspondence of spiritual things with natural I shall be glad to illustrate by some examples. The animals of the earth correspond in general to affections, mild and useful animals to good affections, fierce and useless ones to evil affections. In particular, cattle and their young correspond to the affections of the natural mind, sheep and lambs to the affections of the spiritual mind, while birds correspond, according to their species, to the intellectual things of the natural mind or the spiritual mind¹. For this reason various animals, as cows and oxen, calves, rams, sheep, he-goats and she-goats, he-lambs and she-lambs, also pigeons and turtle-doves, were devoted to a sacred use in the Israelitish Church, which was a representative church, and sacrifices and burnt offerings were made of them. For they corresponded in that use to spiritual things, and in heaven these were understood in accordance with the correspondences. Moreover, animals according to their kinds and species, because they have life, are affections, and the life of each one is solely from affection and in accordance with affection, consequently every animal has an innate knowledge that is in accord with its life's affection. Man is like an animal so far as his natural man is concerned, and is therefore likened to animals in common speech, for example, if he is gentle he is called a sheep or lamb, if fierce a bear or wolf, if cunning a fox or serpent, and so on.

III. There is a like correspondence with things in the vegetable kingdom. In general, a garden corresponds to the intelligence and wisdom of heaven, and for this reason heaven

¹ From correspondence animals signify affections, mild and useful animals good affections, fierce and useless ones evil affections (n 41, 46, 142, 143, 246, 714, 716, 719, 2179, 2180, 3519, 9280), *illustrated by experience from the spiritual world* (n 3218, 5193, 9090).

Influx of the spiritual world into the lives of animals (n 1633, 3646). Cattle and their young from correspondence signify affections of the natural mind (n 2180, 2566, 9391, 10132, 10407).

What sheep signify (n 4169, 4809), and lambs (n 3994, 10132). Flying creatures signify intellectual things (n 40, 745, 776, 778, 866, 988, 991, 5149, 7441), with a difference according to their genera and species, *from experience in the spiritual world* (n 3219).

Hortus Dei et Paradisus ¹⁶ et quoque ab homine Paradisus caelestis. Arbores secundum suas species correspondent perceptionibus et cognitionibus boni et veri ex quibus intelligentia et sapientia; ideo antiqui, qui in scientia correspondentiarum erant cultum suum sanctum in lucis habuerunt ¹⁷ et inde est quod in Verbo toties nominantur arbores et illis caelum ecclesia et homo comparatur ut viti, oleae cecro, et aliis ac bona quae faciunt fructibus. Cibi etiam qui ex illis imprimis qui ex seminibus messis agri correspondent affectionibus boni et veri ex causa quia nutriunt vitam spirituales sicut cibi terrestres naturalem ¹⁸. Panis inde in genere correspondet affectioni omnis boni quia ille prae ceteris sustentat vitam et quia per illum intelligitur omnis ciuus propter illam correspondentiam etiam Dominus Se vocat Panem vitae et quoque propter illam pares in usu sancto fuerunt in Ecclesia Israelitica ponebantur enim super Mensam Tabernaculo et vocabantur Panes facierum et quoque omnis cultus Divinus qui per sacrificia et holocausta fiebat dicebatur panis propter illam correspondentiam etiam sanctissimum cultus in Ecclesia Christiana est Sacra Cena in qua datur panis et vinum ¹⁹. Ex his paucis constare potest, qualis est correspondentia

EX ARCANIS CAELESTIBUS

(r) Quod hortus et paradisus ex correspondentia significat intelligentiam et sapientiam (n. 100 1081 2042 2043 2044 2045 2046 2047 2048 2049 2050 2051 2052 2053 2054 2055 2056 2057 2058 2059 2060 2061 2062 2063 2064 2065 2066 2067 2068 2069 2070 2071 2072 2073 2074 2075 2076 2077 2078 2079 2080 2081 2082 2083 2084 2085 2086 2087 2088 2089 2090 2091 2092 2093 2094 2095 2096 2097 2098 2099 2100 2101 2102 2103 2104 2105 2106 2107 2108 2109 2110 2111 2112 2113 2114 2115 2116 2117 2118 2119 2120 2121 2122 2123 2124 2125 2126 2127 2128 2129 2130 2131 2132 2133 2134 2135 2136 2137 2138 2139 2140 2141 2142 2143 2144 2145 2146 2147 2148 2149 2150 2151 2152 2153 2154 2155 2156 2157 2158 2159 2160 2161 2162 2163 2164 2165 2166 2167 2168 2169 2170 2171 2172 2173 2174 2175 2176 2177 2178 2179 2180 2181 2182 2183 2184 2185 2186 2187 2188 2189 2190 2191 2192 2193 2194 2195 2196 2197 2198 2199 2200 2201 2202 2203 2204 2205 2206 2207 2208 2209 2210 2211 2212 2213 2214 2215 2216 2217 2218 2219 2220 2221 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is called the Garden of God, and Paradise,¹ and men call it the heavenly paradise. Trees, according to their species, correspond to the perceptions and knowledges of good and truth which are the source of intelligence and wisdom. For this reason the ancient people, who were acquainted with correspondences, held the sacred worship in groves,² and for the same reason trees are mentioned in the Word, and heaven, the church, and man are compared to them, as the vine, the olive, the cedar, and others, and the good works done by men are compared to fruits. Also the food derived from trees, and more especially from the grain harvests of the field, corresponds to affections for good and truth, because these affections feed the spiritual life, as the food of the earth does the natural life,³ and bread from grain, in a general sense, because it is the food that specially sustains life, and because it stands for all food, corresponds to an affection for all good. It is on account of this correspondence that the Lord calls Himself the bread of life, and that loaves of bread had a holy use in the Israelitish Church, being placed on the table in the tabernacle and called "the bread of faces," also the Divine worship that was performed by sacrifices and burnt offerings was called "bread." Moreover, because of this correspondence the most holy act of worship in the Christian Church is the Holy Supper, in which bread is given, and wine.⁴ From these few examples the nature of correspondence can be seen.

¹ From correspondence a garden and a paradise signify intelligence and wisdom (n 100, 108), *from experience* (n 3220)

All things that have a correspondence have in the Word the same significance (n 2896, 2987, 2989, 2990, 2991, 3002, 3225)

² Trees signify perceptions and knowledges (n 103, 2163, 2682, 2722, 2972, 7692)

For this reason the ancient people held Divine worship in groves under trees according to their correspondence (n 2722, 4552)

Influx of heaven into subjects of the vegetable kingdom, as into trees and plants (n 3648)

³ From correspondence foods signify such things as nourish the spiritual life (n 3114, 4459, 4792, 4976, 5147, 5293, 5340, 5342, 5410, 5426, 5576, 5582, 5588, 5655, 5915, 6277, 8562, 9003)

⁴ Bread signifies every good that nourishes the spiritual life of man (n 2165, 2177, 3478, 3735, 3813, 4211, 4217, 4735, 4976, 9323, 9545, 10686)

Such was the signification of the loaves that were on the table in the tabernacle (n 3478, 9545)

Sacrifices in general were called bread (n 2165)

III2. Quomodo conjunctio caeli cum mundo per correspondentias fit, etiam paucis dicetur. Regnum Domini est regnum finium qui sunt usus, seu quod idem, est regnum usuum qui sunt fines. ideo a Divino universum ita creatum et formatum est, ut usus ubivis possunt indui talibus, per quae sistantur in actu seu in effectu, in caelo primum et dein in mundo, ita per gradus et successive usque ad ultima naturae. inde patet, quod correspondentia naturalium cum spiritualibus, seu mundi cum caelo, sit per usus, et quod usus jungant, et quod formae, quibus induti sunt usus, tantum correspondentiae sint, et tantum conjunctiones, quantum sunt formae usuum. In natura mundi, in triplici ejus regno, omnia quae ibi secundum ordinem existunt, sunt formae usuum, seu effectus formati ab usu ad usum, quapropter illa quae ibi sunt, correspondentiae sunt. Apud hominem autem, quantum ille secundum Divinum ordinem vivit, ita quantum in amore in Dominum et in charitate erga proximum, tantum actus ejus sunt usus in forma, et sunt correspondentiae, per quas conjungitur caelo. amare Dominum et proximum in genere est usus praestare ^(q). Porro sciendum est, quod

Quod panis involvat omnem cibum (n 2165)

Ita quod significet omnem cibum caelestem et spiritualement (n 276, 680, 2165, 2177, 3478, 6118, 8410)

(q) Quod omne bonum suum jucundum habeat ex usibus, et secundum usus, et quoque suum quale, inde qualis usus tale bonum (n 3049, 4984, 7038)

Quod vita angelica consistat in bonis amoris et charitatis, ita in usibus praestandis (n 453[? 454])

Quod a Domino, et inde ab angelis non spectentur nisi fines, qui sunt usus, apud hominem (n 1317, 1645, 5844[? 5854])

Quod regnum Domini sit regnum usuum, ita finium (n 453[? 454], 696, 1103 3645 4054, 7038)

Quod servire Domino sit usus praestare (n 7038)

Quod omnia et singula in homine ad usum formata sint (n 3565[? 3626], 4104, 5189 9297), et quod ex usu, ita quod usus sit prior quam formae organicae apud hominem, per quas usus fit, quia usus est ex influxu Domini per caelum (n 4223, 4926)

Quod etiam interiora hominis, quae sunt mentis ejus, cum adolescit, ex usu et ad usum formentur (n 1964, 6815, 9297)

Quod unus et homo talis sit, quales sunt usus apud illum (n 1568, 3570, 4054, 6571, 6934, 6938, 10284)

Quod usus sint fines propter quos (n 3565 4054 4104 6815)

Quod usus sit primum et ultimum ita omne hominis (n 1964)

112. How conjunction of heaven with the world is effected by means of correspondences shall also be told in a few words. The Lord's kingdom is a kingdom of ends, which are uses, or what is the same thing, a kingdom of uses which are ends. For this reason the universe has been so created and formed by the Divine that uses may be every where clothed in such a way as to be presented in act, or in effect, first in heaven and afterwards in the world, thus by degrees and successively, down to the outmost things of nature. Evidently, then, the correspondence of natural things with spiritual things, or of the world with heaven, is through uses, and uses are what conjoin, and the forms in which uses are clothed are correspondences and are conjunctions just to the extent that they are forms of uses. In nature in its threefold kingdom, all things that exist in accordance with order are forms of uses, or effects formed from use for use, and this is why the things in nature are correspondences. But in the case of man, so far as he is in accordance with Divine order, that is, so far as he is in love to the Lord and in charity towards the neighbor, are his acts uses in form, and correspondences, and through these he is conjoined to heaven. To love the Lord and the neighbor means in general to perform uses.¹ Furthermore, it must be understood that man is the means by which the natural world and the spiritual world are conjoined, that is, man is

Bread includes all food (n 2165)

Thus it signifies all heavenly and spiritual food (n 276, 680, 2165, 2177, 3478, 6118, 8410)

¹ Every good has its delight as well as its quality from use and in accordance with use, therefore such as the use is, such is the good (n 3049, 4984, 7038)

Angelic life consists in the goods of love and charity, that is, in performing uses (n 454)

The Lord, and consequently the angels, look only, in regard to man, to ends, which are uses (n 1317, 1645, 5854)

The Lord's kingdom is a kingdom of uses, that is, of ends (n 454, 696, 1103, 3645, 4054, 7038)

Serving the Lord is performing uses (n 7038)

Each thing and all things in man have been formed for use (n 3626, 4104, 5189, 9297, also from use, that is, the use is prior to the organic forms in man through which the use is performed, because use is from the inflowing of the Lord through heaven (n 4223, 4926)

Moreover, man's interiors, which constitute his mind, when he grows to maturity, are formed from use and for use (n 1964, 6815, 9297)

Consequently man is such as are the uses with him (n 1568, 3570, 4054, 6571, 6935, 6938, 10284)

Uses are the ends for the sake of which (n 3565, 4054, 4104, 6815)

Use is the first and the last, thus the all of man (n 1964)

homo sit: per quem coniungitur mundus naturalis cum spirituali seu quod sit medium conjunctionis: nam in illo est mundus naturalis et quoque est mundus spiritualis (videatur supra. n. 37): quare quantum homo est spiritualis tantum est medium conjunctionis: quantum autem naturalis et non spiritualis tantum non est medium conjunctionis: persistit usque absque medio homine influxus Divinus in mundum et quoque in illa quae ex mundo sunt apud hominem sed non in rationale eius.

III3. Sicut omnia quae sunt secundum ordinem Divinum correspondent caelo ita omnia quae sunt contra ordinem Divinum correspondent inferno: quae correspondent caelo omnia se referunt ad bonum et verum: quae correspondent inferno ad malum et falsum.

III4. Nunc aliquid de scientia correspondentiarum, et de eius usu dicetur. Dicitur supra est, quod mundus spiritualis qui est caelum, coniungitur sit mundo naturali per correspondentias: inde per correspondentias datur homini communicatio cum caelo: angeli enim caeli, non ex naturalibus sicut homo cogitant: quare cum homo in scientia correspondentiarum est, potest ille uno cum angelis esse quoad mentis suae cogitationes et sic illis coniungi quoad spirituales seu internum suum hominem. Ut conjunctio caeli cum homine sit, ideo Verbum per meras correspondentias conscriptum est: omnia enim et singula, quae ibi correspondent: quare si homo in scientia correspondentiarum esset, intelligeret Verbum quoad sensum eius spirituales et inde scire darentur ei arana, de quibus nihil videt in sensu litterae: in Verbo enim est sensus litteralis et est sensus spiritualis: sensus litteralis consistit ex talibus quae in mundo sunt, sensus autem spiritualis ex talibus quae in caelo: et quia conjunctio caeli cum mundo est per correspondentias, ideo tale Verbum datum est, in quo singula usque ad totam correspondent.¹⁵

DE ARCANIS CAELI

(15) Quod Verbum conscriptum sit per meras correspondentias in 85:3.

Quod per Verbum sit conjunctio hominis cum caelo (n. 2839, 6943, 9304, 9404, 9405, 10373, 10381).

(16) De Verbo sensu spirituali videtur in opusculo *De Reg. AR.*, de quo fr. Ap. vol. 1.

the medium of conjunction, because in him there is a natural world and there is a spiritual world (see above, n 57), consequently to the extent that man is spiritual he is the medium of conjunction, but to the extent that a man is natural, and not spiritual, he is not a medium of conjunction. Nevertheless, apart from this mediumship of man, a Divine influx into the world and into the things pertaining to man that are of the world goes on but not into man's rational faculty.

III 3. As all things that are in accord with Divine order correspond to heaven, so all things contrary to Divine order correspond to hell. All things that correspond to heaven have relation to good and truth, but those that correspond to hell have relation to evil and falsity.

III 4. Something shall now be said about the knowledge of correspondences and its use. It has been said above that the spiritual world, which is heaven, is conjoined with the natural world by means of correspondences, therefore by means of correspondences communication with heaven is granted to man. For the angels of heaven do not think from natural things, as man does, but when man has acquired a knowledge of correspondences he is able, in respect to the thoughts of his mind, to be associated with the angels, and thus in respect to his spiritual or internal man to be conjoined with them. That there might be such a conjunction of heaven with man the Word was written wholly by correspondences, each thing and all things in it being correspondent.¹ If man, therefore, had a knowledge of correspondences he would understand the spiritual sense of the Word, and would thereby gain a knowledge of arcana of which he sees nothing in the sense of the letter. For there is a literal sense and there is a spiritual sense in the Word, the literal sense made up of such things as are in the world, and the spiritual sense of such things as are in heaven. And such a Word, in which every thing down to the least jot is a correspondence, was given to men because the conjunction of heaven with the world is effected by means of correspondences.²

¹ The Word was written wholly by correspondences (n 8615)
By means of the Word man has conjunction with heaven (n 2899,
6943, 9396, 9400, 9401, 10375, 10452)

² The spiritual sense of the Word is treated of in the little work on
The White Horse referred to in the *Apocalypse*

III. Instructus sum e caelo, quod antiquissimi in nostra tellure, qui caelestes homines fuerunt, ex ipsis correspondentibus cogitaverint, et quod naturalia mundi, quae coram oculis erant, inserviverint illis pro mediis ita cogitandi, et quia tales erant, quod consociati sint angelis, et locuti cum illis, et quod sic per illos caelum conjunctum fuerit mundo ex eo tempus illud vocatum est Saeculum aureum, de quo etiam apud scriptores antiquos dicitur, quod caelicolae habitaverint cum hominibus, et consortia cum illis habuerint sicut amici cum amicis Sed post illorum tempora quod successerint, qui non ex ipsis correspondentibus, sed ex scientia correspondentiarum cogitaverunt, et quod conjunctio caeli cum homine etiam tunc fuerit, sed non tam intima tempus eorum est quod vocatur Saeculum argenteum Postea quod successerint qui quidem correspondentias noverunt sed non cogitaverunt ex scientia illarum, ex causa quia in naturali bono fuerunt, et non sicut priores in spirituali horum tempus vocabatur Saeculum cupreum Post horum tempora, quod homo factus sit successive externus, et tandem corporeus, et quod tunc scientia correspondentiarum prorsus deperita sit, et cum illa cognitio caeli et plurium quae caeli sunt Quod vocaverint Saecula illa ex auro, argento et cupro, fuit quoque ex correspondentia,⁽¹⁾ quoniam aurum ex correspondentia significat bonum caeleste, in quo antiquissimi fuerunt, argentum autem bonum spirituale, in quo antiqui post illos, et cuprum bonum naturale, in quo proxima posteritas, ferrum autem, ex quo ultimum saeculum est dictum, significat verum durum absque bono

(EX ARCA IS CAELESTIUS.)

(1) Quod aurum ex correspondentia significet bonum caeleste (n 113, 1551, 1552, 5658, 6914, 6917, 9510, 9874, 9881)

Quod argentum significet bonum spirituale seu verum ex origine caelesti (n 551, 1552 295+, 5648¹ 5658)

Quod cuprum significet bonum naturale (n 425 1551)

Quod ferrum significet verum in ultimo ordinis (n 425, 426)

[XIV]

DE SOLE IN CAELO

II6. In caelo non apparet sol mundi, nec quicquam quod ab illo sole, quia id omne naturale est, inchoat enim natura ab illo sole, et quicquid per illum producitur, naturale vocatur spirituale autem, in quo est caelum, est supra naturam, et prorsus distinctum a naturali, nec communicant inter se quam per correspondentias Qualis distinctio est, comprehendí potest ex illis quae prius (n 38) de gradibus, et qualis communicatio ex illis quae in binis praecedentibus articulis de correspondentiis, dicta sunt

II7. Sed tametsi in caelo non apparet sol mundi, nec quicquam quod ex illo sole, usque ibi est Sol, est lux et est calor, ac sunt omnia quae in mundo, ac innumerabilia plura, verum non ex simili origine, nam quae in caelo sunt, spiritualia sunt, et quae in mundo naturalia Sol caeli est Dominus, lux ibi est Divinum verum, et calor ibi est Divinum bonum, quae procedunt a Domino ut Sole; ex illa origine sunt omnia quae in caelis existunt et apparent Sed de Luce et Calore, et de illis quae inde existunt in caelo, dicetur in articulis sequentibus, hic solum de Sole ibi Quod Dominus in caelo appareat ut Sol, est quia est Divinus Amor, ex quo omnia spiritualia existunt, ac medio sole mundi omnia naturalia ille Amor est qui lucet ut Sol

II8. Quod Dominus actualiter appareat in caelo ut Sol, non modo mihi dictum est ab angelis, sed etiam datum est aliquoties videre, quare quae audivi et vidi de Domino ut Sole, velim hic paucis describere Dominus apparet ut Sol non in caelo, sed alte supra caelos nec supra caput seu in vertice, sed ante angelorum facies, in media altitudine apparet binis in locis, in uno ante oculum dextrum, in altero ante oculum sinistram, insigni distantia ante oculum dextrum apparet prorsus ut Sol, simili quasi igne, et simili magnitudine, quibus sol mundi, ante oculum autem sinistram non apparet ut Sol sed ut Luna,

XIV

THE SUN IN HEAVEN

II6. In heaven neither the sun of the world, nor anything from that sun, is seen, because it is wholly natural. In fact nature has its beginning from that sun, and whatever is produced by means of it is called natural. But the spiritual, to which heaven belongs, is above nature and wholly distinct from what is natural, and there is no communication between the two except by correspondences. What the distinction between them is may be understood from what has been already said about degrees (n 38), and what the communication is from what has been said in the two preceding chapters about correspondences.

II7. Although the sun of the world is not seen in heaven, nor anything from that sun, there is nevertheless a sun there, and light and heat, and all things that are in the world, with innumerable others, but not from the same origin, since the things in heaven are spiritual, and those in the world are natural. The sun of heaven is the Lord, the light there is the Divine truth and the heat the Divine good that go forth from the Lord as a sun. From this origin are all things that spring forth and are seen in the heavens. This light and heat and things existing therefrom in heaven will be treated of in the following chapters, in this chapter we will speak only of the sun there. In heaven the Lord is seen as a sun, for the reason that He is Divine love, from which all spiritual things, and by means of the sun of the world all natural things, have their existence. That love is what shines as a sun.

II8. That the Lord is actually seen in heaven as a sun I have not only been told by angels, but it has frequently been granted me to see it, and what I have heard and seen respecting the Lord as a sun I shall be glad to tell in a few words. The Lord is seen as a sun, not in heaven, but high above the heavens, and not directly overhead or in the zenith, but before the faces of the angels at a middle height. He is seen at a considerable distance, and in two places, one before the right eye and the other before the left eye. Before the right eye He is seen exactly like a sun, as it were, with the same glow and size.

simili candore sed coruscante magis, et simili magnitudine cum nostiae telluris luna, sed illa circumcincta apparet pluribus quasi lunulis minoribus quarum unaquaevis similiter candet et coruscat. Quod Dominus binis in locis cum tali differentia appareat, est quia apparet cuivis secundum quale receptionis Ipsius, et ideo aliter illis qui recipiunt Ipsum bono amoris, et aliter illis qui recipiunt Ipsum bono fidei. Illis qui recipiunt Ipsum bono amoris, apparet ut Sol, igneus et flammeus secundum receptionem, hi sunt in regno Ipsius caelesti at illis, qui recipiunt Ipsum bono fidei, apparet ut luna, candidus et coruscans secundum receptionem, hi sunt in regno Ipsius spirituali^(u). Causa est, quia bonum amoris correspondet igni, inde ignis in spirituali sensu est amor, et bonum fidei correspondet luci, et quoque lux in spirituali sensu est fides^(x). Quod appareat ante oculos, est quia interiora, quae sunt mentis, per oculos vident, ex bono amoris per oculum dextrum, et ex bono fidei per oculum sinistrum,^(y) nam omnia quae sunt a dextra parte apud angelum, et quoque apud homi-

(IN ARCANIS CAELESTIBUS)

(u) Quod Dominus appareat in caelo ut Sol, et quod sit Sol caeli (n 1053, 3636, 3643, 4060)

Quod Dominus appareat illis qui in regno caelesti, ubi regnat amor in Ipsum, ut Sol, et illis qui in regno spirituali, ubi regnat charitas erga proximum et fides, ut Luna (n 1521, 1529, 1530, 1531, 1837, 4696)

Quod Dominus ut Sol appareat ad mediam altitudinem ante oculum dextrum, ac ut Luna ante oculum sinistrum (n 1053, 1521, 1529, 1530, 1531, 3636, 3643, 4321, 5097, 7078, 7083, 7173, 7270, 8812, 10809)

Quod Dominus visus sit ut Sol, ac ut Luna (n 1531, 7173)

Quod ipsum Divinum Domini sit longe supra Divinum Ipsius in caelo (n 7270, 8760)

(x) Quod "ignis" in Verbo significet amorem in utroque sensu (n 934, 4906, 5215)

Quod ignis sacer seu caelestis significet Divinum Amorem (n 934, 6314, 6832)

Quod ignis infernalis amorem sui et mundi, et omnem concupiscentiam quae est illorum amorum (n 1861, 5071, 6314, 6832, 7575, 10747)

Quod amor sit ignis vitae, et quod ipsa vita actualiter inde sit (n 4096[? 4906], 5071, 6032, 6314)

Quod lux significet verum fidei (n 3395[? 3195], 3485, 3636, 3643, 3993, 4302, 4413, 4415, 9548, 9684)

(y) Quod visus oculi sinistri correspondeat veris fidei, et quod visus oculi dextri bonis eorum (n 4410, 6923)

as the sun of the world Before the left eye He is not seen as a sun, but as a moon, glowing white like the moon of our earth, and of like size, but more brilliant, and surrounded with many little moons, as it were, of similar whiteness and splendor The Lord is seen so differently in two places because every person sees the Lord in accordance with his perception of the Lord, thus He is seen in one way by those that receive Him with the good of love, and in another by those that receive Him with the good of faith Those that receive Him with the good of love see Him as a sun, fiery and flaming, in accordance with their reception of Him, these are in His celestial kingdom, while those that receive Him with the good of faith see Him as a moon, white and brilliant in accordance with their reception of Him, and these are in His spiritual kingdom¹ This is so because good of love corresponds to fire, therefore in the spiritual sense fire is love, and the good of faith corresponds to light, and in the spiritual sense light is faith² And the Lord appears before the eyes because the interiors, which belong to the mind, see through the eyes, from good of love through the right eye, and from good of faith through the left eye,³ since with angels and also with men all things at the right correspond to good from

¹ The Lord is seen in heaven as a sun, and is the sun of heaven (n 1053, 3636, 3643, 4060)

The Lord is seen as a sun by those who are in His celestial kingdom, where love to Him reigns, and as a moon by those who are in His spiritual kingdom, where charity to the neighbor and faith reign (n 1521, 1529-1531, 1837, 4696)

The Lord is seen as a sun at a middle height before the right eye, and as a moon before the left eye (n 1053, 1521, 1529-1531, 3636, 3643, 4321, 5097, 7078, 7083, 7173, 7270, 8812, 10809)

The Lord is seen as a sun and as a moon (n 1531, 7173)

The Lord's Divine itself is far above His Divine in heaven (n 7270, 8760)

² "Fire" in the Word signifies love, both in a good sense and in a bad sense (n 934, 4906, 5215)

Holy or heavenly fire signifies the Divine Love (n 934, 6314, 6832)

Infernal fire signifies love of self and of the world and every lust of those loves (n 1861, 5071, 6314, 6832, 7575, 10747)

Love is the fire of life, and life itself is really from it (n 4906, 5071, 6032, 6314)

"Light" signifies the truth of faith (n 3195, 3485, 3636, 3643 3993, 4302, 4413, 4415, 9548, 9684)

³ The sight of the left eye corresponds to truths of faith, and the sight of the right eye to their goods (n 4410 6923)

nem, correspondent bono ex quo verum, et quae a sinistra vero quod ex bono ;^(s) bonum fidei est in sua essentia verum ex bono

119. Inde est, quod in Verbo Dominus quoad amorem comparetur soli, et quoad fidem lunae, et quoque quod amor a Domino in Dominum significetur per "solem," et fides a Domino in Dominum significetur per "lunam," ut in sequentibus his locis

"Erit lux lunae sicut lux solis, lux autem solis erit septupla, ut lux septem dierum" (*Esai* ㄻㄻ 26)

"Obtegam, cum exstitero te, caelos, et atrabo stellas solem nube obtegam, et luna non lucere faciet lucem suam, omnia luminaria lucis in caelis atrabo super te, et dabo tenebras super terra tua" (*Ezech* ㄻㄻ 7, 8)

"Obtenebrabo solem in exortu suo, et luna non splendere faciet lucem suam" (*Esai* ㄻㄻ 10),

"Sol et luna atrabuntur, et stellae retrahent splendorem suum, sol vertetur in tenebras, et luna in sanguinem" (*Joel* 11 2, 10, 31, cap 1v [*B A* 11] 15),

"Sol factus est niger sicut saccus pilosus, et luna facta est sicut sanguis, et stellae ceciderunt in terram" (*Apoc* vi 12[13]).

"Statim post afflictionem dierum istorum sol obscurabitur, et luna non dabit lucem suam, et stellae cadent de caelo" (*Matth* ㄻㄻ 29),

et alibi In illis locis per "solem" significatur amor, et per "lunam" fides, et per "stellas" cognitiones boni et veri,^(aa) quae dicuntur atrari, amittere lucem, et cadere de caelo, cum non amplius sunt Quod Dominus ut Sol in caelo appareat, constat quoque ab Ipso transformato coram Petro, Jacobo, et Johanne,

Quod facies Ipsius fulserit sicut sol (*Matth* xvii 2),

sic Dominus visus est discipulis illis, cum subducti a corpore erant, et in luce caeli Inde erat, quod antiqui, apud quos ecclesia repraesentativa fuit, verterint faciem, cum in Divino cultu erant, ad solem in oriente ex illis est, quod templis dederint aspectum versus orientem

120. Quantus et qualis Divinus amor est, constare potest ex comparatione cum sole mundi, quod ardentissimus, et si credere velitis, multo ardentior quapropter

(EX ARCANIS CAELESTIBUS)

(s) Quod quae a dextro latere hominis sunt, se referant ad bonum ex quo verum, et quae a sinistro ad verum ex bono (n 9495, 9604)

(aa) Quod "stellae" et "sidera" in Verbo significant cognitiones boni et veri (n 2495 2849, 4697)

which truth is derived, and all at the left to truth that is from good¹ Good of faith is in its essence truth from good

119. And this is why in the Word the Lord in respect to love is likened to the sun, and in respect to faith to the moon; also that the "sun" signifies love from the Lord to the Lord, and the "moon" signifies faith from the Lord in the Lord, as in the following passages

"The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days" (*Isa* xxx 26)

"And when I shall extinguish thee I will cover the heavens and make the stars thereof dark, I will cover the sun with a cloud, and the moon shall not make her light to shine. All luminaries of light in the heavens will I make dark over thee, and I will set darkness upon thy land" (*Ezek* xxxii 7, 8)

"I will darken the sun in his going forth, and the moon shall not make her light to shine" (*Isa* xlii 10)

"The sun and the moon shall be darkened, and the stars shall withdraw their shining The sun shall be turned into darkness and the moon into blood" (*Joel* ii 2, 10, 31, iii 15)

"The sun became black as sackcloth and hair, and the moon became as blood, and the stars fell unto the earth" (*Apoc* vi 12, 13)

"Immediately after the affliction of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven" (*Matt* xxiv 29)

And elsewhere In these passages the "sun" signifies love, and the "moon" faith, and the "stars" knowledges of good and truth² These are said to be darkened, to lose their light, and to fall from heaven, when they are no more That the Lord is seen as a sun in heaven is evident also from his appearance when transfigured before Peter, James, and John,

That "His face did shine as the sun" (*Matt* xvii. 2)

These disciples thus saw the Lord when they were withdrawn from the body, and were in the light of heaven It was because of this correspondence that the ancient people, with whom was a representative church, turned the face to the sun in the east when they were in Divine worship, and for the same reason they gave to their temples an eastern aspect

120. How great the Divine love is and what it is can be seen by comparison with the sun of the world in its greatest ardor, it is, if you will believe it, much more ardent than that

¹ The things on man's right have relation to good from which is truth, and those on his left to truth from good (n 9495, 9604)

² "Stars" and "constellations" in the Word signify knowledges or good and truth (n 2495, 2849, 4697)

Dominus ut Sol non influit immediate in caelos, sed ardor amoris Ipsius temperatur in via per gradus, temperaturae apparent ut cingula radiosa circum solem et insuper angeli obvelantur tenui conveniente nube, ne laedantur ab influxu, ^(bb) distant ideo caeli secundum receptionem, caeli superiores, quia in bono amoris sunt, Domino ut Soli proximi sunt, caeli autem inferiores, quia in bono fidei, ab illo remotiores sunt qui autem in nullo bono sunt, ut qui [in] inferno, remotissimi sunt, et ibi tantum remoti, quantum in opposito contra bonum sunt ^(cc)

121. Cum autem Dominus apparet in caelo, quod saepius fit, non apparet cinctus Sole, sed in forma Angelica, distinctus ab angelis per Divinum translucens e facie, non enim ibi est in persona, nam Dominus in persona constanter est circumdatus Sole, sed est in praesentia per aspectum, in caelo enim commune est, quod appareant sicut praesentes in loco ubi figitur seu terminatur aspectus, tametsi id sit longissime a loco ubi actualiter sunt, praesentia illa vocatur praesentia visus interni, de qua in sequentibus Visus etiam est Dominus mihi extra Solem in forma Angelica paulo infra Solem in alto, et quoque prope in simili forma, facie lucente, semel etiam in medio angelorum ut jubar flammeum

(EX ARCANIS CAELESTIBUS)

^(bb) Qualis et quantus Divinus Amor Domini, *illustratum* per comparisonem cum igne solis mundi (n 6834, 6844[? 8644], 6849)

Quod Divinus Amor Domini sit amor erga omne genus humanum ad salvandum illud (n 1820, 1865 2253 6872)

Quod amor proxime procedens ab igne amoris Domini non intret caelum, sed quod appareat circum solem sicut cingula radiosa (n. 7270)

Quod etiam angeli obvelentur tenui ^(l)correspondente nube, ne laedantur ab influxu ardentis amoris (n 6849)

^(cc) Quod praesentia Domini apud angelos se habeat secundum receptionem boni amoris et fidei ab Ipso (n 904, 4198, 4320, 6280, 6832 7042 8819 9680 9682, 9683, 10106, 10811)

Quod Dominus appareat cuivis secundum quale ejus (n 1861, 2235[? 3235] 4198 4206)

Quod inferna removeantur a caelis, per quod non sustinere possint praesentiam Divini amoris a Domino (n 4299, 7519, 7738, 7989, 8157[? 8137], 8266[? 8265] 9327)

Quod inde inferna sint remotissima a caelis, et quod id sit habitus ingens (r 9246 10187)

sun For this reason the Lord as a sun does not flow without mediums into the heavens, but the ardor of His love is gradually tempered on the way These temperings appear as radiant belts about the sun, furthermore, the angels are veiled with a thin adapting cloud to prevent their being harmed by the inflowing love¹ For this reason the heavens are more or less near in accordance with their reception As the higher heavens are in good of love they are nearest to the Lord as the sun, and as the lower heavens are in good of faith they are farther away from Him But those that are in no good, like those in hell, are farthest away, at different distances in accordance with their opposition to good²

121. When, however, the Lord appears in heaven, which often occurs, He does not appear encompassed with a sun, but in the form of an angel, yet distinguished from angels by the Divine shining through from His face, since He is not there in person, for in person the Lord is constantly encompassed by the sun, but He is present by look For it is a common occurrence in heaven for persons to appear to be present in a place where their look is fixed or is terminated, even when this place is far away from where they really are This presence is called the presence of internal sight, which will be treated of further on I have also seen the Lord out of the sun in the form of an angel, at a height a little below the sun, also near by in a like form, with shining face, and once in the midst of angels as a flame-like radiance

¹ What the Lord's Divine love is, and how great it is, illustrated by comparison with the fire of this world's sun (n 6834, 6849, 8644)

The Lord's Divine love is love toward the whole human race to save it (n 1820, 1865, 2253, 6872)

The love that first goes forth from the fire of the Lord's love does not enter heaven, but is seen as radiant belts about the sun (n 7270)

The angels are veiled with a corresponding thin cloud, to prevent their being harmed by the inflow of burning love (n 6849)

² The Lord's presence with the angels is in proportion to their reception of good of love and faith from Him (n 904, 4198, 4320, 6280, 6832, 7042, 8819, 9680, 9682, 9683, 10106, 10811)

The Lord appears to each one in accordance with what he is (n. 1861, 3235, 4198, 4206)

The hells are at a distance from the heavens because they cannot bear the presence of Divine love from the Lord (n 4299, 7519, 7738, 7989, 8137, 8265, 9327)

For this reason the hells are every far away from the heavens, and this is the "great gulf" (n 9346, 10187)

122. Sol mundi apparet angelis ut caliginosum quid ex opposito ad Solem caeli, et luna ut tenebrosus quid ex opposito ad Lunam caeli, et hoc constanter causa est, quia igneus mundi correspondet amoris sui, et luminosus inde correspondet falso ex illo amore, et amoris sui est prorsus oppositus Divino amoris, et falsus ex illo amore est prorsus oppositum Divino vero, et quod oppositum est Divino amoris ac Divino vero, hoc caligo est angelis. Inde est, quod adorare solem mundi et lunam, ac incurvare se illis, in Verbo significet amare se et falsa quae ex sui amore, et quod illi excinderentur.

(*Deut* iv 19, cap ¹³xvii 3-5, *Jerem* viii 1, 2, *Ezech* viii 15, 16, 18, *Apoc* xvi 8, *Matth* xiii 6) (*dd*)

123. Quoniam Dominus apparet in caelo ut Sol ex Divino Amore qui est in Ipso et ab Ipso, ideo etiam omnes qui in caelis sunt, vertunt se constanter ad Ipsum, qui in regno caelesti ad Ipsum ut Solem, qui in regno spirituali ad Ipsum ut Lunam. Illi autem, qui in inferno sunt, se vertunt ad caliginosum et tenebrosus, quae ex opposito sunt, ita retro a Domino, ex causa, quia omnes qui in infernis, in amore sui et mundi sunt, ita oppositi Domino. Qui se vertunt ad caliginosum, quod loco solis mundi est, sunt in infernis a tergo, et vocantur geni, qui autem se vertunt ad tenebrosus, quod loco lunae est, sunt in infernis antequam, et vocantur spiritus, inde est, quod qui in infernis sunt, dicantur esse in tenebris, et qui in caelis in luce, "tenebrae" significant falsum ex malo, et lux verum ex bono. Quod ita se vertant, est causa, quia omnes in altera vita spectant ad illa quae regnant in interioribus eorum, ita ad suos amores, ac interiora faciunt faciem angeli et spiritus, et in mundo spirituali non sunt plagae determinatae sicut in mundo naturali, sed facies

(EX ARCANIS CAELESTIBUS.)

(*dd*) Quod sol mundi non appareat angelis, sed loco ejus tenebrosus quid a tergo ex opposito ad Solem caeli seu Dominum (n 7078, 9755)

Quod "sol" in opposito sensu significet amorem sui (n 2441) in quo sensu per "adorare solem" significatur adorare illa quae contraria sunt amoris caelesti seu Domino (n 2441, 10584).

Quod Sol caeli illis qui in infernis, sit caligo (n. 2441)

122. To the angels the sun of the world appears like a dense darkness opposite to the sun of heaven, and the moon like a darkness opposite to the moon of heaven, and this constantly, and for the reason that the world's fieriness corresponds to the love of self, and the light from it corresponds to what is false from that love, and the love of self is the direct opposite of the Divine love, and what is false from that love is the direct opposite of the Divine truth, and the opposite of the Divine love and the Divine truth is to the angels darkness. Therefore, in the Word, to worship the sun and moon of this world and bow down to them, signifies to love self and the falsities that spring from the love of self, and it is said that such will be cut off.

(*Deut* iv 19, xvii 3-5, *Jer* viii 1, 2, *Ezek* viii 15, 16, 18, *Apoc* xvi. 8, *Matt* xiii. 6)¹

123. As it is from the Divine love that is in and from Him that the Lord appears in heaven like a sun, so all in the heavens are turned constantly to Him, those in the celestial kingdom to Him as a sun, and those in the spiritual kingdom to Him as a moon. But those that are in hell turn themselves to an opposite darkness and dense darkness, that is, they turn backwards, away from the Lord, and this for the reason that all in the hells are in love of self and the world, thus antagonistic to the Lord. Those who turn themselves to the dense darkness that is in the place where this world's sun is are in the hells behind, and are called geni, while those that turn themselves to the darkness that is in the place of the moon are in the hells more in front, and are called spirits. This is why those in the hells are said to be in darkness, and those in the heavens in light, "darkness" signifying falsity from evil, and "light" truth from good. They so turn themselves because all in the other life look towards what rules in their interiors, thus to their loves, and with angels and spirits the interiors determine the face, and in the spiritual world quarters are not fixed, as in the natural world, but are

¹ The sun of the world is not seen by the angels, but in its place something dark, behind, opposite to the sun of heaven or the Lord (n. 7078, 9755).

In the opposite sense the "sun" signifies the love of self (n. 2441), and in this sense "to worship the sun" signifies to worship what is contrary to heavenly love or to the Lord (n. 2441 10584).

To those in the hells the sun of heaven is thick darkness (n. 2441).

est quae determinat Homo etiam quoad spiritum suum similiter se vertit, retro a Domino qui in amore sui et mundi est, et ad Ipsum qui in amore in Ipsum et erga proximum est, sed homo id nescit, quia in mundo naturali est, ubi plagae determinantur secundum solis ortum et occasum — ast hoc, quia aegre ab homine capi potest, illustrabitur in sequentibus, ubi de Plagis, Spatio et Tempore in Caelo, agetur

124. Quia Dominus est Sol caeli, et omnia spectant Ipsum quae ab Ipso, ideo etiam Dominus est centrum commune, a quo omnis directio et determinatio ^(ee) Et ideo quoque in praesentia et sub auspicio Ipsius sunt omnia quae infra sunt, tam quae in caelis sunt, quam quae in terris

125. Ex his nunc in clariore luce videri possunt illa quae in praemissis articulis de Domino dicta et ostensa sunt —

Quod, nempe, Ipse sit Deus Caeli (n 2-6)
Quod Divinum Ipsius faciat Caelum (n 7-12)
Quod Divinum Domini in Caelo sit Amor in Ipsum et
Charitas erga proximum (n 13-19)
Quod Correspondentia sit omnium Mundi cum Caelo,
ac per Caelum cum Domino (n 87-115)
Tum quod Sol mundi, et Luna correspondeant (n 105).

[XV]

DE LUCE ET CALORE IN CAELO.

126. Quod lux in caelis sit, non capere possunt illi, qui solum ex natura cogitant, cum tamen in caelis tanta lux est, ut multis gradibus excedat lucem meridianam in mundo, visa est illa mihi saepius, etiam temporibus vespere et noctis In principio miratus sum, cum audivi

(EX ARCANIS CAELESTIBUS)

(ee) Quod Dominus sit centrum commune, ad quod se vertunt omnia caeli (n 3633[, 3641])

determined by the face. In respect to his spirit man turns himself in the same way as a spirit does, backwards from the Lord if he is in love of self and the world, and towards the Lord if he is in love to the Lord and the neighbor. But of this man is ignorant, because he is in the natural world where quarters are determined by the rising and setting of the sun. But as this cannot be easily comprehended by men it will be elucidated hereafter when Quarters, Space, and Time in Heaven are treated of.

124. Because the Lord is the sun of heaven and every thing that is from Him looks to Him, He is the common centre, the source of all direction and determination¹. So, too, all things beneath are in His presence and under His auspices, both in the heavens and on the earths.

125. From all this what has been said and shown in previous chapters about the Lord may now be seen in clearer light, namely

That He is the God of Heaven (n 2-6)
That it is His Divine that makes Heaven (n 7-12)
That the Lord's Divine in Heaven is love to Him and
charity towards the neighbor (n 13-19)
That there is a correspondence of all things of the
world with Heaven, and through Heaven with the
Lord (n 87-115)
Also that the sun and moon of the world are corre-
spondences (n 105)

XV

LIGHT AND HEAT IN HEAVEN

126. That there is light in the heavens those who think from nature alone cannot comprehend, and yet such is the light in the heavens that it exceeds by many degrees the noon-day light of the world. That light I have often seen, even during the evening and night. At first I wondered when I heard the angels say that the light of this world is little more than

¹ The Lord is the common centre to which all things of heaven turn (n. 3633, 3641)

angelos dicentes, quod lux mundi vix nisi quam umbra sit respective ad lucem caeli, sed cum visa est, id testari possum, candor ejus et nitor ejus tales sunt, ut describi non possint Quae in caelis mihi visa sunt, in illa luce mihi visa sunt, ita clarius et distinctius quam quae in mundo

127. Lux caeli non est naturalis sicut lux mundi, sed est spiritualis, est enim a Domino ut Sole, et Sol est Divinus Amor, ut in praecedente articulo ostensum est Quod procedit a Domino ut Sole, in caelis vocatur Divinum verum, est tamen in essentia sua Divinum Bonum unitum Divino Vero, inde angelis lux et calor, ex Divino Vero est angelis lux, et ex Divino Bono est illis calor Inde constare potest, quod lux caeli, quia ex tali origine, sit spiritualis et non naturalis, similiter calor (S)

128. Quod Divinum verum sit angelis lux, est quia angeli spirituales sunt, et non naturales, spirituales vident ex suo Sole, et naturales ex suo, et Divinum verum est, ex quo angelis intellectus, et intellectus est visus eorum internus, qui influit in visum eorum externum, et producit illum, inde quae apparent in caelo a Domino ut Sole, in luce apparent (gg) Quia inde origo lucis est in caelo, ideo variatur illa ibi secundum receptionem Divini veri a Domino, seu quod idem, secundum intelligentiam et sapientiam, in qua sunt angeli alia itaque est in regno caelesti quam in regno spirituali, et alia in unaquavis societate, lux in regno caelesti apparet flammea, quia angeli, qui ibi, recipiunt lucem a Domino ut Sole, lux autem in regno spirituali est candida, quia angeli, qui ibi, recipiunt lucem a Domino ut Luna (videatur supra, n 118) Lux etiam non similis est uni societati quae alteri in quavis societate etiam differt, in maiore luce ibi sunt qui in medio, et in minore qui circum (videatur n 43) Verbo, in eodem

(EX ARCANIS CAELESTIBUS.)

(ff) Quod omnis lux in caelis sit a Domino ut Sole (n 1053, 1521, 3195, 3341, 3636, 3643, 4415, 9548, 9684, 10809)

Quod Divinum verum procedens a Domino, appareat in caelo ut lux, et sistat omnem lucem caeli (n 3195, 3222, [3223,] 5400, 8644, 9399, 9548, 9684)

(gg) Quod lux caeli illuminet angelorum et spirituum et visum et intellectum (n 2776, 3138)

a shadow in comparison with the light of heaven, but having seen it I can testify that it is so. The brightness and splendor of the light of heaven are such as cannot be described. All things that I have seen in the heavens have been seen in that light thus more clearly and distinctly than things in this world.

127. The light of heaven is not a natural light, like the light of the world, but a spiritual light, because it is from the Lord as a sun, and that sun is the Divine love (as has been shown in the foregoing chapter). That which goes forth from the Lord as a sun is called in the heavens Divine truth, but in its essence it is Divine good united to Divine truth. From this the angels have light and heat, light from Divine truth, and heat from Divine good. As the light of heaven, and the heat also are from such a source, they are evidently spiritual and not natural.¹

128. The Divine truth is light to the angels because the angels are spiritual and not natural. Spiritual beings see from their sun, and natural beings from theirs. It is from Divine truth that angels have understanding, and their understanding is their inner sight, which flows into and produces their outer sight, therefore in heaven whatever is seen from the Lord as the sun is seen in light.² This being the source of light in heaven the light differs there in accordance with the reception of Divine truth from the Lord, or what is the same, in accordance with the intelligence and wisdom in which the angels are, thus differently in the celestial kingdom and in the spiritual kingdom, and differently in each society. In the celestial kingdom the light appears flaming because the angels there receive light from the Lord as a sun, but in the spiritual kingdom the light is shining white, because the angels there receive light from the Lord as a moon (see above, n 118). So, too, the light differs in different societies, and again in each society, those that are at the centre being in greater light and those in the circumference in less light (see n 43). In a word, the angels have light

¹ All light in heaven is from the Lord as a sun (n 1053, 1521, 3195, 3341, 3636, 3643, 4415, 9548, 9684, 10809).

The Divine truth that goes forth from the Lord appears in heaven as light, and furnishes all the light of heaven (n 3195, 3222, 3223, 5400, 8644, 9399, 9548, 9684).

² The light of heaven illumines both the sight and the understanding of angels and spirits (n 2776, 3138).

gradu quo angeli sunt receptiones Divini veri, hoc est, in intelligentia et sapientia a Domino, est illis lux (²) Angeli caeli inde vocantur Angeli lucis

129. Quia Dominus in caelis est Divinum Verum, et Divinum Verum ibi est Lux, ideo Dominus in Verbo vocatur Lux pariter omne verum quod ab Ipso, ut in sequentibus his locis

Jesus dixit Ego sum Lux mundi, qui sequitur Me non ambulabit in tenebris sed habebit lucem vitae" (*Joh. viii 12*)

"Quamdiu in mundo sum, Lux mundi sum" (*Joh. ix 13*),

"Jesus dixit Parum adhuc Lux vobiscum est: ambulate dum lucem habetis, ne vos tenebrae comprehendant. cum est vobis Lux, credite in lucem, ut filii lucis sitis. Ego Lux in mundum veni ut quisquis credit in Me, in tenebris non maneat" (*Joh. x. xii 35, 36* 1-146)

"Lux venit in mundum sed amaverunt homines tenebras potius quam lucem" (*Joh. iii 19*).

Johannes de Domino,

"Hic est Lux vera, quae illuminat omnem hominem" (*Joh. i 9*),

"Populus qui sedet in tenebris lucem magnam habuit, et illis, qui sedebant in umbra mortis, Lux exorta est" (*Luc. iv 16*),

"Dabo Te in oedus populi, in lucem gentium" (*Isa. xlii 6*),

"Constitui Te in Lucem gentium, ut sis salus mea usque ad extremum terrae" (*Isa. xlix 6*)

"Gentes quae servatae ambulabunt ad lucem Ipsius" (*Isa. xlii 24*),

"Mitte lucem tuam et veritatem tuam, illae ducent me" (*Psalm. xliii 3*).

In his locis et in aliis Dominus vocatur Lux ex Divino vero, quod ex Ipso pariter ipsum verum dicitur lux. Quoniam a Domino ut Sole lux est in caelis, ideo cum transformatus coram Petro Jacobo et Johanne,

"Facies Ipsius apparuit sicut Sol. "et vestimenta Ipsius sicut lux, conspecta et candida ut nix. Quia non potest fulgo in terra dealbare" (*Mat. xv 3* 1-5 et xvii 2)

quod vestimenta Domini ita apparuerint erat, quia repraesentabant Divinum verum quod ab Ipso in caelis. 'ves-

EX AFRICANIS CALENDARII

(1) Quod lux in caelo se habeat secundum angelorum intelligentiam et sententiam (n. 1521, 1520, 1530, 3330)

Quod lucis aeternitatem in caelis locum sentiat quod societas angelorum aeternitatem perpetue veritatis quod bonum et verum ita quod aeternitatem et intelligentiam sentiat in caelis (n. 684, 690, 3241, 3744, 3745, 4012, 5598, 7236, 7833, 7856)

in the same degree in which they are recipients of Divine truth, that is are in intelligence and wisdom from the Lord,¹ and this is why the angels of heaven are called angels of light.

129. As the Lord in the heavens is Divine truth, and the Divine truth there is light, so in the Word He is called Light, likewise all truth from Him, as in the following passages

He saith, 'I am the light of the world, he that followeth Me shall not walk in darkness, but shall have the light of life' (*John* viii 12)

And as I am in the world I am the light of the world' (*John* ix 5)
Jesus said, 'Yet a little while is the light with you. Walk while ye have the light, lest darkness overtake you. While ye have the light believe in the light that ye may be sons of light. I have come a light into the world that whosoever believeth in Me may not abide in darkness.' (*John* viii 35, 36, 46)

Light hath come into the world, but men have loved the darkness rather than the light' (*John* iii 19)

John says of the Lord,

'This is the true light which lighteneth every man' (*John* i 9)

The people that sit in darkness have seen a great light, and to them that were sitting in the shadow of death light is sprung up" (*Isa* ix 16)

'I will give thee for a covenant of the people, for a light of the Gentiles' (*Isa* xlii 6)

'I have established Thee for a light to the Gentiles, that Thou mayest be My salvation unto the end of the earth' (*Isa* xlix 6)

'The nations of them that are saved shall walk in His light' (*Apoc* xvi 24)

"Send out Thy light and Thy truth, let them lead me" (*Psalms* xliii 3)

In these and other passages the Lord is called light from Divine truth, which is from Him, and the truth itself is also called light. As light in the heavens is from the Lord as a sun, so when He was transfigured before Peter, James, and John,

'His face did shine as the sun, and His raiment was white as the light' (*Matth* xvi 2)

"And His garments became shining, exceeding white as snow, so as no fuller on earth can whiten them" (*Mark* ix. 3)

The Lord's garments had this appearance because they represented Divine truth which is from Him in the heavens, "gar-

¹ The light in heaven is in harmony with the intelligence and wisdom of the angels (n 1524, 1529, 1530, 3339)

Differences of light in the heavens are as many as there are angelic societies, and as there are in the heavens endless varieties of good and truth, so are there of wisdom and intelligence (n 684, 690, 3241, 3744, 3745, 4111, 5598, 7236, 7833, 7836)

tes" in Verbo etiam significant vera; ⁽¹²⁾ unde dicitur apud Davidem,

Jehozab, amicis Te "luce sicut veste" (*Psalms* civ. 2)

130. Quod lux in caelis spiritualis sit, et quod illa lux sit Divinum verum, concludi etiam potest ex eo, quod homini quoque sit lux spiritualis, et quod ex illa luce ei illustratio sit quantum in intelligentia et sapientia est ex Divino Vero lux spiritualis hominis est lux intellectus ejus, cujus objecta sunt vera quae in ordines analytice disponit, in rationes format, et ex illis res in serie concludit ⁽¹³⁾ Quod realis lux sit, ex qua intellectus talia videt, naturalis homo nescit, quia non videt illam oculis, nec appercepit illam cogitatione sed multi usque norunt, et quoque illam distinguunt a luce naturali, in qua sunt qui naturaliter et non spiritualiter cogitant naturaliter cogitant, qui modo spectant in mundum, et naturae omnia tribuunt, spiritualiter autem cogitant qui spectant ad caelum, ac Divino omnia tribuunt Quod lux vera sit quae illustrat mentem, plane distincta a luce, quae lumen naturale vocatur, multoties mihi percipere, et quoque videre datum est elevatus sum in lucem illam interius per gradus, et sicut elevatus sum, illustrabatur intellectus, usque tandem ut perciperem quae non prius percepi, et tandem talia quae ne quidem comprehendere ⁽¹⁴⁾ possunt cogitatione ex lumine naturali, indig-

(EX AFRICANIS CAELESTIBUS.)

(11) Quod "vestes" in Verbo significant vera, quia investiunt bonum (n 1073, 2576 5248 5319, 5954, 9216, 9952, 10536)

Quod vestes Domini cum transformatus significaverint Divinum Verum procedens ex Divino Amore Ipsius (n 9212, 9216)

(12) Quod lux caeli illuminet intellectum hominis, quod ideo homo rationalis sit (n 1524, 3138, 3167, 4408, 6608, 8707, 9126[? 9128], 9397 10569)

Quod intellectus illustretur, quia est recipiens veri (n 6222, 6608, 10659)

Quod intellectus illustretur, quantum homo recipit verum in bono a Domino (n 3619)

Quod intellectus talis sit, qualia sunt vera ex bono, a quibus formatus (n 10064)

Quod intellectui sit lux e caelo, sicut visui lux e mundo (n 1524, 5114 6608 9128)

Quod lux caeli a Domino semper apud hominem adsit sed quod tantum influat, quantum homo in vero ex bono est (n 4060, 4213[? 4214])

ments" in the Word signifying truths,¹ consequently it is said in David,

"O Jehovah, Thou coverest Thyself with light as with a garment"
(*Psalms* civ 2)

130. That light in the heavens is spiritual and that this light is Divine truth may be inferred also from the fact that men as well as angels have spiritual light, and have enlightenment from that light so far as they are in intelligence and wisdom from Divine truth. Man's spiritual light is the light of his understanding, and the objects of that light are truths, which he arranges analytically into groups, forms into reasons, and from them draws conclusions in series.² The natural man does not know that the light from which the understanding sees such things is the real light, for he neither sees it with his eyes nor perceives it by thought. And yet there are many who recognize this light, and distinguish it from the natural light in which those are who think naturally and not spiritually. Those think naturally who take account of the world only, and attribute all things to nature while those see spiritually who take account of heaven and attribute all things to the Divine. It has often been granted me to perceive and also to see that there is a true light that enlightens the mind, wholly distinct from the light that is called natural light (*lumen*). I have been raised up interiorly into that light by degrees, and as I was raised up my understanding became so enlightened as to enable me to perceive what I did not perceive before, and finally such things as I could not even comprehend by thought from natural light. Sometimes I felt indignant that

¹ In the Word "garments" signify truths, because truths clothe good (n 1073, 2576, 5248, 5319, 5954, 9216, 9952, 10536)

The Lord's garments when He was transfigured signified Divine truth going forth from His Divine love (n 9212, 9216)

² Man is rational because his understanding is illumined by the light of heaven (n 1524, 3138, 3167, 4408, 6608, 8707, 9128, 9399, 10569)

The understanding is enlightened because it is a recipient of truth (n 6222, 6608, 10659)

The understanding is enlightened to the extent that man receives truth in good from the Lord (n 3619)

The understanding is such as are the truths from good by which it is formed (n 10064)

The understanding has light from heaven, as the sight has light from the world (n 1524, 5114, 6608, 9128)

The light of heaven from the Lord is always present with man, but it flows in only in the degree that man is in truth from good (n 4060, 4214)

natus sum quandoque, quod non comprehenderentur, cum tamen clare et perspicue percepta sunt in luce caelesti ^(II) Quia intellectui est lux, ideo dicitur de illo simile quod de oculo, ut quod videat et in luce sit, cum percipit, et quod ei obscurum et umbra sit, cum non percipit, et similia plura

131. Quoniam lux caeli est Divinum verum, ideo quoque lux illa est Divina sapientia et intelligentia, unde idem intelligitur per elevari in lucem caeli, quod per elevari in intelligentiam et sapientiam ac illustrari, quapropter lux apud angelos est prorsus in eodem gradu secundum intelligentiam et sapientiam eorum Quia lux caeli est Divina sapientia, ideo omnes cognoscuntur quales sunt in luce caeli, interiora cujusvis patent ibi in facie prorsus qualia sunt, nec minimum latet Angeli interiores etiam amant ut omnia apud illos pateant, quoniam non nisi quam bonum volunt aliter qui infra caelum, et non bonum volunt, illi ideo valde timent ut spectentur in luce caeli et quod mirum, qui in inferno sunt, illi inter se apparent ut homines, sed in luce caeli ut monstra, horrenda facie et horrendo corpore, prorsus in forma sui mali ^(III) Similiter apparet homo quoad spiritum suum, cum spectatur ab angelis, si bonus apparet ut homo pulcher secundum ejus bonum, si malus ut monstrum, deforme secundum ejus malum Inde patet, quod omnia manifestentur in luce caeli, manifestantur quia lux caeli est Divinum verum

132. Quia Divinum verum est lux in caelis, ideo omnia vera, ubicunque sunt, sive intra angelum sive extra illum, tum sive intra caelos sive extra illos, lucent vera tamen extra caelos non lucent sicut vera intra caelos, vera extra caelos lucent frigide, sicut niveum absque calore, quoniam

(EX ARCANIS CAELESTIBUS.)

(II) Quod homo cum elevatur a sensuali in lumen mitius veniat, et tandem in lucem caelestem (n 6313 6315 9407)

Quod actualis elevatio in lucem caeli sit, cum homo in intelligentiam (n 3190)

Lux quantae perceptae cum abductus sum ab ideis mundanis (n 1526 6605)

(III) Quod illi qui in infernis sunt in suo lumine quod est lumen sicut ex ignitis carbonibus apparent sibi sicut homines sed in luce caeli sicut monstra (n 4532² 4531] 4533 4674 5057 5058 6605, 6626)

I could not comprehend these things when they were so clearly and plainly perceived in the light of heaven¹ Because there is a light that belongs to the understanding, the same things are said of it as of the eye, as that it sees and is in light when it perceives, and is in obscurity and shade when it does not perceive, and so on

131. As the light of heaven is Divine truth, that light is also Divine wisdom and intelligence, therefore to be raised up into the light of heaven means the same as to be raised up into intelligence and wisdom and enlightened For this reason the angels have light in just the same degree as they have intelligence and wisdom Because the light of heaven is Divine wisdom, in that light the character of every one is recognized The interiors of every one lie open to view in his face just as they are, with not the least thing hidden And interior angels love to have all things that pertain to them lying open, since they will nothing but good It is otherwise with those beneath heaven, who do not will what is good, and for that reason fear greatly to be seen in the light of heaven And wonderful to tell, while those in hell appear to one another as men, in the light of heaven they appear as monsters, of horrid face and form, the exact form of their own evil² In respect to his spirit man appears, when seen by angels, in the same way, if good as a man, beautiful in accord with his good, if evil as a monster, ugly in accord with his evil From this it is clear that in the light of heaven all things are made manifest, and for the reason that the light of heaven is Divine truth

132. As Divine truth is light in the heavens, so all truths wherever they are, whether within an angel or outside of him, or whether within the heavens or outside of them, emit light Nevertheless, truths outside of the heavens do not shine as truths within the heavens do Truths outside of the heavens shine coldly, like something snowy, without heat, because they do not

¹ When man is raised up from the sensual he comes into a gentler light, and at length into heavenly light (n 6313, 6315, 9407)

When man is raised up into intelligence there is an actual elevation into the light of heaven (n 3190)

How great a light was perceived when I was withdrawn from worldly ideas (n 1526, 6608)

² Those in the hells, in their own light, which is like the light from burning coals, appear to themselves as men, but in the light of heaven they appear as monsters (n 4531, 4533, 4674, 5057, 5058, 6605, 6626)

non essentiam trahunt a bono quemadmodum vera intra caelos, quare etiam lux illa frigida ad illapsum lucis caeli, disparatur, et si malum subest, vertitur in tenebras, hoc aliquoties vidi, et plura alia memorabilia de lucentibus veris, quae hic praetereuntur

133. Nunc aliquid de calore caeli dicetur Calor caeli in sua essentia est amor, procedit ille a Domino ut Sole, qui quod sit Divinus Amor in Domino et a Domino, in praecedente articulo ostensum videatur inde patet quod calor caeli, aequè spiritualis sit ac lux caeli, quia ex eadem origine est ⁽ⁿⁿ⁾ Sunt duo quae procedunt a Domino ut Sole, Divinum Verum et Divinum Bonum, Divinum Verum sistitur in caelis ut lux, et Divinum Bonum ut calor, sed Divinum Verum et Divinum Bonum ita unita sunt, ut non sint duo, sed unum, at usque apud angelos separata sunt, sunt enim angeli qui Divinum bonum recipiunt plus quam Divinum verum, et sunt qui Divinum verum plus quam Divinum bonum qui plus Divinum bonum recipiunt, sunt in regno caelesti Domini, qui plus Divinum verum, sunt in regno spirituali Domini, perfectissimi angeli sunt, qui utrumque simili gradu recipiunt

134. Calor caeli, sicut lux caeli, ubivis varius est, alius in regno caelesti, et alius in regno spirituali, et quoque alius in unaquavis societate ibi differt non modo gradu sed etiam qualitate, intensior et purior est in regno caelesti Domini, quia angeli ibi recipiunt plus Divinum bonum, minus intensus et purus est in regno spirituali Domini, quia angeli ibi recipiunt plus Divinum verum, in quavis etiam societate differt secundum receptionem Est quoque calor in infernis, sed immundus ^(oo) Calor in caelo est, qui intelligitur per ignem sacrum et caelestem,

(EX ARCANIS CAELESTIBUS,

(nn) Quod binae origines caloris sint, et quoque binae origines lucis, ex sole mundi et ex Sole caeli (n 3338 5215, 7324)

Quod calor a Domino ut Sole sit affectio quae amoris (n 3636, 3643)

Inde quod calor spiritualis sit in essentia sua amor (n 2146, 3338, 3339 6314)

(oo) Quod in infernis sit calor sed immundus (n 1773 2757, 3340) et odor inde sit sicut in mundo odor stercoreus et excrementitius, ac in pessimis infernis sicut cadaverosus (n 814 815[? 819], 817[? 820], 943, 944, 5394)

draw their essence from good, as truths within the heavens do, therefore that cold light vanishes as soon as the light of heaven falls on it, and if there is evil underneath it it is turned into darkness. This I have often seen, with many other noteworthy things about the shining of truth, which must be omitted here.

133. Something shall now be said about the heat of heaven. That heat in its essence is love. It goes forth from the Lord as a sun, which is Divine love in the Lord and from the Lord, as has been shown in the preceding chapter. Therefore the heat of heaven, like the light of heaven, is evidently spiritual, because from the same source¹. There are two things that go forth from the Lord as a sun, Divine truth and Divine good; Divine truth is manifested in the heavens as light, and Divine good as heat, and yet Divine truth and Divine good are so united that they are not two, but one. Nevertheless, in the angels they are separate, for there are angels that receive more of Divine good than of Divine truth, and there are those that receive more of Divine truth than of Divine good. The former are in the Lord's celestial kingdom, and the latter in His spiritual kingdom. Those that receive both in the same degree are the most perfect angels.

134. The heat of heaven, like the light of heaven, is everywhere different. It is different in the celestial kingdom from what it is in the spiritual kingdom, and it is different in each society therein. It differs both in degree and in quality. It is more intense and more pure in the Lord's celestial kingdom, because the angels there receive more of Divine good, and it is less intense and pure in His spiritual kingdom, because the angels there receive more of Divine truth. Also in each society the heat differs in accordance with perception. There is heat in the hells, but it is unclean heat². The heat of heaven is what is meant by holy and heavenly fire, and the heat of

¹ There are two sources of heat and also two sources of light, the sun of the world and the sun of heaven (n 3338, 5215, 7324)

Heat from the Lord as a sun is affection of love (n 3636, 3643)

Therefore spiritual heat in its essence is love (n 2146, 3338, 3339, 6314)

² There is heat in the hells, but it is unclean (n 1773, 2757, 3340)

The odor from it is like the odor from dung and excrement in the world, and in the worst hells like the odor of dead bodies (n 814, 819, 820, 943, 944, 5394)

et calor inferni qui per ignem profanum et infernalem, et per utrumque intelligitur amor, per ignem caelestem amor in Dominum et amor erga proximum, et omnis affectio quae illorum amorum, ac per ignem infernalem amor sui et amor mundi, et omnis concupiscentia quae illorum amorum (^{x [p^{ag} 73]}) Quod amor sit calor ex spirituali origine, patet ab incalescentia secundum amorem, incenditur enim et incalescit homo secundum quantum et quale ejus, et aestus ejus manifestatur cum impugnatur, inde quoque est, quod receptum sit dicere, incendi, incalescere, flagrare, effervescere, ignescere, cum de affectionibus quae sunt amoris boni, et quoque de concupiscentiis quae sunt amoris mali

135. Quod amor procedens a Domino ut Sole sentiat in caelo ut calor, est quia interiora angelorum ex Divino bono quod a Domino in amore sunt, unde exteriora, quae incalescunt inde, in calore sunt ex eo est, quod in caelo calor et amor sibi mutuo ita cor respondeant, ut quisque ibi in tali calore sit, in quali amore, secundum illa quae mox supra dicta sunt Calor mundi prorsus non intrat caelos, quia crassior est, ac naturalis et non spiritualis, aliter vero apud homines, quia homines tam in mundo spirituali quam in mundo naturali sunt, illi quoad spiritum suum incalescunt prorsus secundum amores suos, at quoad corpus ex utroque, tam ex calore spiritus sui, quam ex calore mundi, influit ille in hunc, quia correspondent Qualis correspondentia est utriusque caloris, constare potest ex animalibus, quod amores illorum, quorum praecipuus est procreandi sobolem sui generis, erumpant et operentur secundum praesentiam et affluxum caloris ex sole mundi, qui calor solum est tempore veris et aestatis Maxime falluntur, qui credunt quod calor mundi influens excitet amores, non enim datur influxus naturalis in spirituale, sed spiritualis in naturale hic influxus ex ordine Divino est, ille autem contra ordinem Divinum (^{pp})

(EX ARCANIS CAELESTIBUS.)

(^{pp}) Quod influxus spiritualis sit, et non physicus, ita quod influxus sit e spirituali mundo in naturalem, et non e naturali in spiritualem (n 3219, 5119 5259, 5427, 5428, 5477, 6322, 9110[? 9109], 9111[? 9110])

hell a profane and infernal fire. Both mean love—heavenly fire meaning love to the Lord and to the neighbor and every affection of those loves, and infernal fire meaning love of self and of the world and every lust of those loves. That love is heat from a spiritual source is shown from one's growing warm with love, for in accordance with the strength and nature of his love a man is inflamed and grows warm, and the heat of his love is made manifest when it is opposed. So it is customary to speak of being inflamed, growing warm, burning, boiling, being on fire both in regard to the affections of the love of good and the lusts of the love of evil.

135. Love going forth from the Lord as a sun is felt in heaven is heat, because the interiors of the angels are in a state of love from the Divine good that is from the Lord, and in consequence their exteriors which grow warm therefrom are in a state of heat. For this reason heat and love so correspond to each other in heaven that every one there is in heat such as his love is according to what has been said just above. This world's heat does not enter heaven at all, because it is too gross, and is natural, and not spiritual, but with men it is otherwise, because they are in both the spiritual world and the natural world. As to their spirits they grow warm in exact accordance with their loves, but as to the body they grow warm both from the heat of their spirit and from the heat of the world. The former flows into the latter, because they correspond. The nature of the correspondence of the two kinds of heat can be seen from animal life, in that the love of animals—the chief of which is the love of propagating offspring of their kind—bursts forth into activity in accordance with the presence and influence of heat from the sun of the world, which is the heat of the spring and the summer seasons. Those that think that the world's heat flows in and excites these loves are greatly mistaken, for there can be no influx from the natural into the spiritual, but only from the spiritual into the natural. This influx is of Divine order, but the other would be contrary to Divine order.¹

¹ There is spiritual influx, but not physical, that is, there is influx from the spiritual world into the natural, but not from the natural world into the spiritual (n 3219, 5119, 5259, 5427, 5428, 5477, 6322, 9109, 9110)

136. Est angelis sicut hominibus intellectus et voluntas vitam intellectus illorum facit lux caeli, quia lux caeli est Divinum verum et inde Divina sapientia, et vitam voluntatis illorum facit calor caeli quia calor caeli est Divinum bonum et inde Divinus amor. ipsissima vita angelorum est ex calore, non autem ex luce nisi quantum ei calor inest; quod vita sit ex calore patet nam remoto illo perit vita. Simile est cum fide absque amore seu cum vero absque bono, nam verum quod fides vocatur est lux, et bonum quod amoris est calor. Haec evidentius patent ex calore et luce mundi quibus calor et lux caeli correspondent. ex calore mundi conjuncto luci vivificantur et florent omnia quae super tellure conjuncta sunt temporibus veris et aestatis. at ex luce separata a calore nihil vivificatur et floret sed torpent et emoriuntur omnia non conjuncta sunt tempore hiemis. tunc calor abest et lux perstat. Ex correspondencia illa caelum vocatur paradysus, quoniam ibi verum conjunctum est bono seu fides amori sicut lux calori tempore verno in terris. Ex his nunc clarius constat veritas de qua supra in suo articulo (n 13-19) quod Divinum Domini in Caelo sit Amor in Ipsum et Charitas erga proximum.

137. Dicitur apud *Johannem*

“Principio erat Verbum et Verbum erat apud Deum, et Deus erat Verbum. omnia per Ipsum facta sunt, et sine Ipso factum est nihil quod factum. In Ipso vita erat, et vita erat lux hominum. In mundo erat, et mundus per Ipsum factus est. Et Verbum Caro factum est, et habitavit inter nos et vidimus gloriam Ipsius (1 i 1 4, 10, 11)

Quod Dominus sit qui intelligitur per “Verbum” patet nam dicitur quod Verbum Caro factum sit quid autem in

EX ARCANIS CASTELLICIS.

(60) Quod vera absque bono, non in se sint vera, quia non habent vitam. omnis enim vita veris est ex bono (n 9603)

Ita quod sint quasi corpus absque anima (n 3180 9-54 9154)

Quod vera absque bono non acceptentur a Domino (n 4568)

Quale verum absque bono ita qualis fides absque amore, et quale verum ex bono seu qualis fides ex amore (n 19-9 1950 1951 1952 5830 5951)

Quod res eodem recidat, sive dicas verum aut fidem ac bonum aut amorem quoniam verum est fides et bonum est amoris. (n 5839 3552 3552 4997 7178 7623 7623 10,6)

136. Angels, like men, have understanding and will. The light of heaven constitutes the life of their understanding, because that light is Divine truth and Divine wisdom therefrom, and the heat of heaven constitutes the life of their will, because that heat is Divine good and Divine love therefrom. The veriest life of the angels is from heat, and from light only so far as heat is in it. That heat is the source of life is shown by the fact that when heat is taken away life perishes. The same is true of faith without love or of truth without good, since the truth that is called truth of faith is light, and the good that is called good of love is heat.¹ This is more clearly shown by the heat and light of the world, to which the heat and light of heaven correspond. By the world's heat when conjoined with light, as in spring and summer, all things on the earth are quickened and grow, but by light separate from heat nothing is quickened or grows, but everything lies torpid and dies. This takes place in winter, when heat is absent though light remains. From this correspondence heaven is called paradise, since truth is there united with good, or faith with love, as light is with heat in springtime on the earth. All this makes more clear the truth set forth in its own chapter (n. 13-19), that The Divine of the Lord in Heaven is love to Him and Charity towards the Neighbor.

137. It is said in *John*,

"In the beginning was the Word, and the Word was with God, and God was the Word. All things were made through Him, and without Him was not any thing made that hath been made. In Him was life, and the life was the light of men. He was in the world, and the world was made through Him. And the Word became flesh and dwelt among us, and we beheld His glory" (1:1-14)

Evidently the Lord is here meant by "the Word," for it is said that "the Word became flesh." But what is specifically

¹ Truths apart from good are not in themselves truths because they have no life, for truths have all their life from good (n. 9603).

Thus truths apart from good are like a body without a soul (n. 3180, 9154).

Truths apart from good are not accepted by the Lord (n. 4368).

What truth apart from good, that is, what faith apart from love, is, and what truth from good or faith from love is (n. 1949-1951, 1964, 5830, 5951).

It amounts to the same thing whether you say truth or faith, or whether you say good or love, since truth is of faith and good is of love (n. [2231,] 2839, 4352, 4997, 7178, 7623, 7624, 10367).

specie intelligitur per "Verbum," nondum notum est, dicitur itaque Verbum ibi est Divinum Verum, quod in Domino et a Domino, ^(rr) quare etiam ibi vocatur Lux, quae quod sit Divinum Verum, in praecedentibus hujus articuli ostensum est. Quod per Divinum Verum omnia facta et creata sint, nunc explicabitur. In caelo est omnis potentia Divino Vero, et absque illo est prorsus nulla ^(ss). Omnes angeli ex Divino vero vocantur potentiae, et quoque quantum ejus receptiones seu receptacula sunt, tantum potentiae sunt. valent per id super inferna, et super omnes qui se opponunt, mille hostes non sustinent ibi unum radium lucis caeli, quae est Divinum verum. Quia angeli sunt angeli ex receptione Divini veri, sequitur quod totum caelum non aliunde sit, nam caelum est ex angelis. Quod tanta potentia insit Divino vero, non credere possunt illi, qui de vero non aliam ideam habent quam sicut de cogitatione aut de sermone, quibus non inest potentia in se, nisi quantum alii ex obedientia faciunt, sed Divino Vero inest potentia in se, et talis potentia, ut per id creatum sit caelum et creatus sit mundus, cum omnibus quae in illis. Quod talis potentia insit Divino vero, per binas comparationes illustrari potest, nempe per potentiam veri et boni in homine, et per potentiam lucis et caloris e sole in mundo. *Per potentiam veri et boni in homine* — Omnia quaecunque homo agit, ex intellectu et voluntate agit, ex voluntate agit per bonum, et ex intellectu per verum,

(EX ARCANIS CAELESTIBUS)

(rr) Quod "verbum" in Scriptura Sacra varia significet, nempe sermonem, cogitationem mentis, omnem rem quae realiter existit, tum aliquid, ac in supremo sensu Divinum Verum, ac Dominum (n 9987)

Quod "Verbum" significet Divinum Verum (n 2803, 2884[? 2894], 4692, 5075, 5272, 7830[? 6880, 9383], 9987)

Quod "Verbum" significet Dominum (n 2533, 2859)

(ss) Quod Divinum Verum procedens a Domino sit cui omnis potentia (n 6948, 8200)

Quod omnis potentia in caelo sit veri ex bono (n 3091 3563, 6344, 6413[? 6423], 8304, 9643 10019, 10182)

Quod angeli dicantur potentiae et quoque quod sint potentiae, ex receptione Divini veri a Domino (n 9639)

Quod angeli sint recipientes Divini veri a Domino et quod ideo in Verbo passim dicantur dii (n 4295 4402 8301 8102 0790[? 7873 9160])

omnia enim quae in voluntate sunt, se referunt ad bonum, et omnia quae in intellectu se referunt ad verum,⁽¹¹⁾ ex illis itaque agit homo totum corpus, ac milia ibi simul ad nutum et lubitum eorum sponte ruunt, inde patet, quod totum corpus formatum sit ad obsequia boni et veri, consequenter ex bono et vero *Per potentiam caloris et lucis e sole in mundo*—Omnia quae in mundo crescunt, sicut arbores, segetes, flores, gramina, fructus et semina, non aliunde existunt, quam per calorem et lucem solis, inde qualis potentia producendi inest illis, patet quid non Divinae Luci quae est Divinum Verum, et Divino Calori qui est Divinum Bonum? ex quibus quia caelum existit, etiam mundus existit, nam per caelum existit mundus, ut in praecedentibus ostensum est Ex his constare potest, quomodo intelligendum est, quod per Verbum omnia facta sint, et quod absque illo factum sit nihil quod factum est, et quod etiam mundus per Ipsum factus sit, quod nempe per Divinum Verum a Domino⁽¹²⁾ Inde quoque est, quod in Libro Creationis primum dicatur de Luce, et in sequentibus de illis quae a Luce (*Genes* 1 3, 4) Et quoque inde est, quod omnia in universo tam caelo quam mundo se referant ad Bonum et Verum, et ad conjunctionem illorum, ut sint aliquid⁽¹³⁾ (*1^a 65*)

⁽¹¹⁾ **139.** Sciendum est, quod Divinum bonum et Divinum verum, quae a Domino ut Sole in caelis sunt, non sint in Domino, sed a Domino in Domino est solum Divinus Amor, qui est Esse ex quo Existunt illa, Existere ex Esse intelligitur per Procedere Hoc quoque illustrari potest per comparisonem cum sole mundi calor et lux, quae in mundo, non sunt in sole sed a sole in sole est solum ignis, et ex eo existunt et procedunt illa

(EX ARCANIS CAELESTIBUS 1)

(11) Quod intellectus sit recipiens veri, et voluntas recipiens boni (n 3623, 6125 7503 9300 9930)

Quod ideo omnia quae in intellectu sunt se referant ad vera sive sint veri sive homo credat esse vera et quod omnia quae in voluntate se referant ad bona similiter (n 803 10122)

(12) Quod Divinum Verum procedens a Domino sit unicum reus (n 6880 7004 8200)

Quod per Divinum Verum omnia facta et creata sint (n 2803 2881 3272 7835 [2 7678 7661])

lation to truth¹ Therefore it is from good and truth that man moves his whole body, and a thousand things therein rush with one accord to do their will and pleasure This makes clear that the whole body is formed for subservience to good and truth, consequently is formed by good and truth [4] *By the power of heat and light from the sun in the world*, in that all things that grow in the world, as trees, cereals, flowers, grasses, fruits, and seeds, come into existence wholly by means of the heat and light of the sun, which shows what power of producing there is in them What, then, must be the power in Divine light, which is Divine truth, and in Divine heat, which is Divine good? For from these heaven has its existence, and the world has its existence, since the world has its existence by means of heaven, as has been already shown From all this the meaning of these words can be seen that "all things were made through the Word, and without the Word was not any thing made that has been made," also that "the world was made through Him," that is, through Divine truth from the Lord² For the same reason, in the Book of Creation, light is first spoken of, and then the things that are from light (*Gen* 1 3, 4) For this reason also all things in the universe, both in heaven and in the world, have relation to good and truth and to their conjunction, in order to be any thing

139. It must be understood that the Divine good and the Divine truth that are from the Lord as a sun in the heavens are not in the Lord, but are from the Lord In the Lord there is only Divine love, which is the Being (*Esse*) from which the Divine good and the Divine truth spring Outgo (*existere*) from being (*esse*) is meant by going forth (*procedere*) This, too, can be made clear by comparison with the world's sun The heat and light that are in the world are not in the sun, but are from the sun In the sun there is fire only, and it is from this that heat and light spring and go forth

¹ The understanding is a recipient of truth, and the will a recipient of good (n 3623, 6125, 7503, 9300, 9930)

Therefore all things in the understanding have relation to truths, whether they are really truths or are believed by man to be truths, and all things in the will in like manner have relation to goods (n 803, 10122)

² Divine truth going forth from the Lord is the only real thing (n 6880, 7004, 8200)

By means of Divine truth all things were created and made (n 2803, 2884, 5272, 7678)

140. Quia Dominus ut Sol est Divinus Amor et Divinus Amor est ipsum Divinum Bonum, ideo Divinum quod procedit ab Ipso, quod est Divinum Ipsius in caelo, distinctionis causa vocatur Divinum Verum, tametsi est Divinum Bonum unitum Divino Vero Divinum hoc Verum est quod vocatur Sanctum procedens ab Ipso

[XVI]

DE QUATUOR PLAGIS IN CAELO

141. In caelo sicut in mundo sunt quatuor plagae, oriens, meridies, occidens, et septentrio, utrinque determinatae a suo sole, in caelo a Sole caeli qui est Dominus, in mundo a sole mundi. Sed usque intercedit multa differentia. *Prima* est quod in mundo dicatur meridies ubi sol in maxima sua altitudine supra terram est, septentrio ubi in opposito infra terram est, oriens ubi in aequinoctius oritur, et occidens ubi tunc occidit ita in mundo a meridie determinantur omnes plagae. In caelo autem oriens dicitur ubi Dominus ut Sol apparet, ex opposito est occidens, ad dextrum in caelo est meridies, et ad sinistrum ibi est septentrio, et hoc in omni conversione faciei et corporis eorum ita in caelo ab oriente determinantur omnes plagae. Quod oriens dicatur ubi Dominus ut Sol apparet, est causa quia omnis *origo vitae* est ab Ipso ut Sole, et quoque quantum apud angelos recipitur calor et lux seu amor et intelligentia ab Ipso, tantum dicitur Dominus *exori* apud illos inde quoque est quod Dominus in Verbo dicatur Oriens ^(xx)

142. *Altera* differentia est, quod angelis semper a facie sit oriens, a tergo occidens ad dextrum meridies, et ad

EX ASCENSU CAELESTIUM.)

(xx) Quod Dominus in supremo sensu sit Oriens quia est Sol caeli qui semper in ortu et rursuam in occasu est (n 101 5097, 9568)

140. Since the Lord as a sun is Divine love, and Divine love is Divine good itself, the Divine that goes forth from the Lord, which is His Divine in heaven, is called, for the sake of distinction, Divine truth, although it is in fact Divine good united to Divine truth. This Divine truth is what is called the Holy that goes forth from Him.

XVI

THE FOUR QUARTERS IN HEAVEN

141. Both in heaven and in the world there are four quarters, east, south, west, and north, determined in each world by its own sun, in heaven by the sun of heaven, which is the Lord, in the world by the sun of the world. And yet there are great differences between them. In the first place, in the world the south is where the sun is in its greatest altitude above the earth, north where it is in its opposite position beneath the earth, east where it rises at the equinox, and west where it then sets. Thus in the world it is from the south that all the quarters are determined. But in heaven the east is where the Lord is seen as a sun, opposite to this is the west, at the right is the south in heaven, and at the left the north, and this in whatever direction the face and the body are turned. Thus in heaven it is from the east that all the quarters are determined. That is called the east (*oriens*) where the Lord is seen as a sun, because all origin (*origo*) of life is from Him as a sun, moreover, so far as angels receive heat and light or love and intelligence from the Lord. He is said to arise (*exoriri*) upon them. For the same reason the Lord is called the East (*Oriens*) in the Word.¹

142. Another difference is that to the angels the east is always before the face, the west behind, the south to the right,

¹ In the highest sense the Lord is the east (*oriens*), because He is the sun of heaven, which is always rising and never setting (n 101, 5097, 9668)

sinistrum septentrio, sed hoc quia aegre potest comprehendī in mundo, ex causa quia homo vertit faciem suam ad omnem plagam, ideo explicabitur Totum caelum se vertit ad Dominum ut ad centrum suum commune, inde omnes angeli se illuc vertunt quod ad centrum commune sit omnis directio etiam in tellure, notum est, at directio in caelo differt a directione in mundo, quod in caelo anteriora vertantur ad centrum suum commune, sed in mundo inferiora, directio in mundo est quae vocatur centripetentia, et quoque gravitatio interiora angelorum actualiter etiam versa sunt antrorsum, et quia interiora se sistunt in facie, ideo facies est quae determinat plagas (31)

143. Sed quod angelis a facie sit oriens *in omni conversione faciei et corporis eorum*, adhuc aegrius comprehendī potest in mundo, ex causa quia hominī a facie est omnis plaga secundum conversionem, ideo hoc etiam explicabitur Angeli similiter ac homines vertunt et flectunt suas facies et sua corpora quaquaversum, at usque semper illis est ante oculos oriens, sed conversiones angelorum non sunt sicut conversiones hominum, sunt enim ex alia origine, similes quidem apparent, sed usque non sunt similes, amor regnans est origo, ex illo sunt omnes determinationes apud angelos et apud spiritus nam ut mox supra dictum est, interiora eorum actualiter versa sunt ad centrum suum commune ita in caelo ad Dominum ut Solem quapropter quia amor jugiter est coram interioribus illorum et facies ex interioribus existit est enim forma eorum externa, ideo ante faciem est semper ille amor qui regnat in caelis itaque est Dominus ut Sol quia Ipse est a quo illis amor, (22) et quia Ipse Dominus est in suo amore apud

(EX AFICANIS CAELESTIBUS.)

(31) Quod omnes in caelo se vertant ad Dominum (n 9828 10130, 10189 10219[?] 10420))

Quod tamen angeli se non vertant ad Dominum, sed Dominus, illos vertat ad Semet (n 10189)

Quod praesentia angelorum apud Dominum non sit, sed praesentia Domini apud angelos (n 9415)

(22) Quod omnes in mundo spirituali se constanter vertant ad suos amores, et quod plagae ibi a facie inchoent et determinentur (n 10130 10189 10420 10702)

and the north to the left. But since this cannot be easily comprehended in the world, for the reason that men turn the face to every quarter, it shall be explained. The entire heaven turns itself to the Lord as to its common centre, thus all the angels turn themselves to Him. Also on the earth, as is well known, there is a directing of all things towards a common centre, but there is this difference between this directing in the world and that in heaven, that in heaven the front parts are turned to the common centre, but in the world the lower parts of the body. In the world this directing is called centripetal force, also gravitation. The interiors of angels are actually turned forwards, and since interiors manifest themselves in the face it is the face that determines the quarters.¹

143. It is still more difficult to comprehend in the world that *in every turning of the face and body* the angels have the east before the face, since man, according as he turns, has every quarter before his face. This, then, must be explained. Although angels, like men, turn and direct their faces and bodies in every direction, they nevertheless have the east always before their eyes. But the turnings of angels are unlike the turnings of men, because they are from a different origin. They appear the same, but they are not. The origin of these turnings is their ruling love, and by this all directions with angels and spirits are determined, for, as just said, their interiors are actually turned towards their common centre, which in heaven is the Lord as a sun, consequently their ruling love is always before their face, because their love is always before their interiors, and the face has existence from the interiors and is their outward form, and in the heavens this love is the Lord as a sun because it is from Him that they have their love.² And as the Lord Himself is in angels in His love, it is the Lord who causes them

¹ In heaven all turn themselves to the Lord (n 9828, 10130, 10189, 10420)

Nevertheless, it is not the angels that turn themselves to the Lord, but the Lord turns the angels to Himself (n 10189)

It is not that the angels are present with the Lord, but the Lord is present with the angels (n 9415)

² In the spiritual world all constantly turn themselves to their loves, and the quarters there have their beginning in the face and are determined by it (n. 10130, 10189, 10420, 10702)

angelos, ideo Dominus est qui facit ut spectent Ipsum quocunque se vertunt Haec non amplius adhuc elucidari possunt, sed in sequentibus articulis, in specie ubi De Repraesentationibus et Apparentiis, ac De Tempore et Spatio in Caelo agendum est, ad intellectum evidentius sistuntur Quod angeli ante faciem constanter habeant Dominum hoc ex multa experientia mihi datum est scire, et quoque percipere, quoties enim cum angelis in consortio fui, praesentia Domini ante faciem meam animadversa est, qui tametsi non visus, usque perceptus est in luce, quod ita sit, etiam saepius testati sunt angeli Quia Dominus constanter est ante faciem angelorum, ideo etiam dicitur in mundo, ut Deum ante oculos et faciem habeant, et Ipsum spectent et quod videant Ipsum qui credunt in Ipsum et amant Ipsum, quod homo ita loquatur, est ex spirituali mundo, nam inde plura in loquela humana sunt, tametsi homo nescit quod inde sint

144. Quod talis conversio ad Dominum sit, inter mirabilia caeli est, nam possunt plures ibi in uno loco esse, et unus alio convertere faciem et corpus quam alter, et usque omnes vident Dominum ante se, et unusquisque ad dextrum suum habet meridiem ad sinistrum septentrionem, et a tergo occidentem Inter mirabilia etiam est, quod tametsi omnis aspectus angelorum est ad orientem, usque tamen illis aspectus etiam sit ad tres reliquas plagas, sed ad has est aspectus ex visu eorum interiori, qui est cogitationis Etiam inter mirabilia est, quod nusquam liceat alicui in caelo stare a tergo alterius, et spectare ad occipitium ejus, et quod tunc turbetur influxus boni et veri qui a Domino

145. Angeli aliter vident Dominum, et Dominus aliter videt angelos: angeli vident Dominum per oculos, Dominus autem videt angelos in fronte, causa quod in fronte, est quia frons correspondet amor, et Dominus per amo-

Quod facies ad correspondentiam interiorum formata sit (n. 4791-4805, 5695)

Quod inde interiora ex facie eluceant (n. 3527, 4066, 5796)

Quod facies unum faciat cum interioribus apud angelos (n. 4796, 4797, 4799, 5695, 8250, 8249)

De influxu interiorum in faciem et ejus musculos (n. 3631, 4800)

to look to Him whithersoever they turn. All this cannot be explained any further now, but it will be made clearer to the understanding in subsequent chapters, especially where representations and appearances, and time and space in heaven, are treated of. That the angels have the Lord constantly before their faces it has been granted me to learn and perceive from much experience, for whenever I have been in company with angels I have noticed the Lord's presence before my face, not actually seen, and yet perceptible in a light, and angels have often testified that this is so. As the Lord is constantly before the faces of angels, so it is said in the world of those that believe in the Lord and love Him that they have God before their face and their eyes, that they look to God, and see God. These expressions have their origin in the spiritual world, from which are many things in human speech, although their source is unknown to men.

144. This turning to the Lord is among the wonderful things in heaven. There may be many together in one place, some turning the face and body one way and some another, and yet all see the Lord before them, and have every one the south at his right, the north at his left, and the west behind him. Another wonderful thing is that, although the angels look only to the east they have also a look towards the other three quarters, but the look to these is from their interior sight, which pertains to their thought. And it is yet another wonderful thing, that in heaven no one is ever permitted to stand behind another and look at the back of his head, for this would disturb the influx of good and truth from the Lord.

145. The Lord is seen by the angels, and the angels are seen by the Lord in another way. Angels see the Lord through their eyes, but the Lord sees the angels in the forehead, and this for the reason that the forehead corresponds to love, and it is through love that the Lord flows into their will, while it is

The face is formed to a correspondence with the interiors (n 4791-4805, 5695)

Therefore the interiors shine forth from the face (n 3527, 4066, 4796)

With angels the face makes one with the interiors (n 4796, 4797, 4799, 5695, 8250)

The influx of the interiors into the face and its muscles (n 3631, 4800)

rem influunt in voluntatem illorum, et facit Se videri per intellectum, cui correspondent oculi ^(aaa)

146. Sed differunt plagae in caelis qui constituunt regnum caeleste Domini, a plagis in caelis qui constituunt regnum spirituale Ipsius, ex causa quia Dominus apparet angelis qui in regno Ipsius caelesti sunt ut Sol, angelis autem qui in regno Ipsius spirituali ut Luna, et oriens est ubi Dominus apparet Distantia inter Solem et Lunam ibi est triginta graduum inde similis est plagarum Quod caelum distinctum sit in duo regna, quae vocantur regnum caeleste et regnum spirituale, videatur in suo articulo (n 20-28) et quod Dominus appareat in regno caelesti ut Sol, et in regno spirituali ut Luna (n 118) sed usque plagae caeli per id non indistinctae fiunt, quoniam angeli spirituales non possunt ascendere ad angelos caelestes, nec hi descendere ad illos (videatur n 35, supra)

147. Inde patet, qualis praesentia Domini est in caelis quod sit ubivis, et apud unumquemvis in bono et vero, quae ab Ipso procedunt, consequenter quod sit in suo apud angelos (ut supra, n 12, dictum est) Perceptio praesentiae Domini est in interioribus eorum, ex illis vident oculi ita Ipsum extra se, quia est continuum Inde constare potest, quomodo intelligendum est, quod Dominus sit in illis, et illi in Domino, secundum Domini verba,

“Manete in Me, et Ego in vobis (Joh xv 4)

“Qui edit meam carnem, et bibit meum sanguinem, in Me manet et Ego in illo” (Joh vi 56)

“caro Domini” significat Divinum Bonum, et “sanguis” Divinum Verum ^(ccc)

EX ARCA. TS CAELESTIBUS.]

(aaa) Quod frons correspondeat amor caelesti, et quod ideo per “frontem” in Verbo ille amor significetur (n 9936)

Quod oculus correspondeat intellectui quia intellectus est visus internus (n 2701, 4410 4526 9051 10569)

Quare tollere oculos et ‘videre, significat intelligere percipere, et animadvertere (n 2789, 2829, 3198, 3202, 4083 4086, 4339 5684)

(ccc) Quod “caro” Domini in Verbo significet Divinum Humanum Ipsius ac Divinum Bonum Amoris Ipsius (n 3813 7850 9127 10283)

through the understanding, to which the eyes correspond, that He causes Himself to be seen¹

146. The quarters in the heavens that give form to the Lord's celestial kingdom differ from the quarters in the heavens that give form to His spiritual kingdom, for the reason that He is seen by the angels in His celestial kingdom as a sun, but by the angels in His spiritual kingdom as a moon, and where the Lord is seen is the east. The distance there between the position of the sun and that of the moon is thirty degrees, and there is a like difference in the position of the quarters. That heaven is divided into two kingdoms, called the celestial kingdom and the spiritual kingdom, may be seen in its own chapter (n 20-28), and that the Lord is seen in the celestial kingdom as a sun, and in the spiritual kingdom as a moon (n 118). But it does not follow that the quarters of heaven become confused on this account for neither can the spiritual angels ascend among the celestial angels, nor the celestial descend among the spiritual, as may be seen above (n 35).

147. This makes clear the nature of the Lord's presence in the heavens: that He is every where and with every one in the good and truth that go forth from Him, and thus is with angels in what is His own, as has been said above (n 12). The perception of the Lord's presence is in their interiors, and it is from these that their eyes see, and it is by this continuity that they see the Lord outside of themselves. This shows what is meant by the Lord's being in them and they in Him, according to his own words,

'Abide in Me and I in you' (*John* xvi 4)

'He that eateth My flesh and drinketh My blood abideth in Me and I in him' (*John* vi 56)

"The Lord's flesh" signifies Divine good and "His blood" Divine truth²

¹ The forehead corresponds to heavenly love, therefore in the Word the "forehead" signifies that love (n 9936)

The eye corresponds to the understanding, because the understanding is internal sight (n 2701, 4410, 4526, 9051, 10569)

For this reason "to lift up the eyes" and "to see" signifies to understand, perceive, and observe (n 2789, 2829, 3198, 3202, 4083, 4086, 4339, 5684)

² In the Word "the Lord's flesh" signifies His Divine Human, and the Divine good of His love (n 3813, 7850, 9127, 10283)

148. Omnes in caelis habitant distincti secundum plagas, ad orientem et occidentem habitant qui in bono amoris sunt, ad orientem qui in perceptione clara ejus, ad occidentem qui in perceptione obscura ejus, ad meridiem et septentrionem habitant qui in sapientia inde, ad meridiem qui in sapientiae luce clara, ad septentrionem qui in sapientiae luce obscura. Similiter habitant angeli qui in regno spirituali Domini sunt, sicut qui in regno caelesti Ipsius, cum differentia tamen secundum bonum amoris et lucem veri ex bono, nam amor in regno caelesti est amor in Dominum, et lux veri inde est sapientia, in regno autem spirituali est amor erga proximum qui charitas vocatur, et lux veri inde est intelligentia, quae quoque vocatur fides (videatur supra, n. 23) differunt etiam quoad plagas, nam plagae in uno et altero regno distant inter se triginta gradibus, ut mox supra (n. 146) dictum est.

149. Similiter habitant angeli inter se in unaquavis societate caeli, ad orientem ibi qui in majori gradu amoris et charitatis sunt, ad occidentem qui in minori, ad meridiem qui in majore luce sapientiae et intelligentiae, ad septentrionem qui in minore. Quod ita distincti habitent, est quia unaquaevis societas refert caelum, et quoque est caelum in minore forma (videatur supra, n. 51-58) simile fit in conventibus. Feruntur in hunc ordinem ex forma caeli, ex qua unusquisque scit suum locum. Providetur etiam a Domino, ut in unaquavis societate sit ex omni genere, ex causa ut caelum sit quoad formam sibi simile ubivis, sed usque differt ordinatio totius caeli ab ordinatione societatis, ut commune a particulari, nam societates quae ad orientem sunt, praestant illis societatibus quae ad occidentem, et quae ad meridiem praestant illis quae ad septentrionem.

150. Exinde est, quod plagae in caelis significant talia quae apud illos qui ibi habitant, nempe, oriens amorem et ejus bonum in perceptione clara, occidens illa in perceptione obscura, meridies sapientiam et intelligentiam in luce clara, et septentrio illas in luce obscura. Et quia

Et quod 'sanguis Domini' significet Divinum Verum et sanctum fidei (n. 4735 4978] 6078] 7317 7326 7816 7850 7877 9127 9703 10026 10033 10152 10204] 10210)

148. All in the heavens have their own places of abode in accordance with the quarters. Those who are in the good of love dwell towards the east and west, those who are in clear perception of it towards the east, and those who are in obscure perception of it towards the west. Those who are in wisdom from the good of love dwell towards the north and south—those who are in the clear light of wisdom towards the south, and those who are in obscure light of it towards the north. The angels of the Lord's spiritual kingdom and those of His celestial kingdom dwell in the same order, but differently as their good of love and light of truth from good differ, since in the celestial kingdom the love is love to the Lord, and the light of truth therefrom is wisdom, while in the spiritual kingdom the love is love towards the neighbor, which is called charity, and the light of truth therefrom is intelligence, which is also called faith (see above, n 23). The quarters differ also in the two kingdoms by thirty degrees, as has been said just above (n 146).

149. In like order the angels in each society in heaven dwell in relation to one another—towards the east there those who are in greater degree of love and charity, towards the west those who are in less degree, towards the south those who are in greater light of wisdom and intelligence, and towards the north those who are in less. This arrangement prevails because each society represents heaven, and is a heaven in a smaller form (see above, n 51–58). The same arrangement prevails in their assemblies. They are brought into this order by virtue of the form of heaven, from which every one knows his own place. The Lord also provides that there be in each society those of every kind, for the reason that in form heaven is every where like itself, and yet the arrangement of the whole heaven differs from the arrangement of a society as what is general from its parts, the societies towards the east surpassing those towards the west, and those towards the south surpassing those towards the north.

150. Because of this the quarters in the heavens signify such things as pertain to those that dwell in them,—the east signifying love and its good clearly perceived, the west the same

And "the Lord's blood" signifies Divine truth and the holy of faith (n. 4735, 6978, 7317, 7326, 7846, 7850, 7877, 9127, 9393, 10026, 10033, 10152, 10210).

talia significantur per illas plagas, ideo similia per illas significantur in Verbi sensu interno seu spirituali; ^(ccc) nam sensus Verbi internus seu spiritualis est prorsus secundum illa quae in caelo

151. Contrarium est illis qui in infernis sunt Illi, qui ibi, non spectant ad Dominum ut Solem aut ut Lunam, sed retro a Domino ad caliginosum illud quod loco solis mundi est, et ad tenebrosus quod loco lunae telluris est, illi qui genui vocantur, ad caliginosum quod loco solis mundi est et illi qui spiritus vocantur, ad tenebrosus quod loco lunae telluris est ^(add) quod sol mundi et luna telluris non appareant in mundo spirituali, sed loco solis istius caliginosus quid ex opposito ad Solem caeli, et loco lunae istius ^(b)tenebrosus ^(c)quid ex opposito ad lunam caeli, videatur supra (n 122) inde sunt illis plagae oppositae plagis caeli, oriens illis est ubi caliginosus et tenebrosus illud, occidens illis ubi Sol caeli, meridies illis ad dextrum, et septentrio ad sinistrum et hoc quoque in omni conversione corporis eorum, nec possunt aliter, ex causa quia omnis directio interiorum illorum, et inde omnis determinatio illuc vergit et nititur quod directio interiorum et inde determinatio actualis omnium in altera vita sit secundum amorem, videatur, n 143, amor illorum qui in infernis sunt est amor sui et mundi, et illi amores sunt qui significantur per solem mundi et lunam telluris (videatur, n 122), et quoque illi amores sunt oppositi amor in Dominum et amor erga proximum, ^(ccc) inde est, quod se vertant ad caligines illas retro a Domino

(EX ARCANIS CAELESTIBUS.)

(ccc) Quod 'oriens' in Verbo significet amorem in perceptione clara (n 1250 3708) "occidens" amorem in perceptione obscura (n 3708 9553) "meridies" statum lucis seu sapientiae et intelligentiae (n 1458, 3708 5672) et "septentrio" illum statum in obscuro (n 3708)

(c) Quinam et quales sunt qui vocantur genui et quinam et quales qui vocantur spiritus (n 947 5035 5977, 8593 8622, 8625)

(ccc) Quod qui in amoribus sui et mundi sunt, se vertant retro a Domino (n 10130 10189 10420 10702)

Quod amor in Dominum et caritas erga proximum faciant eternam vitam et amor sui et amor mundi faciant infernum quia sunt oppositi (n 2241 3610 4225 4776 5210 7366 7369 7490 8232 8678 10455 10741-10745)

obscurely perceived, the south wisdom and intelligence in clear light and the north the same in obscure light. And because of this signification of the quarters in heaven they have a like signification in the internal or spiritual sense of the Word,¹ since the internal or spiritual sense of the Word is in entire accord with what is in heaven.

151. The reverse is true of those in the hells. They do not look to the Lord as a sun nor as a moon, but they look backward away from the Lord to that dense darkness that is in the place of the sun of the world, and to the darkness that is in the place of the earth's moon, those that are called geni looking to the former, and those called spirits to the latter.² It has been shown above (n 122) that the world's sun and the earth's moon are not seen in the spiritual world, but in place of that sun a dense darkness over against the sun of heaven, and in place of that moon a darkness over against the moon of heaven. For this reason the quarters with those in the hells are opposite to the quarters of heaven. The east to them is where that dense darkness and darkness are, the west is where the sun of heaven is, the south is to their right, and the north to their left, and this also in every turning of their bodies. Nor can they face otherwise, because the whole bent and consequent determination of their interiors tends and strives that way. It has been shown above (n 143) that the bent and consequent actual determination of the interiors of all in the other life are in harmony with their love. The love of those in the hells is the love of self and the world, and these loves are what are signified by the world's sun and the earth's moon (see n 122), and these loves are opposite to love to the Lord and love towards the neighbor,³ and this is the cause of their turning themselves backwards away from the Lord to this dense darkness and

¹ In the Word the "east" signifies love clearly perceived (n 1250, 3708), the "west" love obscurely perceived (n 3708, 9653), the "south" a state of light that is of wisdom and intelligence (n 1458, 3708, 5672), and the "north" that state in obscurity (n 3708).

² Who and what those are who are called geni and who and what those are who are called spirits (n 947, 5035, 5977, 8593, 8622, 8625).

³ Those that are in the loves of self and of the world turn themselves backwards from the Lord (n 10130, 10189, 10420, 10702).

Love to the Lord and charity towards the neighbor make heaven, as love of self and love of the world make hell because the two are opposite (n 2041, 3610, 4225, 4776, 6210, 7366, 7369, 7490, 8232, 8678, 10455, 10741-10745).

Habitant etiam illi, qui in infernis sunt, secundum suas plagas, illi qui in malis ex amore sui, ab oriente eorum ad occidentem eorum, qui in falsis mali, a meridie eorum ad septentrionem eorum sed de his infra plura ubi de infernis

152. Quando aliquis malus spiritus inter bonos venit, solent ita plagae confundi, ut boni vix sciant ubi oriens eorum est, quod etiam aliquoties factum percepimus, et quoque a spiritibus, qui de eo conquesti, audivimus

153. Mali spiritus quandoque apparent conversi ad plagas caeli, et tunc illis intelligentia et perceptio veri, sed nulla affectio boni, quare ut primum se ad suas plagas retro convertunt, in nulla intelligentia et perceptione veri sunt, dicentes tunc, quod vera quae audiverunt et perceperunt non vera sint sed falsa, etiam volunt quod falsa sint vera informatum sum de hac conversione, quod nempe apud malos intellectualem possit ita converti, non autem voluntarium, et quod hoc provisum sit a Domino, ob finem ut quisque possit videre et agnoscere vera, sed quod nemo recipiat illa nisi in bono sit, quia bonum est quod recipit vera, et nusquam malum tum quod simile sit apud hominem, ob causam ut emendari queat per vera, sed quod usque non plus emendetur, quam quantum in bono est, et quod inde sit, quod homo similiter possit verti ad Dominum, sed si in malo est quoad vitam, quod illico convertat se retro, et confirmet apud se falsa sui mali contra vera quae intellexit et vidit, et quod hoc fiat cum apud se ex interiori suo cogitat

[XVII]

DE MUTATIONIBUS STATUS ANGELORUM IN CAELO

154. Per mutationes status angelorum intelliguntur mutationes eorum quoad amorem et fidem, et inde sapientiam et intelligentiam, ita quoad status vitae eorum. Status dicuntur de vita, et de illis quae vitae sunt et quia vita angelica est vita amoris et fidei, et inde sapi-

darkness Moreover, those in the hells are likewise arranged in accordance with their quarters, those who are in evil from love of self dwelling from their east to their west, and those who are in the falsities of evil from their south to their north But more will be said about this below, where the hells are treated of

152. When an evil spirit comes among good spirits the quarters are usually so confused that the good scarcely know where their east is This I have sometimes seen take place, and have also heard about it from spirits who complained of it.

153. Evil spirits are sometimes seen turned towards the quarters of heaven, and they then have intelligence and perception of truth, but no affection for good, but as soon as they turn back to their own quarters they have no intelligence or perception of truth, and then they declare that the truths they heard and perceived are falsities and not truths, and they wish falsities to be truths In respect to this turning I have been told that with the evil the intellectual part of the mind can be so turned, but not the voluntary part, and that this is provided by the Lord to the end that every one may have the ability to see and acknowledge truths, but that no one can receive truths unless he is in good, since it is good, and never evil, that receives them, also that man has the same ability to the end that he may be made better by means of truths Nevertheless, he is made better only so far as he is in good, consequently a man can in like manner be turned to the Lord, but if his life is evil he immediately turns himself back and confirms in himself the falsities of his evil, which are contrary to the truths he had understood and seen, and this takes place when he thinks in himself from his interior states

XVII

CHANGES OF STATE OF THE ANGELS IN HEAVEN

154. By changes of state of angels their changes in respect to love and faith, and wisdom and intelligence therefrom, are meant, thus their changes in respect to states of life States are predicated of life and of what belongs to life, and as angelic life is a life of love and faith, and of wisdom and intelli-

entiae et intelligentiae, ideo status de illis dicuntur, et vocantur status amoris et fidei, ac status sapientiae et intelligentiae. Quomodo hi status apud angelos mutantur, hic nunc dicitur

155. Angeli non constanter in simili statu sunt quoad amorem, et inde nec in simili quoad sapientiam, nam omnis sapientia illis est ex amore et secundum amorem, quandoque in statu intensi amoris sunt, quandoque in statu amoris non intensi, decrescit ille per gradus a suo maximo ad minimum, quando in gradu amoris maximo sunt, tunc in suae vitae luce et calore sunt, seu in suo claro et jucundo, quando autem in minimo sunt, tunc in umbra et frigore sunt, seu in suo obscuro et injucundo a statu ultimo redeunt iterum ad primum, et sic porro vices illae succedunt una post alteram, cum varietate. Hi status succedunt, sicut variationes status lucis et umbrae, caloris et frigoris, aut sicut mane, meridies, vespera, et nox, singulis diebus in mundo, cum varietate perpetua intra annum correspondent etiam, mane statui amoris illorum in claro, meridies statui sapientiae illorum in claro, vespera statui sapientiae illorum in obscuro, et nox statui nullius amoris et sapientiae sed sciendum est, quod non sit correspondentia noctis cum statibus vitae illorum qui in caelo, sed est correspondentia diluculi quod est ante mane, correspondentia noctis est cum illis qui inferno ^(fff) Ex correspondentia illa est, quod "dies" et "annus" in Verbo significant status vitae in genere, "calor" et "lux" amorem et sapientiam, "mane" primum et summum amoris gradum, "meridies" sapientiam in sua luce, "vespera" sapientiam in sua umbra, "diluculum" obscurum quod praecedit mane, "nox" autem deprivationem amoris et sapientiae ^(ggg)

(EX ARCANIS CAELESTIBUS.)

(fff) Quod in caelo non sit status correspondens nocti, sed diluculo quod ante mane (n 6110)

Quod "diluculum" significet statum medium inter ultimum et primum (n 10134)

(ggg) Quod vices statuum quoad illustrationem et perceptionem se habeant in caelo sicut tempora diei in mundo (n 5672, 5962, 6310[? 6110] 8426, 9213, 10605)

gence therefrom states are predicated of these and are called states of love and truth, and states of wisdom and intelligence. How with angels these states are changed shall now be told.

155. Angels are not always in the same state in respect to love, or in the same state in respect to wisdom, for all their wisdom is from their love and in accordance with their love. Sometimes they are in a state of intense love, sometimes in a state of love not so intense. The state decreases by degrees from its greatest degree to its least. When in their greatest degree of love they are in the light and warmth of their life, or in a clear and delightful state, but in their least degree they are in shade and cold, or in an obscure and undelightful state. From this last state they return again to the first, and so on, these alternations following one after another with variety. There is a sequence of these states like the varied states of light and shade, or of heat and cold, or like morning, noon, evening, and night, day after day in the world, with unceasing variety throughout the year. Moreover, there is a correspondence between times and states, morning corresponding to the state of their love in its clearness, noon to the state of their wisdom in its clearness, evening to the state of their wisdom in its obscurity, and night to a state of no love or wisdom. But it must be understood that there is no correspondence of night with the states of life of those in heaven, although there is what corresponds to the dawn that precedes morning, what corresponds to night is with those in hell.¹ From this correspondence "day" and "year" signify in the Word states of life in general, "heat" and "light" signify love and wisdom, "morning" the first and highest degree of love, "noon" wisdom in its light, "evening" wisdom in its shade, "dawn" the obscurity that precedes the morning, and "night" the absence of love and wisdom.²

¹ In heaven there is a state corresponding to the dawn that precedes morning, but no state corresponding to night (n 6110)

The "dawn" signifies a middle state between the last and the first (n 10134)

² Alternations of state in respect to enlightenment and perception occur in heaven, like the times of day in the world (n 5672, 5962, 6110, 8426, 9213, 10605)

156. Cum statu interiorum quae sunt amoris et sapientiae angelorum, mutantur etiam status variarum rerum quae extra illos sunt, et coram oculis eorum apparent, nam illa quae extra illos sunt, sortiuntur apparentiam secundum illa quae intra illos sunt sed quatenus illa sunt, et qualia, in sequentibus articulis, ubi De Repraesentativis et Apparentis in Caelo, dicitur

157. Unusquisque angelus tales mutationes status subit et percurrit, et quoque uuaquaevs societas in communi, sed usque unus ibi aliter quam alter, ex causa quia differunt amore et sapientia, sunt enim qui in medio sunt, in perfectiori statu quam qui circum usque ad terminos (videatur supra, n^o 43 et 128) sed differentias tradere prolixum foret, nam quisque mutationes subit secundum quale sui amoris et suae fidei. Inde fit, quod unus sit in suo claro et jucundo cum alter est in suo obscuro et injucundo, et hoc simul intra eandem societatem, et quoque in una societate aliter quam in altera, ac in societatibus regni caelestis aliter quam in societatibus regni spiritualis. Differentiae mutationum status illorum in genere sunt sicut variationes status dierum in uno climate et in altero in tellure, ibi enim sunt qui mane habent cum alii vesperam, et quoque qui calorem cum alii frigus, et vice versa

158. Informatum sum e caelo cur tales mutationes status ibi sunt. Dixerunt angeli, quod plures causae sint — *Prima*, quod jucundum vitae et caeli, quod illis est ex amore et sapientia, quae a Domino, per gradus vilesceret, si continue in illo forent, sicut fit illis qui in deliciis et amoenitatibus sunt absque varietate. *Altera* causa est, quod proprium sit aequae illis ac hominibus, et quod id sit se amare, et quod omnes a proprio suo detineantur qui in caelo, et quantum ab illo detinentur a Domino, tantum

Quod "dies" et "annus" in Verbo significant omnes status in genere (n 23, 487 488 493 893, 2788 3462, 4850, 10656)

Quod "mane" significet principium status novi, et statum amoris (n 7216[? 7218], 8426, 8427, 10114, 10134)

Quod "vespera" significet statum desinentis lucis et amoris (n 10134, 10135)

Quod nov significet statum nullius amoris et fidei (n 221, 709, 2353 6000 6110 7870, 7947)

156. Together with the state of the angels' interiors which pertain to their love and wisdom, the states of various things outside of them that they see with their eyes are changed, for the things outside of them take on an appearance that is in accord with the things within them. But what things these are, and what kind of things they are, shall be told presently in the chapter on Representatives and Appearances in Heaven.

157. Every angel undergoes and passes through such changes of state, and also every society in general, and yet each one differently, for the reason that they differ in love and wisdom, those in the middle being in a more perfect state than those round about towards the circumference (see above, n 43, 128). But it would be tedious to specify the differences, since the changes each one undergoes are in accord with the quality of his love and faith. From this it happens that while one may be in clearness and delight another may be in obscurity and lack of delight, and this at the same time within the same society. So, too, the state may differ in different societies, and may be different in the societies of the celestial kingdom from what it is in those of the spiritual kingdom. These changes of state differ in general as the days differ in different climates on the earth, for with some it is morning when with others it is evening, and with some it is hot when with others it is cold.

158. I have been taught from heaven why there are such changes of state there. The angels said that there are many reasons,—first, the delight of life and of heaven, which they have from love and wisdom from the Lord, would gradually lose its value if they were in it continually, as happens with those that are in allurements and pleasures without variety. A second reason is that angels, as well as men, have what is their own (*proprium*), which is loving self, and all that are in heaven are withheld from what is their own, and so far as they are withheld from it by the Lord are in love and wisdom, but so far as they

In the Word "day" and "year" signify all states in general (n 23, 487, 488, 493, 893, 2788, 3462, 4850, 10656)

"Morning" signifies the beginning of a new state, and a state of love (n 7218, 8426, 8427, 10114, 10134)

"Evening" signifies a state of declining light and love (n 10134, 10135)

"Night" signifies a state of no love or faith (n 221, 709, 2353, 6000, 6110, 7870, 7947)

sint in amore et sapientia, at quantum non detinentur, sint in amore sui: et quia quisque amat suum proprium, et ideo trahit ⁽²⁴⁾ quod illis mutationes status seu successivae vices sint. *Tertia* causa est quod sic perficiantur, quoniam ita assuescant teneri in amore Domini et detineri ab amore sui: et quoque quod per vices jucundi et injucundi perceptio et sensatio boni exquisitior fiat ⁽²⁵⁾. Ad-diderunt quoque Dominus mutationes status illorum non producat quia Dominus ut Sol semper influit cum calore et luce hoc est cum amore et sapientia sed quod ipsi sint in causa quia proprium suum amant quod jugiter adducit. Illustrabatur hoc per comparisonem cum sole mundi, quod in illo non sit causa mutationum status caloris et frigoris ac lucis et umbrae singulis annis et singulis diebus quia immotus stat sed causa quod sit in tellure

159. Ostensum mihi est qualis Dominus ut Sol apparet angelis in regno caelesti in primo illorum statu qualis in secundo et qualis in tertio. Visus est Dominus ut Sol primum rutilus et coruscans in tali splendore ut non describi possit: dicebatur quod Dominus ut Sol talis appareat angelis in primo eorum statu postea visum est magnum cingulum obscurum circum Solem per quod primum rutilum et coruscum ex quo tantum splenduit incipit hebescere dicebatur quod Sol illis talis appareat in altero statu: dein visum est cingulum obscurescere magis, et Sol inde minus rutilus videri, et hoc per gradus, usque tandem ut factus sit sicut candidus dicebatur, quod talis appareat illis Sol in tertio statu post haec visum est candidum illud progredi ad sinistrum versus Lunam caeli et ejus lumini se adhaere, ex quo tunc Luna

EX ARCANIS CAELESTIBUS

(244) Quod proprium hominis sit amare se (n. 691, 731, 4317-5660)

Quod proprium separandum sit, ut Dominus adesse queat (n. 1023, 1011)

Quod etiam actualiter separetur cum quis tenetur in bono a Domino (n. 9334-9335, 945[947] 9450-9454, 9338)

(245) Quod angeli aeternum perficiantur (n. 4503, 6648)

Quod in caelo nusquam unus status sit pro-sus s. milis alteri, et quod inde perfectio perpetua (n. 10200)

are not withheld they are in the love of self, and because every one loves what is his own and is drawn by it they have changes of state or successive alternations. A third reason is that they are in this way perfected, for they thus establish a habit of being held in love to the Lord and withheld from love of self also that by alternations between delight and lack of delight the perception and sense of good becomes more exquisite. The angels added that their changes of state are not caused by the Lord, since He, like the sun, is unceasingly flowing in with heat and light, that is, with love and wisdom, but the cause is in themselves, in that they love what is their own, and this continually leads them away. This was illustrated by comparison with the sun of the world, that the cause of the changes of state of heat and cold and of light and shade, year by year and day by day, is not in that sun, since it stands unchanged, but the cause is in the earth.

159. I have been shown how the Lord as a sun appears to the angels of the celestial kingdom in their first state, in their second state, and in their third state. I first saw the Lord as a sun glowing and brilliant with a splendor that cannot be described, and I was told that such is the appearance of the Lord as a sun to the angels in their first state. Afterwards there appeared a great cloudy belt about the sun, and by this its first glow and brilliancy, which gave it such splendor, began to be dulled, and I was told that such is the appearance of the sun to them in their second state. Then the belt seemed by degrees to grow more dense, and the sun to appear less glowing, until at length it took on a shining whiteness, and I was told that such is the appearance of the sun to them in their third state. Lastly, that shining whiteness was seen to move to the left towards the moon of heaven, and to add itself to her light, and in consequence the moon shone with unwonted splendor, and I

¹ Man's own (*proprium*) is loving self (n 694, 731, 4317, 5660)

The Lord cannot be present unless what is man's own is set aside (n 1023, 1044)

It is actually set aside when one is held in good by the Lord (n 9334-9336, 9447, 9452-9454, 9938)

² The angels are being perfected to eternity (n 4803, 6648)

In the heavens one state is never just like another, and from this there is an unceasing process of perfection n (10200)

ultra modum exsplenduit dicebatur quod id esset quartus status illis qui in regno caelesti, et primus illis qui in regno spirituali, et quod mutationes status in utroque regno ita vices alternent, at non in toto, sed in una societate post alteram, tum quod vices illae non statae sint, sed superveniant serius aut citius illis nescientibus Porro dicebant quod Sol in se non ita mutetur, nec ita progrediatur, sed quod usque ita appareat secundum statuum successivas progressiones apud illos, quoniam Dominus unicuique secundum quale ejus status apparet, ita rutilus illis cum in intenso amore sunt, minus rutilus, et tandem candidus, cum amor decedit et quod quale eorum status repraesentatum sit per cingulum obscurum, quod Soli apparentes illas variationes quoad flammam et lucem inducebat

160. Quando angeli in statu ultimo sunt, qui est quando in suo proprio, incipiunt maesti fieri Locutus sum cum illis quando in illo statu erant, et maestitiam vidi, sed dicebant, quod in spe sint quod brevi redituri in pristinum statum, et sic quasi iterum in caelum, nam caelum illis est detineri a proprio

161. Sunt etiam in infernis status mutationes, sed de illis infra, ubi de inferno, dicitur

[XVIII]

DE TEMPORE IN CAELO

162. Quantumvis omnia succedunt et progrediuntur in caelo sicut in mundo usque tamen angelis nulla notio et idea temporis et spatii est, et tam nulla, ut prorsus non sciant quid tempus et spatium De Tempore in caelo hic nunc dicitur, et de Spatio in suo articulo

163. Quod angeli non sciant quid tempus, quamvis omnia apud illos successive progrediuntur sicut in mundo, et tam prorsus ut nulla differentia sit, causa est quia in caelo non sunt anni et dies, sed sunt mutationes status,

was told that such is the fourth state of those in the celestial kingdom and the first state of those in the spiritual kingdom, and that in both kingdoms changes of state have such alternations, yet not in the whole kingdom at once, but in one society after another. Furthermore, I was told that these alternations are not fixed, but come upon them now and then without their knowledge. And it was added that the sun in itself is not thus changed or moved, but it takes on this appearance in accord with their successive progressions of state, since the Lord appears to every one in accord with what his state is, thus glowing when one is in intense love, and less glowing and finally shining white as his love subsides, and the quality of each one's state is represented by the cloudy belt that induces upon the sun these apparent variations in its glow and light.

160. When angels are in the last of these states, which is when they are in what is their own, they begin to be sad. I have talked with them in that state and have seen their sadness, but they said that they hoped to return soon to their former state, and thus into heaven again, as it were, for to them it is heaven to be withheld from what is their own.

161. There are also changes of state in the hells, but these will be described later when hell is treated of.

XVIII

TIME IN HEAVEN

162. Although there is a succession and a progression of all things in heaven, as in the world, yet angels have no notion or idea of time and space, not even knowing at all what time and space are. Time in heaven will here be considered, and space in its own chapter.

163. Angels do not know what time is, although with them there is a successive progression of all things, the same as in the world, and with no difference whatever, for the reason that in heaven instead of years and days there are changes of state,

et ubi anni et dies ibi tempora et ubi mutationes status, ibi status

164. Quod tempora in mundo sint est quia sol ibi ad apparentiam successive progreditur ab uno gradu ad alterum et facit tempora quae vocantur tempora anni et insuper fertur circum tellurem et facit tempora quae vocantur tempora diei et haec et illa per statas vices. Aliter Sol caeli: ille non per successivas progressionem et circumgyrationes facit annos et dies sed ad apparentiam mutationes status et has non per statas vices ut in praecedente articulo ostensum est: inde est quod angelis non possit esse aliqua idea de tempore sed loco ejus de statu. Quid status videatur supra in 151.

165. Quoniam angeli nullo modo habent ideam ex tempore sicut homines in mundo, habent ideo nec ullam ideam de tempore et de illis quae sunt temporis. Illa quae propria temporis sunt re quidem sciunt quid sunt sicut quid annus mensis septimana dies hora hodie cras heri: cum argo, quid autem illud ab nomine (angeli enim semper homini a Domino adiuncti sunt) tunc loco horum percipiunt status et tunc quae status sunt. ita vertitur idearum hominis in ideam spirituales apud angelos. Inde est, quod tempora in Verbo significant status et quod illa quae propria temporis sunt et supernominata significant spiritualia illis correspondentia.

166. Simile fit cum omnibus quae existunt a tempore: sicut cum quatuor temporibus anni quae vocantur ver aestas autumnus et hiems cum quatuor temporibus diei quae vocantur mane meridies vespere et nox, et cum

and where there are years and days there are times, but where there are changes of state there are states

164. In the world there are times because the sun of the world seemingly advances in succession from one degree to another, producing times that are called seasons of the year, also it revolves about the earth, producing times that are called times of day, both of these by fixed alternations. With the sun of heaven it is different. This does not mark years and days by successive progressions and revolutions, but marks changes of state by the way it appears, and this, as has been shown in the preceding chapter, is not done by fixed alternations. Consequently no idea of time is possible to angels, but in its place they have an idea of state (see above, n 154)

165. As angels have no idea derived from time, such as men in the world have, so neither do they have any idea about time and what pertains to it. They do not even know what is meant by the terms of time, such as year, month, week, day, hour, to-day, to-morrow, yesterday. When angels hear these terms used by man (for angels are always associated with man by the Lord) in place of them they perceive states and what pertains to states. Thus the natural thought of man is turned into spiritual thought with angels. This is why times in the Word signify states, and the terms of time, as enumerated above, signify corresponding spiritual things¹

166. The same is true of all things that exist from time, as the four seasons of the year, spring, summer, autumn, and winter, the four periods of the day, morning, noon, evening, and night, and the four ages of man, infancy, youth, manhood, and old age, and all other things that either exist from time or have a succession in accordance with time. In thinking of

¹ Times in the Word signify states (n 2788, 2837, 3254, 3356, 4814, 4901, 4916, 7218, 8070, 10133, 10605)

Angels think apart from the idea of time and space (n 3404), the reasons why (n 1274, 1382, 3356, 4882, 4901, 6110, 7218, 7381)

What a "year" signifies in the Word (n 487, 488, 493, 893, 2906, 7828, 10209)

What a "month" (n 3814)

What a "week" (n 2044, 3845)

What a "day" (n 23, 487, 488, 6110, 7680, 8426, 9213, 10132, 10605)

What "to-day" (n 2838, 3998, 4304, 6165, 6984, 9939)

What "to-morrow" (n 3998, 10497)

What "yesterday" (n 6983, 7114, 7140)

quatuor aetatibus hominis, quae vocantur infantia, adolescentia, virilitas, et senectus, et cum reliquis, quae vel existunt a tempore, vel succedunt secundum tempus homo ex tempore, cum de illis, cogitat, angelus autem ex statu, quapropter quod ex tempore illis inest apud hominem, vertitur in ideam status apud angelum, ver et mane vertuntur in ideam status amoris et sapientiae, quales sunt in primo statu apud angelos, aestas et meridies vertuntur in ideam amoris et sapientiae quales sunt in secundo, autumnus et vespera, quales sunt in tertio, nox et hiems in ideam status, qualis est in inferno inde est, quod similia per illa tempora significantur in Verbo (videatur supra, n 155) Inde patet, quomodo naturalia, quae in cogitatione hominis sunt, fiunt spiritualia apud angelos qui apud hominem

167. Quia angeli non aliquam notionem temporis habent, ideo aliam ideam habent de aeterno, quam homines telluris, angeli per aeternum percipiunt statum infinitum, non autem tempus infinitum ^(II) Cogitabam quondam de aeterno, et per ideam temporis percipere potui quid esset *in aeternum*, quod nempe absque fine, sed non quid *ab aeterno*, ita nec quid Deus ante creationem ab aeterno fecerat cum anxietas mihi inde orta est elevatus sum in sphaeram caeli, et sic in perceptionem in qua angeli sunt de aeterno, et tunc illustratus quod de aeterno non cogitandum sit ex tempore, sed a statu, et quod tunc percipiatur quid sit *ab aeterno*, quod etiam mecum factum est

168. Angeli qui cum hominibus loquuntur, nusquam loquuntur per ideas naturales homini proprias, quarum omnes sunt ex tempore, ex spatio, ex materiali, et ex illorum analogis sed per ideas spirituales, quarum omnes sunt ex statibus et eorum mutationibus variis intra et extra angelos, sed usque angelicae ideae, quae spirituales, cum influunt apud homines, vertuntur momento et ex se in ideas naturales homini proprias spiritualibus prorsus correspondentes, quod ita fiat, angeli non sciunt, nec homines talis etiam est omnis influxus caeli apud hominem

(EX ARCA IS CAELESTIS.)

(III) Quod hominibus sit idea aeterni cum tempore angelis autem absque tempore (n 1382, 3404 §325)

the man thinks from time but an angel from state, and to conceive what there is in them from time with man is as when the angels turned into an idea of state. Spring and morning are turned into an idea of the state of love and wisdom such as they are in angels in their first state, summer and noon are turned into an idea of love and wisdom such as they are in the second state, autumn and evening such as they are in the third state, night and winter into an idea of such as there exists in hell. This is why these periods have a more significance in the Word (see above, n. 155). This makes clear how natural things in the thought of man become spiritual in the angels who are with man.

167. Angels have no notion of time so they have an idea of eternity different from that which men on the earth have. Eternity means to the angels infinite state, not infinite time. I was once thinking about eternity, and was able, with the idea of time to perceive what *to eternity* means, namely, without end, but not what *from eternity* means, thus not what God did from eternity before creation. When anxiety on this account arose in my mind I was raised up into the sphere of heaven, and thus into the perception that angels have in respect to eternity and it was then made clear to me that eternity must be thought of, not from time but from state, and then the meaning of *from eternity* can be seen, as then happened to me.

168. When angels speak with men they never express themselves in ideas proper to man, all of which are from time, space, matter, and things analogous thereto, but in spiritual ideas, all of which are from states and their various changes within the angels and outside of them. Nevertheless, when these angelic ideas, which are spiritual, flow into men, they are turned in a moment and of themselves into natural ideas proper to man, that correspond perfectly to the spiritual ideas. Neither angels nor men know that this takes place, but such is all influx of heaven into man. Certain angels were permitted to enter more nearly into my thoughts, even into the natural

Fuerunt angeli qui propius admissi sunt in cogitationes meas, et usque in naturales, in quibus erant plura ex tempore et spatio, sed quia tunc nihil intellexerunt, subito recesserunt, et postquam recesserunt audivi illos loquentes, dicendo quod in tenebris fuerint. Qualis ignorantia angelis sit de tempore, datum est mihi scire per experientiam. Erat quidam e caelo, qui talis erat ut quoque posset in ideas naturales, quales homini sunt, admitti, cum quo ideo locutus sum postea sicut homo cum homine. Ille primum non scivit quid esset quod appellarem tempus, quare prorsus informare debui, quomodo sol apparet circumferri circum nostram tellurem, ac annos et dies facere, et quod inde anni distinguantur in quatuor tempora, et quoque in menses et septimanas, ac dies in viginti quatuor horas, et quod illa tempora statis vicibus recurrant, et quod inde tempora, quibus auditis miratus est, dicendo quod talia non noverit, sed quid essent status. Inter loquendum cum illo, etiam dixi quod sciatur in mundo quod in caelo non sit tempus, loquuntur enim homines sicut sciant, nam dicunt de illis qui moriuntur, quod relinquant temporaria, et quod transeant e tempore, per quod intelligunt, e mundo. Dixi etiam quod a quibusdam sciatur quod tempora in sua origine sint status ex eo quod sint prorsus secundum status affectionum in quibus sunt, brevia illis qui in amoenis et laetis sunt, longa illis qui in inamoenis et tristibus, ac varia in statu spei et expectationis, et quod ideo eruditi inquirent quid tempus et spatium, et quod etiam quidam sciant quod tempus sit naturali homini.

169. Homo naturalis credere potest quod nulla ei cogitatio esset, si ideae temporis spatii, et materialium auferrentur, super illis enim fundatur omnis cogitatio quae homini ^(m m) sed sciat, quod cogitationes tantum finitae sint et coarctentur quantum ex tempore, spatio, et materiali trahunt, et tantum non finitae sint et extendantur, quantum ex illis non trahunt, quoniam tantum mens ele-

(EX ARCA III CAPE TITULI)

(mm) Quod homo absque idea temporis non cogitet secus quam angeli (n 3,04)

vatur supra corporea et mundana Angelis sapientia inde est, et talis ut dicatur incomprehensibilis, quia non cadit in ideas quae mere ex talibus consistunt

[XIX]

DE REPRÆSENTATIVIS ET APPARENTIIS IN CAELO

170. Homo qui ex solo naturali lumine cogitat, non comprehendere potest, quod aliquid in caelo simile sit quod in mundo, et hoc ex causa, quia ex illo lumine cogitaverat et se confirmaverat, quod angeli modo mentes sint, et quod mentes sint quasi pneumata aetherea, et inde quod illis non sint sensus qui homini, ita nec oculi, et si non oculi quod nec objecta, cum tamen angelis sunt omnes sensus qui homini, immo multo exquisitiores, etiam lux, ex qua vident, est multo illustrior luce ex qua homo videt Quod angeli sint homines in perfectissima forma, et omni sensu gaudeant, videatur supra (n 73-77), et quod lux in caelo sit multo illustrior luce in mundo (n 126-132)

171. Qualia illa quae apparent angelis in caelis, non paucis describi potest, sunt quoad multam partem similia illis quae in tellure, sed quoad formam perfectiora, et quoad copiam plura Quod in caelis talia sint, constare potest ex illis quae visa sunt Prophetis ut quae *Ezechiel* de Novo Templo et de Nova Terra, quae describuntur a cap xl ad xlviii, quae *Daniel*, a cap vii ad xii, quae *Iohanni*, a capite primo ad ultimo in *Apocalypsi*, et quae aliis, de quibus tam in historicis quam in prophetis Verbi talia illis visa sunt, cum apertum illis erat caelum, et caelum aperiri dicitur, cum interior visus, qui est visus spiritus hominis, aperitur nam quae in caelis sunt, non videri possunt oculis corporis hominis, sed oculis spiritus ejus, et cum beneplacet Domino aperiuntur illi, cum homo abducitur a lumine naturali, in quo est ex sensibus corporis, et elevatur in lucem spirituales, in qua est ex spiritu suo In illa luce mihi visa sunt, quae in caelis

does not fall into ideas that are wholly made up of what is material

XIX

REPRESENTATIVES AND APPEARANCES IN HEAVEN

170. The man who thinks from natural light alone is unable to comprehend that there is any thing in heaven like what is in the world, and for the reason that from natural light he has previously thought, and established himself in the idea, that angels are nothing but minds, and that minds are like ethereal breaths, having no senses like those of men, thus no eyes, and if no eyes no objects of sight, and yet an angel has every sense that a man has, and far more exquisite senses, and the light by which angels see is far brighter than the light by which man sees. That angels are men in the most complete form, and enjoy every sense, may be seen above (n 73-77), and that the light in heaven is far brighter than the light in the world (n 126-132)

171. The nature of the objects that are visible to angels in heaven cannot be described in a few words. For the most part they are like things on earth, but in form far more perfect, and in number more abundant. That such things exist in the heavens is evident from things seen by the prophets,—as by *Ezekiel* in relation to the new temple and the new earth (as described from chaps xl to xlviii), by *Daniel* (from chap vii to xii), by John (from the first chapter of the *Apocalypse* to the last), and by others, as described both in the historic and the prophetic parts of the Word. These things were seen by them when heaven was opened to them, and heaven is said to be opened when the interior sight, which is the sight of man's spirit, is opened. For what is in the heavens cannot be seen by the eyes of a man's body, but are seen by the eyes of his spirit, and whenever it seems good to the Lord these are opened, and man is then withdrawn from the natural light that he is in from the bodily senses and is raised up into spiritual light, which he is in from his spirit. In that light the things in heaven have been seen by me

172. Sed illa quae in caelis apparent, tametsi quoad multam partem similia sunt illis quae in terris, usque non similia sunt quoad essentiam, existunt enim illa quae in caelis ex Sole caeli, et quae in terris ex sole mundi, quae ex Sole caeli existunt, dicuntur spiritualia, quae autem ex sole mundi, dicuntur naturalia

173. Illa quae in caelis existunt, non existunt similiter sicut illa quae in terris, in caelis omnia existunt a Domino secundum correspondentias cum interioribus angelorum, sunt enim angelis interiora et exteriora, quae in interioribus illorum sunt, se referunt omnia ad amorem et fidem, ita ad voluntatem et intellectum, nam voluntas et intellectus sunt receptacula illorum, exteriora autem correspondent interioribus quod exteriora respondeant interioribus, videatur supra (n 87-115) Illustrari hoc potest ex illis quae supra De Calore et Luce Caeli dicta sunt, quod angelis calor sit secundum quale amoris illorum, et lux secundum quale sapientiae illorum, videatur, n 128-134 Similiter reliqua quae coram sensibus angelorum apparent

174. Cum mihi datum est cum angelis esse in consortio, visa mihi sunt illa, quae ibi, prorsus sicut illa quae in mundo, et tam perceptibiliter ut non sciverim aliter quam quod in mundo essem, et ibi in aula regis locutus etiam cum illis, sicut homo cum homine

175. Quoniam omnia quae interioribus correspondent, etiam repraesentant illa, ideo vocantur *Repraesentativa*, et quia variantur secundum statum interiorum apud illos, ideo vocantur *Apparentiae*, tametsi illa quae apparent coram oculis angelorum in caelis, et percipiuntur sensibus illorum, ita ad vivum apparent et percipiuntur, sicut illa quae in tellure ab homine, immo multo clarius, distinctius et perceptibilius *Apparentiae*, quae in caelis inde sunt, dicuntur *Apparentiae reales*, quia realiter existunt dantur etiam *apparentiae non reales*, quae sunt illa quae quidem apparent, sed non correspondent interioribus, ⁽ⁿⁿⁿ⁾ sed de his in sequentibus

(EX ARCANIS CAELESTIBUS.)

(nnn) Quod omnia quae apud angelos apparent, sint repraesenta

172. But although the things seen in heaven are for the most part like those on the earth, in essence they are unlike them for the things in heaven come forth from the sun of heaven, and those on the earth from the sun of the world. The things that come forth from the sun of heaven are called spiritual, those that come forth from the sun of the world are called natural.

173. The things that come forth in heaven do not come forth in the same manner as those on the earth. All things in heaven come forth from the Lord in correspondence with the interiors of the angels. For angels have both interiors and exteriors. All things in their interiors have relation to love and faith, thus to the will and understanding, since the will and understanding are their receptacles, while their exteriors correspond to their interiors. That exterior things correspond to interior things may be seen above (n 87-115). This is illustrated by what has been said above about the heat and light of heaven,—that angels have heat in accordance with the quality of their love, and light in accordance with the quality of their wisdom (n 128-134). The same is true of all other things that present themselves to the senses of angels.

174. When I have been permitted to be in company with angels, the things about me appeared precisely the same as those in the world, and so plainly that I would not have known that I was not in the world and in a king's palace. I also talked with the angels as man with man.

175. As all things that correspond to interiors also represent them they are called *representatives*, and as they differ in each case in accordance with the state of the interiors they are called *appearances*. Nevertheless, the things that appear before the eyes of angels in heaven and are perceived by their senses appear to their eyes and senses as fully living as things on earth appear to man, and even much more clearly and distinctly and perceptibly. The appearances of this kind in heaven are called real appearances, because they have real existence. There may be appearances also that are not real, which are things that become visible, but do not correspond to interiors¹. These will be treated of further on.

¹ All things that are visible to the angels are representative (n 1971, 3213-3226, 3342, 3475, 3485, 9481, 9457, 9576, 9577).
The heavens are full of representatives (n 1521, 1532, 1619).

176. Qualia sunt quae apparent angelis secundum correspondentias, velim illustrationis causa hic unicum afferre Qui in intelligentia sunt illis apparent horti et paradisi pleni arboribus et floribus omnis generis Arboribus ibi consitae sunt in pulcherrimo ordine, combinatae in transtra, per quae introitus lacunati, et circum quae ambulacra, omnia tali pulchritudine ut describi nequeant. ambulant etiam ibi qui in intelligentia sunt, et legunt flores, et serta nectunt, quibus ornant infantes Sunt etiam species arborum et florum ibi, nusquam visae nec dabiles in mundo In arboribus etiam sunt fructus secundum bonum amoris in quo sunt intelligentes Talia vident illi, quia hortus et paradisi et quoque arbores fructiferae ac flores intelligentiae et sapientiae correspondent Quod talia in caelis sint notum etiam est in terris, sed modo illis qui in bono sunt, et non exstinxerunt lucem caeli apud se per naturale lumen et ejus fallacias, cogitant enim et dicunt, cum de caelo quod ibi talia sint, quae nusquam auris audivit, et oculus vidit

(EX AFRICANIS CAELESTIBUS.)

tiva (n 1971, 3213-3226 3457^[2] 3342], 3475 3485, 9481, 9574^[2] 9457], 9576, 9577)

Quod caeli sint pleni repraesentativis (n 1521, 1532 1619)

Quod repraesentativa eo pulchriora sint, quo interius in caelis (n 3475)

Quod repraesentativa ibi sint apparentiae reales, quia a luce caeli (n 3485)

Quod influxus Divinus vertatur in repraesentativa in caelis superioribus et inde quoque in caelis inferioribus (n 2179 3213 9-57, 9481 9576 9577)

Repraesentativa dicuntur quae apparent coram oculis angelorum in talibus formis quales sunt in natura ita quales sunt in mundo (n 9574^[2] 9-57])

Quod interna sic vertantur in externa (n 1632 2987-3002)

Repraesentativa in caelis qualia, illustratum per varia exempla (n 1521 1532 1619 [ad] 1628 1807 1973 1974 1977 1980 1981 2292 2601 2761 2762 3217 3219 3220 3318 3330 3198 9090 102-8^[2] 10276])

Quod omnia, quae in caelis apparent sint secundum correspondentias et dicantur repraesentativa (n 3213-3226 3457^[2] 33-2] 3475 3485 9-81 9574^[2] 9457] 9576 9577)

Quod omnia quae correspondent, etiam repraesentent et quoque talia significant (n 2690^[2] 2895] 2957 2971^[2] 2991, 2989 2990 3002, 3225)

(c. 1) Quod hortus et paradisi significant intelligentiam et sapientiam (n 100 108 3220)

176. To show what the things are that appear to the angels in accordance with correspondences, I will here mention one for the sake of illustration. By those who are intelligent gardens and parks full of trees and flowers of every kind are seen. The trees are planted in a most beautiful order, combined to form arbors with arched approaches and encircling walks, all more beautiful than words can describe. There the intelligent walk, and gather flowers and weave garlands with which they adorn little children. Moreover, there are kinds of trees and flowers there that are never seen and cannot exist on earth. The trees bear fruits that are in accordance with the good of love, in which the intelligent are. These things are seen by them because a garden or park and fruit trees and flowers correspond to intelligence and wisdom.¹ That there are such things in heaven is acknowledged on the earth, but only by those who are in good, and who have not extinguished in themselves the light of heaven by means of natural light and its fallacies, for when such think about heaven they think and say that there are such things there as ear hath not heard and eye hath not seen.

The representatives are more beautiful as they are more interior in the heavens (n 3475)

As the representatives there are from the light of heaven they are real appearances (n 3485)

The Divine influx is turned into representatives in the higher heavens, and therefrom in the lower heavens also (n 2179, 3213, 9457, 9481, 9576, 9577)

Those things are called representative that appear before the eyes of the angels in such forms as are in nature, that is, such as are in the world (n 9457)

Internal things are thus turned into external (n 1632, 2987-3002)

What representatives in the heavens are, this made clear by various examples (n 1521, 1532, 1619-1628, 1807, 1973, 1974, 1977, 1980, 1981, 2299, 2601, 2761, 2762, 3217, 3219, 3220, 3348, 3350, 5198, 9090, 10276)

All things seen in the heavens are in accordance with correspondences and are called representatives (n 3213-3226, 3342, 3475, 3485, 9481, 9457, 9576, 9577)

All things that correspond also represent and likewise signify what they correspond to (n 2896, 2987, 2989-2991, 3002, 3225)

¹ A "garden" or "park" signifies intelligence and wisdom (n 100, 108, 3220)

[XX]

DE VESTIBUS, QUIBUS INDUTI APPARENT ANGELI.

177. Quia angeli homines sunt, et inter se vivunt sicut homines telluris inter se, ideo illis vestes sunt, domicilia sunt, et similia plura, cum differentia tamen, quod illis perfectiora omnia sint, quia in perfectiori statu nam sicut sapientia angelica excedit sapientiam humanam in tali gradu ut dicatur ineffabilis, ita quoque omnia quae ab illis percipiuntur et illis apparent, nam omnia quae ab angelis percipiuntur et illis apparent, sapientiae illorum correspondent (videatur supra, n 173)

178. Vestes, quibus angeli induti sunt, similiter ac reliqua, correspondent, et quia correspondent etiam realiter existunt (videatur supra, n 175) Vestes illorum correspondent intelligentiae illorum, quapropter omnes in caelis apparent vestiti secundum intelligentiam, et quia unus intelligentia praestat alteri (n 43 et 128), ideo uni praestantiores vestes sunt quam alteri intelligentissimis sunt vestes coruscantes sicut ex flamma, quibusdam splendentes sicut ex luce, minus intelligentibus sunt vestes candidae et albae absque splendore, et adhuc minus intelligentibus sunt vestes diversicolores angeli autem intimi caeli sunt nudi

179. Quia vestes angelorum correspondent intelligentiae illorum, ideo etiam correspondent vero, quoniam omnis intelligentia est ex Divino Vero, quapropter sive dicas quod angeli induti sint secundum intelligentiam, sive secundum Divinum Verum, idem est Quod vestes quorundam coruscent sicut ex flamma, et quorundam splendeant

(EX ARCANIS CAELESTIBUS)

Quid "Hortus ab Edene," et "Hortus Jehovae" (n 99, 100, 1588)

De paradisiacis in altera vita quam magnifica (n 1122, 1622, 2296, 4528, 4529)

Quod "arbores" significant perceptiones et cognitiones, ex quibus sapientia et intelligentia (n 103, 2163, 2682, 2722, 2972, 7692)

Quod "fructus" significant bona amoris et charitatis (n 3146, 7690, 9337)

XX

THE GARMENTS WITH WHICH ANGELS APPEAR CLOTHED

177. Since angels are men, and live together as men do on the earth, they have garments and dwellings and other such things, with the difference, however, that as they are in a more perfect state all things with them are in greater perfection. For as angelic wisdom surpasses human wisdom to such a degree as to be called ineffable, so is it with all things that are perceived and seen by angels, inasmuch as all things perceived and seen by them correspond to their wisdom (see above, n 173)

178. The garments with which angels are clothed, like all other things with them, correspond, and they have real existence because they correspond (see above, n 175). Their garments correspond to their intelligence, and therefore every one in the heavens appears clothed in agreement with his intelligence, and as one is more intelligent than another so the garments of one surpass those of another. Some of the most intelligent have garments that blaze as if with flame, others have garments that glisten as if with light, the less intelligent have garments that are glistening white or white without the effulgence, and the still less intelligent have garments of various colors. But the angels of the inmost heaven are not clothed.

179. As the garments of angels correspond to their intelligence they correspond also to truth, since all intelligence is from Divine truth, and therefore it is the same thing whether you say that angels are clothed in accordance with intelligence or in accordance with Divine truth. The garments of some blaze as if with flame, and those of others glisten as if with light, because flame corresponds to good, and light corresponds

What is meant by "the garden of Eden" and "the garden of Jehovah" (n 99, 100, 1588)

How magnificent the things seen in parks are in the other life (n 1122, 1622, 2296, 4528, 4529)

"Trees" signify perceptions and knowledges, from which wisdom and intelligence are derived (n 103, 2163, 2682, 2722, 2972, 7692)

"Fruits" signify goods of love and goods of charity (n 3146, 7690, 9337)

sicut ex luce, est quia flamma correspondet bono et lux vero ex bono (^{lss}) quod quorundam vestes sint candidae et albae absque splendore, et quorundam diversicolores, est quia Divinum bonum et verum minus fulgent, et quoque varie recipiuntur apud minus intelligentes, (^{ssq}) candidum etiam et album correspondent vero, (^{rrr}) et colores varietatibus ejus (^{sss}) Quod in intimo caelo sint nudi, est quia in innocentia sunt, et innocentia correspondet nuditati (^{''})

180. Quia angeli induti sunt vestibus in caelo, ideo etiam vestibus induti apparuerunt cum visi in mundo, sicut qui prophetis, et quoque qui visi ad sepulcrum Domini, quibus

Species erat fulguris, et vestimenta coruscantia et alba (*Matth* xxviii 3, *Marc* vii 5, *Luc* lxi 4 *Joh* ix cxi, 13),

(EX ARCANIS CAELESTIBUS.)

(^{ppp}) Quod "vestes" in Verbo significant vera ex correspondentia (n 1073, 2576, 5319, 5954 9212 9216, 9952, 10536)

Quia vera investiunt bonum (n 5248)

Quod "velamen" significet intellectuale, quia intellectus est recipiens veri (n 6378)

Quod "vestes candidae ex bysso" significant vera ex Divino (n 5319 9469)

Quod "flamma" significet bonum spirituale, et "lux" inde verum ex illo bono (n 3222, 6832)

(^{qqq}) Quod angeli et spiritus appareant induti vestibus secundum vera, ita secundum intelligentiam (n 165, 5248, 5954, 9212, 9216, 9812[? 9814], 9952, 10536)

Quod vestes angelorum sint cum splendore, et absque splendore (n 5248)

(^{rrr}) Quod "candidum" et "album" in Verbo significet verum, quia ex luce in caelo (n 3301, 3993, 4001[? 4007])

(^{sss}) Quod colores in caelo sint variegationes lucis ibi (n 1042, 1043 1053, 1624 3993 4530, 4742 4922)

Quod "colores" significant varia quae intelligentiae et sapientiae sunt (n 4530, 4922, 4677, 9466)

Quod "lapides pretiosi" in Urim et Thummim secundum colores significaverint omnia veri ex bono in caelis (n, 9865, 9868, 9905)

Quod colores quantum trahunt ex rubro, significant bonum, quantum ex albo verum (n 9476)

(^{ttt}) Quod omnes in intimo caelo sint innocentiae et quod ideo appareant nudi (n 154, 165 297, 2736 3887 8375, 9960)

Quod innocentia sistatur in caelo per nuditatem (n 165 8375, 9960)

Quod innocentibus et castis nuditas non sit pudori quia absque scandalo (n 165, 213 8375)

to truth from good¹ Some have garments that are glistening white and white without the effulgence, and others garments of various colors, because with the less intelligent the Divine good and truth are less effulgent, and are also received in various ways,² glistening white and white corresponding to truth,³ and colors to its varieties⁴ Those in the inmost heaven are not clothed, because they are in innocence, and innocence corresponds to nakedness⁵

180. As in heaven the angels are clothed with garments, so when seen in the world they have appeared clothed with garments, as those seen by the prophets and those seen at the Lord's sepulchre,

Whose appearance was as lightning, and their garments glistening and white (*Matt xxviii. 3, Mark xvi. 5, Luke xxiv. 4, John xx. 12, 13*),

and those seen in heaven by John,

¹ From correspondence "garments" in the Word signify truths (n 1073, 2576, 5319, 5954, 9212, 9216, 9952, 10536)

For the reason that truths clothe good (n 5248)

A "covering" signifies something intellectual, because the intellect is the recipient of truth (n 6378)

"Shining garments of fine linen" signify truths from the Divine (n 5319, 9469)

"Flame" signifies spiritual good, and the light therefrom truth from that good (n 3222, 6832)

² Angels and spirits appear clothed with garments in accordance with their truths, thus in accordance with their intelligence (n 165, 5248, 5954, 9212, 9216, 9814, 9952, 10536)

The garments of some angels glisten, others do not (n 5248)

³ In the Word "glistening white" and "white" signify truth, because they are from light in heaven (n 3301, 3993, 4007)

⁴ Colors in heaven are variegations of the light there (n 1042, 1043, 1053, 1624, 3993, 4530, 4742, 4922)

Colors signify various things pertaining to intelligence and wisdom (n 4530, 4677, 4922, 9466)

The precious stones in the Urim and Thummim signified, in accordance with their colors, all things of truth from good in the heavens (n 9865, 9868, 9905)

So far as colors partake of red they signify good, so far as they partake of white they signify truth (n 9466)

⁵ All in the inmost heaven are innocences, and in consequence appear naked (n 154, 165, 297, 2736, 3887, 8375, 9960)

Innocence is presented in heaven as nakedness (n 165, 8375, 9960)

For the innocent and the chaste nakedness is no shame, because without offence (n 165, 213, 8375)

et qui visi in caelo Johanni, quibus

Vestimenta erant byssina et alba (*Apoc* iv. 4, cap xix. ii, 13).

Et quia intelligentia est ex Divino Vero, ideo

Vestimenta Domini, cum transformatus, erant coruscantia, et candida ut lux (*Matth* xvii 2, *Marc* ix. 3, *Luc* ix. 29)

Quod lux sit Divinum Verum procedens a Domino, videatur supra (n 129) inde est, quod "vestes" in Verbo significant vera, et ex his intelligentiam — Ut apud Johannem,

"Qui non polluerunt vestimenta sua, ambulabunt Mecum in albis quia digni sunt qui vicerit, is induetur vestimentis albis" (*Apoc* iii. 4, 5),

"Beatus qui vigilat, et servat vestimenta sua" (*Apoc* xvi 15)

Et de Hierosolyma, per quam intelligitur ecclesia quae in vero, (ⁱⁱⁱ) apud *Esaiam*,

"Excitare, indue robur Zion, indue vestes decoris tui Hierosolyma" (li. i)

et apud *Ezechielem*,

Hierosolyma, "accinxit te bysso, et velavi te serico, vestes tuae byssus et sericum" (xvi 10, 13)

praeter alibi pluries Qui autem non in veris est, dicitur "non indutus veste nuptiarum" ut apud *Matthaeum*,

"Ingressus rex vidit hominem non indutum veste nuptiarum, et dixit illi, Amice, quomodo huc intrasti, non habens vestem nuptiarum? Quare eiectus est in tenebras exteriores (xii [11.] 12, 13)

per "domum nuptiarum" intelligitur caelum et ecclesia ex conjunctione Domini per Divinum suum verum cum illis quare Dominus in Verbo vocatur Sponsus et Maritus ac Caelum cum Ecclesia Sponsa et Uxor

181. Quod vestes angelorum non appareant sicut vestes sed quod realiter sint vestes, constat ex eo quod illas non modo videant sed etiam tactu sentiant, tum quod vestes eis plures sint et quod exuant et induant illas, et quae non in usu conservent, et dum in usu reassumant quod variis induti sint vestibus, millies mihi visum est

(XV. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30.)

(ⁱⁱⁱ) Quod Hierosolyma significet ecclesiam ubi genuina doctrina (n 402 3654 9166)

Who had garments of fine linen and white (*Apoc iv 4, xix 14*)

And because intelligence is from Divine truth

The garments of the Lord, when he was transfigured, were radiant and glittering white like the light (*Matth xvii 2, Mark ix 3, Luke ix 29*)

As light is Divine truth going forth from the Lord (see above, n 120) so in the Word garments signify truths and intelligence from truths as in the *Apocalypse*

Those that 'have not defiled their garments shall walk with Me in white for they are worthy. He that overcometh shall be clothed in white garments (iii 4 5)

Blessed is he that is awake and keepeth his garments' (xvi 15)

And of Jerusalem, which means a church that is in truth,¹ it is written in *Isaiah*,

'Awake, put on thy strength, O Zion, put on the garments of thy beauty, O Jerusalem' (lii 1),

and in *Ezekiel*

Jerusalem 'I girded thee about with fine linen, and covered thee with silk. The garments were of fine linen and silk' (xvi 10, 13),

besides many other passages. But he who is not in truths is said "not to be clothed with a wedding garment," as in *Matthew*,

'When the king came in he saw a man that had not on a wedding garment and he said unto him, Friend, how camest thou in hither not having a wedding garment?' Wherefore he was cast out into the outer darkness (xxii 11-13)

The house of the wedding feast means heaven and the church because of the conjunction of the Lord with heaven and the church by means of His Divine truth, and for this reason the Lord is called in the Word the Bridegroom and Husband, and heaven, with the church, is called the bride and the wife

181. That the garments of angels do not merely appear as garments, but are real garments is evident from the fact that angels both see them and feel them, that they have many garments, and that they put them on and put them off, that they care for those that are not in use, and put them on again when they need them. That they are clothed with a variety of garments I have seen many times. When I asked where they got their garments, they said from the Lord, and that they receive

¹ "Jerusalem" signifies a church in which there is genuine doctrine (n 402, 3654, 9166)

Inquisivi unde illis vestes, et dixerunt quod a Domino, et quod donentur illis, et quod quandoque vestiantur illis nescientibus. Dixerunt etiam, quod mutantur vestes illorum, et quod illis vestes in primo et secundo statu sint splendidae et candidae, in tertio et quarto paulo obscuriores, et hoc quoque ex correspondentia, quia illis mutationes status sunt quoad intelligentiam et sapientiam (de quibus videatur supra, n. 154-161)

182. Quia vestes cuique in mundo spirituali sunt secundum intelligentiam, ita secundum vera ex quibus intelligentia, ideo illi qui in infernis, quia absque veris sunt, quidem apparent induti vestibus, sed laceris, squalidis et tetris, quisque secundum suam insaniam, nec possunt aliis indui datur illis a Domino vestiri, ne appareant nudi

[XXI]

DE HABITATIONIBUS ET MANSIONIBUS ANGELORUM

183. Quoniam in caelo societates sunt, et vivunt sicut homines, ideo etiam illis sunt habitationes, et illae quoque variae secundum statum vitae cujusvis, magnificae illis qui in digniori statu sunt, et minus magnificae illis qui in inferiori. De habitationibus in caelo aliquoties cum angelis locutus sum, et dixi, quod hodie vix aliquis crediturus sit, quod habitacula et mansiones illis sint, quidam ex causa quia non vident illa quidam quia non sciunt quod angeli homines sint quidam quia credunt quod caelum angelicum sit caelum quod spectatur oculis circum illos quod quia inane apparet et putant quod angeli sint formae aetherae concludunt quod in aethere vivant praeterea quod in mundo spirituali sint talia quae in mundo naturali non capiunt quia nihil sciunt de spirituali. Angeli dixerunt quod sciunt quod talis ignorantia regnet hodie in mundo et quod mirati maxime intra ecclesiam, ac ibi plus apud intelligentes, quam apud illos quos vocant simplices dixerunt porro quod scire possent ex Verbo quod angeli homines sint quoniam, qui visi

them as rags, and sometimes they are clothed with them unconsciously. They said also that their garments are changed in accordance with their changes of state, that in the first and second state their garments are shining and glistening white, and in the third and fourth state a little less bright, and this likewise from correspondence, because of their changes of state in respect to intelligence and wisdom (of which see above, n. 154-161).

182. As every one in the spiritual world has garments in accordance with his intelligence, that is, in accordance with truths which are the source of intelligence, so those in the hells, because they have no truths, appear clothed in garments, but in ragged, squalid, and filthy garments, each one in accordance with his insanity, and they can be clothed in no others. It is granted them by the Lord to be clothed, lest they be seen naked.

XXI

THE PLACES OF ABODE AND DWELLINGS OF ANGELS

183. As there are societies in heaven and the angels live as men they have also places of abode, and these differ in accordance with each one's state of life. They are magnificent for those in higher dignity, and less magnificent for those in lower condition. I have frequently talked with angels about the places of abode in heaven, saying that scarcely any one will believe at the present day that they have places of abode and dwellings, some because they do not see them, some because they do not know that angels are men, and some because they believe that the angelic heaven is the heaven that is seen with their eyes around them, and as this appears empty and they suppose that angels are ethereal forms, they conclude that they live in ether. Moreover, they do not comprehend how there can be such things in the spiritual world as there are in the natural world, because they know nothing about the spiritual. [2] The angels replied that they are aware that such ignorance prevails at this day in the world, and to their astonishment, chiefly within the church, and more with the intelligent than with those who are called simple. They said also that it might be known from the Word that angels are men, since those that have been seen have

been seen as men, and the Lord, who took all His Human with Him, appeared in like manner. It might be known also that as angels are men they have dwellings and places of abode, and do not fly about in air, as some think in their ignorance, which the angels call insanity, and that although they are called spirits they are not winds. This they said might be apprehended if men would only think independently of their acquired notions about angels and spirits, as they do when they are not canvassing the subject and bringing to direct thought the question whether it is so. For every one has a general idea that angels are in the human form, and have homes which are called the mansions of heaven, which surpass in magnificence earthly dwellings, but this general idea, which flows in from heaven, at once falls to nothing when it is brought under direct scrutiny and inquiry whether it is so, as happens especially with the learned, who by their own intelligence have closed up heaven to themselves and the entrance of heavenly light [3] The same is true of the belief in the life of man after death. When one speaks of it, not thinking at the same time about the soul from the light of worldly learning or from the doctrine of its reunion with the body, he believes that after death he is to live a man, and among angels if he has lived well, and that he will then see magnificent things and perceive joys, but as soon as he turns his thoughts to the doctrine of reunion with the body, or to his theory about the soul, and the question arises whether the soul be such, and thus whether this can be true, his former idea is dissipated.

184. But it is better to present the evidence of experience. Whenever I have talked with angels face to face, I have been with them in their abodes. These abodes are precisely like abodes on the earth which we call houses, but more beautiful. In them there are chambers, parlors, and bedrooms in great number, there are also courts, and there are gardens and flower-beds and lawns round about. Where they live together their houses are near each other, arranged one next to the other in the form of a city, with avenues, streets, and public squares, exactly like cities on the earth. I have been permitted to pass through them, looking about on every side, and sometimes entering the house. This occurred when my inner sight was opened, and I was fully awake.¹

¹ Angels have cities, palaces and houses (n 940-942, 1116 1626-1631, 4622)

185. Visa sunt palatia caeli, quae tam magnifica erant, ut non describi possint. Supra fulgebant sicut forent ex puro auro, ac infra sicut ex lapidibus pretiosis, unum palatium splendidius quam alterum. Intus similiter, conclavia erant ornata decoramentis talibus, ut illis describendis non voces nec scientiae sufficiant. Ad latus, quod spectabat meridiem, paradisi erant, ubi omnia similiter coruscabant, et quibusdam in locis folia sicut ex argento, et fructus sicut ex auro, et flores in suis areis per colores sistebant quasi irides, ad fines iterum palatia visa sunt, in quae terminabantur aspectus. Talia sunt architectonica caeli, ut dicas ibi artem in sua arte esse, nec mirum, quia ipsa illa ars e caelo est. Dicebant angeli, quod talia, et innumerable plura, quae adhuc perfectiora sunt, sistantur a Domino coram oculis eorum, sed usque quod illa plus mentes eorum quam oculos oblectent, et hoc quia in singulis vident correspondentias, et per correspondentias Divina.

186. De correspondentis etiam informatus sum, quod non solum palatia et domus, sed etiam omnia et singula quae intra et extra illa sunt, correspondeant interioribus quae a Domino apud illos, quod ipsa domus in genere correspondeat bono illorum, et quod singula quae intra domos variis ex quibus bonum, ⁽³³³⁾ et quae extra domos, veris quae ex bono, et quoque perceptionibus et cognitionibus, ^(330 [Aag 104]) et quia correspondent bonis et veris quae apud illos ex Domino, quod correspondeant amoris illorum, et inde sapientiae et intelligentiae, quia amor est boni, sapientia est boni et simul veri, ac intelligentia est veri ex

(EX ARCANIS CAELESTIBUS.)

(333) Quod "domus," cum illis quae intus sunt, significant illa apud hominem quae ejus mentis sunt ita ejus interiora (n 710 2233 2234[2 2331] 2719[2 2559] 3128 3538 4973 5023 6619[2 6639] 6690 7353 7848 7910 7929 9150)

Promde quae sunt boni et veri (n 2233 2234[2 2331] 2559 49⁶² 7848 7029)

Quod conclavia et cubicula significant quae interiora ibi (n 3700 5924[2 5614] 7353)

Quod lectum domus significet intimum (n 3652 10184)

Quod domus ex lignis significet illa quae sunt boni et domus ex lapidibus illa quae sunt veri (n 3720)

185. I have seen palaces in heaven of such magnificence as cannot be described. Above they glittered as if made of pure gold, and below as if made of precious stones, some more splendid than others. It was the same within. Both words and knowledge are inadequate to describe the decorations that adorned the rooms. On the side looking to the south there were parks where, too, every thing shone, in some places the leaves glistening as if made of silver, and fruit as if made of gold, while the flowers in their beds formed rainbows with their colors. Beyond the borders, where the view terminated, were seen other palaces. Such is the architecture of heaven that you would say that art there is in its art, and no wonder, because the art is itself from heaven. The angels said that such things and innumerable others still more perfect are set forth before their eyes by the Lord, and yet these things are more pleasing to their minds than to their eyes, because in every one of them they see a correspondence, and through the correspondences what is Divine.

186. As to these correspondences I have also been told that not only the palaces and houses, but all things and each thing, both inside and outside of them, correspond to the interior things which they have from the Lord, the house itself in general corresponding to their good, the particular things inside of a house to the various things of which their good consists,¹ and the things outside to truths derived from good, and also to their perceptions and knowledges (see note, page 103), and as these things correspond to the goods and truths they have from the Lord they correspond to their love, and to their wisdom and intelligence from love, since love belongs to good, wisdom to good and truth together, and intelligence to truth from good. These are what the angels perceive when they behold what is around them, and thus their minds are more delighted and moved by them than their eyes.

¹ "Houses," with their contents, signify the things in man that belong to his mind, thus his interiors (n 710, 2233, 2331, 2559, 3126, 3538, 4973, 5023, 6639, 6690, 7353, 7848, 7910, 7929, 9150), consequently the things relating to good and truth (n 2233, 2331, 2559, 4982, 7848, 7929).

"Rooms" and "bed-chambers" signify interior things there (n 3900, 5694, 7353).

The "roof of a house" signifies what is inmost (n 3652, 10184).

A "house of wood" signifies what relates to good, and a "house of stone" what relates to truth (n 3720).

bono, et quod talia sint quae percipiunt angeli cum spectant illa, et quod illa ideo oblectent et afficiant plus eorum mentis quam oculos

187. Inde patuit, cur Dominus Se dixit Templum quod in Hierosolyma (*Johan* 11 19, 21), ^(zzz) et cur Nova Hierosolyma visa est ex auro puro, portae ejus ex margaritis, et fundamenta ex lapidibus pretiosis (*Apoc* 21), quod nempe quia Templum repraesentabat Divinum Humanum Domini, "Nova Hierosolyma" significat ecclesiam, quae posthac instauranda, duodecim portae vera quae ducunt ad bonum, "et fundamenta" vera super quibus fundatio ejus ^(a)

188. Angeli, ex quibus regnum caeleste Domini, habitant ut plurimum in editioribus locis, quae apparent sicut montes ex humo angeli, ex quibus regnum spirituale Domini, habitant in minus editis locis, quae apparent sicut colles angeli autem, qui in infimis caeli, habitant in locis quae apparent sicut petrae ex saxis Haec quoque existunt ex correspondentia, nam interiora correspondent superioribus, et exteriora inferioribus ^(b) Ex eo est, quod "montes" in Verbo significant amorem caelestem, "colles" amorem spirituales, et "petrae" fidem ^(c)

(EX ARCANIS CAELESTIBUS)

(zzz) Quod "Domus Dei" in supremo sensu significet Divinum Humanum Domini quoad Divinum Bonum, "Templum" autem quoad Divinum Verum, et in sensu respectivo caelum et ecclesiam quoad bonum et verum (n 3720)

(a) Quod 'Hierosolyma' significet ecclesiam ubi genuina doctrina (n 402 3654, 9166)

Quod 'portae' significant introductionem ad doctrinam ecclesiae et per doctrinam in ecclesiam (n 2943 4478[? 4477])

Fundamentum quod significet verum super quo fundatur caelum ecclesiae et doctrina (n 9643)

(b) Quod in Verbo interiora exprimantur per superiora, et quod superiora significant interiora (n 2148 3084 4599 5146 8325)

Quod 'altum' significet internum et quoque caelum (n 1735 2148 4210 4599 8153)

(c) Quod in caelo appareant montes colles, petrae valles, terrae prorsus sicut in mundo (n 10608)

Quod super montibus habitent angeli qui in bono amoris super collibus qui in bono charitatis super petris qui in bono fidei (n 1043^c)

187. All this makes clear why the Lord called Himself the temple at Jerusalem (*John* ii 19, 21),¹ namely, because the temple represented His Divine Human, also why the New Jerusalem was seen to be of pure gold, its gates of pearls, and its foundations of precious stones (*Apoc* vii), namely, because the New Jerusalem signifies the church which was afterwards to be established, the twelve gates its truths leading to good, and the foundations the truths on which the church is founded²

188. The angels of whom the Lord's celestial kingdom consists dwell for the most part in elevated places that appear as mountains of soil, the angels of whom the Lord's spiritual kingdom consists dwell in less elevated places that appear like hills, while the angels in the lowest parts of heaven dwell in places that appear like ledges of stone. All these things spring from correspondence, for interior things correspond to higher things, and exterior things to lower things,³ and this is why in the Word "mountains" signify celestial love, "hills" spiritual love, and "rocks" faith⁴

¹ In the highest sense "the house of God" signifies the Lord's Divine Human in respect to Divine good, and "the temple" the same in respect to Divine truth, and in a relative sense, heaven and the church in respect to good and truth (n 3720)

² "Jerusalem" signifies the church in which is genuine doctrine (n 402, 3654, 9166)

"Gates" signify introduction to the doctrine of the church, and through doctrine introduction into the church (n 2943, 4777)

³ "Foundation" signifies the truth on which heaven, the church, and doctrine are founded (n 9643)

² In the Word what is interior is expressed by what is higher, and what is higher signifies what is interior (n 2148, 3084, 4599, 5146, 8325)

What is "high" signifies what is internal, and likewise heaven (n 1735, 2148, 4210, 4599, 8153)

⁴ In heaven, mountains, hills, rocks, valleys, and lands are seen exactly the same as in the world (n 10608)

On the mountains angels who are in the good of love dwell, on the hills those who are in the good of charity, on the rocks those who are in the good of faith (n 10438)

Therefore in the Word "mountains" signify the good of love (n. 795, 4210, 6435, 8327, 8758, 10438, 10608)

"Hills" signify the good of charity (n 6435, 10438)

"Rocks" signify the good and truth of faith (n 8581, 10580)

"Stone," of which rock consists, in like manner signifies the truth of faith (n 114, 643, 1298, 3720, 6426, 8609, 10376)

This is why "mountains" signify heaven (n 8327, 8805, 9420)

189. Sunt etiam angeli qui non vivunt consociati, sed separati, domus et domus Hi habitant in medio caeli, quia sunt angelorum optimi

190. Domus, in quibus angeli habitant, non construuntur sicut domus in mundo, sed donantur illis gratis a Domino, cuique secundum receptionem boni et veri paulo etiam variantur secundum mutationes status interiorum illorum (de quibus supra, n 154-160) Omnia quaecunque angeli possident, accepta ferunt Domino, et quibuscunque opus habent, illis donantur

[XXII]

DE SPATIO IN CAELO

191. Tametsi omnia in caelo prorsus sicut in mundo apparent in loco et in spatio, usque tamen angeli nullam notionem et ideam loci et spatii habent Hoc quia non potest non apparere sicut paradoxon, velim hanc rem, quia magni momenti est, in lucem sistere

192. Omnes progressiones in mundo spirituali fiunt per mutationes status interiorum, sic ut progressiones non aliud sint quam mutationes status ⁽¹⁾ ita quoque a Domino perductus sum in caelos, et quoque ad tellures in universo,

Quod ideo per "montes" in Verbo significetur bonum amoris (n 795, 4210 6435 8327, 8758, 10438 10608)

Per "colles" bonum charitatis (n 6435 10438)

Per "petras" bonum et verum fidei (n 8581 10580)

Quod "lapis" ex quo petra similiter significet verum fidei (n 114 643 1298 3720 6426 8608² 8609 10376)

Inde est quod per "montes" significetur caelum (n 8327, 8805 9420)

Et per "excursionem montis" supremum caeli (n 9322 9434 10608)

Quod ideo antiqui cultum sanctum habuerint super montibus (n 796 2722)

(1) Quod in Verbo loca et spatia significant status (n 2437 2722 3717 7391 10578 10580 10581 10582 10583 10584 10585 10586 10587 10588 10589 10590 10591 10592 10593 10594 10595 10596 10597 10598 10599 10600 10601 10602 10603 10604 10605 10606 10607 10608 10609 10610 10611 10612 10613 10614 10615 10616 10617 10618 10619 10620 10621 10622 10623 10624 10625 10626 10627 10628 10629 10630 10631 10632 10633 10634 10635 10636 10637 10638 10639 10640 10641 10642 10643 10644 10645 10646 10647 10648 10649 10650 10651 10652 10653 10654 10655 10656 10657 10658 10659 10660 10661 10662 10663 10664 10665 10666 10667 10668 10669 10670 10671 10672 10673 10674 10675 10676 10677 10678 10679 10680 10681 10682 10683 10684 10685 10686 10687 10688 10689 10690 10691 10692 10693 10694 10695 10696 10697 10698 10699 10700 10701 10702 10703 10704 10705 10706 10707 10708 10709 10710 10711 10712 10713 10714 10715 10716 10717 10718 10719 10720 10721 10722 10723 10724 10725 10726 10727 10728 10729 10730 10731 10732 10733 10734 10735 10736 10737 10738 10739 10740 10741 10742 10743 10744 10745 10746 10747 10748 10749 10750 10751 10752 10753 10754 10755 10756 10757 10758 10759 10760 10761 10762 10763 10764 10765 10766 10767 10768 10769 10770 10771 10772 10773 10774 10775 10776 10777 10778 10779 10780 10781 10782 10783 10784 10785 10786 10787 10788 10789 10790 10791 10792 10793 10794 10795 10796 10797 10798 10799 10800 10801 10802 10803 10804 10805 10806 10807 10808 10809 10810 10811 10812 10813 10814 10815 10816 10817 10818 10819 10820 10821 10822 10823 10824 10825 10826 10827 10828 10829 10830 10831 10832 10833 10834 10835 10836 10837 10838 10839 10840 10841 10842 10843 10844 10845 10846 10847 10848 10849 10850 10851 10852 10853 10854 10855 10856 10857 10858 10859 10860 10861 10862 10863 10864 10865 10866 10867 10868 10869 10870 10871 10872 10873 10874 10875 10876 10877 10878 10879 10880 10881 10882 10883 10884 10885 10886 10887 10888 10889 10890 10891 10892 10893 10894 10895 10896 10897 10898 10899 10900 10901 10902 10903 10904 10905 10906 10907 10908 10909 10910 10911 10912 10913 10914 10915 10916 10917 10918 10919 10920 10921 10922 10923 10924 10925 10926 10927 10928 10929 10930 10931 10932 10933 10934 10935 10936 10937 10938 10939 10940 10941 10942 10943 10944 10945 10946 10947 10948 10949 10950 10951 10952 10953 10954 10955 10956 10957 10958 10959 10960 10961 10962 10963 10964 10965 10966 10967 10968 10969 10970 10971 10972 10973 10974 10975 10976 10977 10978 10979 10980 10981 10982 10983 10984 10985 10986 10987 10988 10989 10990 10991 10992 10993 10994 10995 10996 10997 10998 10999 11000)

Quod ideo antiqui cultum sanctum habuerint super montibus (n 796 2722)

189. There are also angels who do not live associated together, but apart, house by house. These dwell in the midst of heaven, since they are the best of angels.

190. The houses in which angels dwell are not erected, as houses in the world are, but are given to them gratuitously by the Lord, to every one in accordance with his perception of good and truth. They also change a little in accordance with changes of the state of interiors of the angels (of which above, n 154-160). Every thing whatsoever that the angels possess they hold as received from the Lord, and every thing they have need of is given them.

XXII

SPACE IN HEAVEN

191. All things in heaven appear, just as in the world, to be in place and in space, and yet the angels have no notion or idea of place and space. As this must needs sound like a paradox, I will endeavor to make the matter clear, as it is of great importance.

192. All changes of place in the spiritual world are effected by changes of state of the interiors, which means that change of place is nothing else than change of state¹. In this way I

And "the summit of a mountain" signifies the inmost of heaven (n 9422, 9434, 10608).

Also why the ancients had their holy worship on mountains (n 796, 2722).

¹ In the Word places and spaces signify states (n 2625, 2837, 3356, 3387, 7381, 10580), *from experience* (n 1274, 1277, 1376-1381, 4321, 4882, 10146, 10580).

Distance signifies difference of state of life (n 9104, 9967). In the spiritual world movements and changes of place are changes of the state of life, because they originate in these (n 1273-1275, 1377, 3356, 9440).

The same is true of journeyings (n 9440, 10734), *illustrated by experience* (n 1273-1277, 5605).

For this reason "to journey" signifies in the Word to live and pro-

et hoc quoad spiritum, corpore manente in eodem loco (n) ita progrediuntur omnes angeli, inde illis non sunt distantiae, et si non sunt distantiae nec sunt spatia, sed pro illis status et eorum mutationes

193. Quia ita fiunt progressionibus, patet quod appropinquationes sint similitudines quoad statum interiorum ac remotiones dissimilitudines inde est quod in propinquo sint qui in simili statu et e longinquo qui in dissimili, et quod spatia in caelo non sint nisi quam status externi correspondentes internis Non autem est, quod caeli inter se distincti sint, tum societates cuiusvis caeli, et unusquisque in societate inde quoque est quod inferna a caelis prorsus separata sint sunt enim in contrario statu

194. Ex hac causa etiam est quod in mundo spirituali unus sistitur alteri praesens modo intense desiderat praesentiam ejus nam sic videt illam cognitione et sistit se in ejus statu vice versa, quod unus ab altero removetur quantum aversatur illum et quia omnis aversatio est ex contrarietate affectionum et ex dissenso cogitationum, inde fit quod plures qui ibi in uno loco sunt quamdiu consentiunt, appareant sed ut primum dissentiunt disappearant

195. Cum etiam aliquis progreditur ab uno loco in alterum sive sit in sua civitate sive in agris, sive in hortis sive ad alios extra suam societatem tunc citius venit cum desiderat et serius cum non desiderat ipsa via protrahitur et cecurtatur secundum desiderium tamen eadem est, hoc saepius vidi et miratus sum Ex his iterum

Quod motus et mutationes loci in mundo spirituali sint mutationes status vitae quia inde oriuntur (n 1273-1275 1577 3556 9410)

Similiter projectiones (n 9410, 1073-) "abstractum" "concretum" (n 1273-1277 5606[?] 5605])

Quod inde in Verbo proficisci significet vivere, et quodae progressivum vitae, similiter peregrinari (n 3335 4554 4585 4882 5493 5606[?] 5605] 5905 8345 8397 8411 8420 8557)

Ire cum Domino quod sit vivere cum Ipso (n 1056-).

(e) Quod homo quoad spiritum deduci possit in longinquum per mutationes status manente corpore in suo loco (n 9410 9967, 10734)

Quid sit "abduci a spiritu in alium locum" (n 1884)

have been taken by the Lord into the heavens and to the earths in the universe, and it was my spirit that so journeyed, while my body remained in the same place¹ Such are all movements of the angels, and in consequence they have no distances, and having no distances they have no spaces, but in place of spaces they have states and their changes

193. As changes of place are thus effected it is evident that approaches are likenesses of state of the interiors, and separations are unlikenesses, and for this reason those are near each other who are in like states, and those are at a distance who are in unlike states, and spaces in heaven are simply the external conditions corresponding to the internal states For the same reason the heavens are distinct from each other, also the societies of each heaven and the individuals in each society, and furthermore, the hells are entirely separated from the heavens, because they are in a contrary state

194. For the same reason, again, any one in the spiritual world who intensely desires the presence of another comes into his presence, for he thereby sees him in thought, and puts himself in his state, and conversely, one is separated from another so far as he is averse to him And since all aversion comes from contrariety of affection and from disagreement of thought, whenever in that world several are together in one place they are visible [to one another] so long as they agree, but vanish as soon as they disagree

195. Again, when any one goes from one place to another, whether it be in his own city, or in courts or in gardens, or to others out of his own society, he arrives more quickly when he eagerly desires it, and less quickly when he does not, the way itself being lengthened and shortened in accordance with the desire, although it remains the same This I have often seen to my surprise. All this again makes clear how distances, and consequently spaces, are wholly in accord with states of the in-

gress in life, and "to sojourn" has a like meaning (n 3335, 4554, 4585, 4882, 5493, 5605, 5996, 8345, 8397, 8417, 8420 8557)

To go with the Lord means to live with Him (n 10567)

¹ Man may be led a long distance in respect to his spirit by means of changes of state, while his body remains in its place, *also from experience* (n 9440, 9967, 10734)

What it is to be "led by the spirit to another place" (n 1884)

patet, quod distantia proinde spatia sint prorsus secundum status interiorum apud angelos, [] et quia ita est quod notio et idea spatii non in cogitationem illorum intrare possit, tametsi apud illos aequae spatia sunt ut in mundo

196. Hoc illustrari potest per cogitationes hominis, quod nec illis spatia sint, nam sistuntur ei sicut praesentia quae cogitatione intense intuetur. Novit etiam qui reflectit quod nec visui eius sint spatia nisi quam ex intermediis in tellure quae simul videt aut ex cognitione quod sciat quod tantum distent. Hoc fit quia est continuum, et in continuo non apparet distans nisi ex illis quae non continua sunt. Hoc magis fit apud angelos quia visus illorum unum agit cum cogitatione illorum, et cogitatio unum cum affectione, et quia propinqua et remota apparent et quoque variantur secundum status interiorum illorum ut supra dictum est

197. Inde est, quod in Verbo per loca et spatia et per omnia quae a spatio aliquid trahunt, significantur talia quae status sunt; sicut per "distantias," "propinquum," "longinquum," "vias," "itineria," "peregrinationes," per "milliaria," "stadia," per "campos," "agros," "hortos," "urbes," "plateas," per "motus," per "mensuras" vari generis, per "longum," "latum," "altum" et "profundum" et per innumerabilia alia. nam pleraque quae apud hominem in cogitatione ejus e mundo sunt aliquid a spatio et tempore trahunt. Velim solum in medium afferre quid in Verbo significant "longitudo," "latitudo" et "altitudo." In mundo id longum et latum dicitur quod longum et latum spatio est, similiter altum sed in caelo, ubi non cogitatur ex spatio, per "longitudinem" intelligitur status boni per "latitudinem" status veri et per "altitudinem" discrimen illorum secundum gradus (de quibus n. 38). Causa quoque talia per tres illas dimensiones intelligantur est quia longum in caelo est ab oriente ad occasum, ac ibi sunt qui in bono amoris sunt, et latum in caelo est a meridie ad septentrionem, ac ibi sunt qui in vero ex bono (videatur supra,

(EX AFICANTIS CAELESTIUM)

(f) Quod loca et spatia sistantur videri secundum status interiorum angelorum et spirituum (n. 560. 5605] 9410 101.6)

n 148); ac altum in caelo est utrumque secundum gradus. Inde est, quod in Verbo per "longitudinem," "latitudinem," et "altitudinem" talia significantur ut apud *Ezechielem*, a capite xl ad xlviii, ubi per mensuras quoad longum, latum et altum describitur Novum Templum et Nova Terra, cum atrius, conclavibus portis, januis, fenestris, suburbis, per quae significatur nova ecclesia, ac bona et vera quae ibi, ad quid alioqui omnes illae mensurae? Similiter describitur Nova Hierosolyma in *Apocalypsi* his verbis

"Civitas illa quadrangularis sita est, cujus longitudo tanta est quanta est latitudo mensusque est civitatem calamo ad stadiorum duodecim millia suntque longitudo, latitudo, et altitudo aequales" (xxi 16)

ibi quia per "Novam Hierosolymam" significatur nova ecclesia, ideo per mensuras illas significantur illa quae ecclesiae sunt, per "longitudinem" bonum amoris ejus per 'latitudinem' verum ex illo bono, per "altitudinem" bonum et verum quoad gradus, per "duodecim millia stadiorum" omne bonum et verum in complexu, quid alioqui foret, quod altitudo esset duodecim millia stadiorum, sicut longitudo et latitudo? Quod in Verbo per "latitudinem" significetur verum, patet apud *Davidem*

Jehovah "non conclusisti me in manum inimici, stare fecisti in latitudine pedes meos" (*Psalms* xvi 6)

"Ex angustia invocavi Jah respondet mihi in latitudine" (*Psalms* cxviii 5)

praeter alibi, ut apud *Esaiam* (cap viii 8), et apud *Habakuk* (cap i 6), ita quoque in reliquis

198. Ex his videri potest, quod in caelo, tametsi ibi spatia sunt sicut in mundo, usque nihil ibi aestimetur secundum spatia sed secundum status proinde quod spatia ibi non mensurari possint sicut in mundo sed solum videri a statu et secundum statum interiorum illorum (g)

200. Ipsissima prima causa est, quod Dominus prae-

(EX ARCANIS CAELESTIBUS.)

(g) Quod in Verbo "longitudo" significet bonum (n 1613 9487)

Quod 'latitudo' verum (n 1613 3433, 3434, 4482 9487 10179)

Quod 'altitudo' significet bonum et verum quoad gradus (n-9489 9773 10181)

new heaven and the new earth, with the courts, chambers, gates, doors, windows, and surroundings are described by measures giving the length, breadth, and height, by which a new church, and the goods and truths that are in it are signified. Otherwise to what purpose would be all those measures? [3] In like manner the New Jerusalem is described in the *Apocalypse* in these words

"The city lieth foursquare, and the length thereof is as great as the breadth, and he measured the city with the reed, twelve thousand furlongs, the length, the breadth, and the height are equal" (xxi. 16)

Because "the New Jerusalem" here signifies a new church these measures signify the things of the church, "length" its goods of love, "breadth" truth from that good, "height" the degrees of good and truth, "twelve thousand furlongs" all good and truth in the complex. Otherwise, how could there be said to be a height of twelve thousand furlongs, the same as the length and the breadth? That "breadth" in the Word signifies truth is evident from David

Jehovah, "Thou hast not shut me up into the hand of the enemy, Thou hast made my feet to stand in a broad place" (*Psalms* xxxi. 8).

"Out of straitness I called upon Jah, He answereth me in a broad place" (*Psalms* cxviii. 5)

Besides other passages

(As in *Isaiah* viii. 8, and in *Habakkuk* l. 6)

So in all other cases

198. From all this it can be seen that although there are spaces in heaven as in the world, still nothing there is reckoned in accordance with spaces but in accordance with states, and in consequence spaces there cannot be measured as in the world, but can be seen only from the state and in accordance with the state of the interiors there.¹

199. The primary and veriest cause of this is that the Lord is present to every one in the measure of his love and

¹ In the Word "length" signifies good (n. 1613, 9487)

"Breadth" signifies truth (n. 1613, 3433, 3434, 4482, 9487, 10179)

"Height" signifies good and truth in respect to their degrees (n. 9489, 9773, 10181)

sens sit unicuique secundum amorem et fidem,⁽¹⁾ et quod omnia appareant in propinquo et e longinquo secundum Ipsius praesentiam, nam inde determinata sunt omnia quae in caelis Per id etiam angelis est sapientia, nam per id illis est extensio cogitationum, et per id est communicatio omnium quae in caelis, verbo, per id illis est, quod spiritualiter cogitent, et non naturaliter sicut homines

[XXIII]

DE FORMA CAELI SECUNDUM QUAM CONSOCIATIONES
ET COMMUNICATIONES IBI

200. Qualis forma caeli est, aliquantum constare potest ex illis quae in praecedentibus articulis ostensa sunt ut, Quod Caelum sit sibi simile in maximis et minimis (n 72), inde, Quod unaquaevis Societas sit Caelum in minore forma, et unusquisque Angelus in minima (n 51-58) Quod sicut totum Caelum refert unum Hominem, ita omnis Societas Caeli referat Hominem in minore forma, et unusquisque Angelus in minima (n 59-77) Quod in medio sint qui sapientissimi, et quod circum circa usque ad terminos minus sapientes, et quod similiter in unaquavis Societate (n 43) et, Quod ab Oriente ad Occidentem in Caelo habitent qui in Bono amoris, et a Meridie ad Septentrionem qui in Veris a bono, similiter in omni Societate (n 148, 149) Omnia illa sunt secundum formam caeli, unde qualis ejus forma est in communi, ex illis concludi potest⁽²⁾

(EX ARCANIS CAELESTIBUS)

(1) Quod conjunctio et praesentia Domini apud angelos se habeat secundum receptionem amoris et charitatis ab Ipso (n 290, 681, 1954, 2658, 2886, 2888, 2889, 3001, 3741, 3742, 3743, 4318, 4319, 4524, 7211, 9128)

(2) Quod universum caelum quoad omnes societates angelicas a Domino dispositum sit secundum Divinum suum ordinem, quoniam Divinum Domini apud angelos facit caelum (n 3038, 7211, 9128, 9338, 10125, 10151, 10157)

De forma caelestis (n 4040-4043, 6607, 9877)

faith,¹ and that it is, in accordance with the Lord's presence that all things appear near or far away, for it is from this that all things in the heavens are determined. Also it is through this that angels have wisdom, for it is through this that they have extension of thought and that there is a sharing of all things in the heavens, in a word, it is through this that they think spiritually, and not naturally like men

XXIII

THE FORM OF HEAVEN WHICH DETERMINES AFFILIATIONS
AND COMMUNICATIONS THERE

200. What the form of heaven is can be seen in some measure from what has been shown in the preceding chapters, as that heaven is like itself both in its greatest and in its least divisions (n 72), that consequently each society is a heaven in a smaller form, and each angel in the smallest form (n 51-58), that as the entire heaven reflects a single man, so each society of heaven reflects a man in a smaller form, and each angel in the smallest form (n 59-77), that the wisest are at the centre, and the less wise are round about even to the borders, and the same is true of each society (n 43), and that those who are in the good of love dwell from the east to the west in heaven, and those who are in truth from good from the north to the south, and the same is true of each society (n 148, 149). All this is in accord with the form of heaven, consequently it may be concluded from this what this form is in general.²

¹ The conjunction and presence of the Lord with the angels is measured by their reception of love and charity from Him (n 290, 681, 1954, 2658, 2886, 2888, 2889, 3001, 3741-3743, 4318, 4319, 4524, 7211, 9128)

² The entire heaven, in respect to all angelic societies, is arranged by the Lord in accordance with His Divine order, since it is the Divine of the Lord with the angels that makes heaven (n 3038, 7211, 9128, 9338, 10125, 10151, 10157)

Concerning the heavenly form (n 4040-4043, 6607, 9877)

201. Interest scire qualis forma caeli est, quoniam non modo secundum illam omnes consociati sunt, sed etiam secundum illam fit omnis communicatio, et quia omnis communicatio etiam fit omnis extensio cogitationum et affectionum proinde omnis intelligentia et sapientia angelorum Inde est, quod quantum aliquis in forma caeli est, ita quantum est forma caeli, tantum sapiens sit Sive dicas esse in forma caeli, sive in ordine caeli, eodem recidit, quoniam forma cujusvis rei est ex ordine, et secundum illum ^(k)

202. Hic primum aliquid dicitur, quid sit esse in forma caeli Homo creatus est ad imaginem caeli et ad imaginem mundi, internum ejus ad imaginem caeli, et externum ejus ad imaginem mundi (videatur supra, n 57) sive dicas ad imaginem, sive secundum formam, idem est Sed quia homo per mala voluntatis suae, et inde per falsa cogitationis destruxit apud se imaginem caeli, ita formam ejus et loco ejus intulit imaginem et formam inferni ideo internum ejus a prima nativitate clausum est, quae causa est, quod homo, secus ac animalia omnis generis, in meram ignorantiam nascatur ut vero ei restauretur imago seu forma caeli, instruendus est in talibus quae sunt ordinis, nam ut supra dictum est, secundum ordinem est forma Verbum continet omnes leges ordinis Divini nam leges ordinis Divini sunt praecepta quae ibi, quantum itaque homo scit illa, et vivit secundum illa tantum aperitur ei internum, ac ibi e novo formatur ordo seu imago caeli, inde patet, quid sit esse in forma caeli, quod nempe sit vivere secundum illa quae in Verbo ^l

LEX AFCA IS CAELESTIUM.

(k) Quod forma caeli sit forma secundum ordinem Divinum (n 4040-4043 6607, 9877)

(l) Quod Divina vera sint leges ordinis (n 2247[? 2447] 7995)
 Quod homo quantum secundum ordinem vivit ita quantum i
 bono secundum Divina vera tantum sit homo (n 4839 6605 6626)
 Quod homo sit in quem omnia ordinis Divini collata sunt et quod
 ex creatione sit Divinus ordo in forma (n 4219 4220[? 4222] 4223
 4523 4524 5114 5368[? 5126 5127 3628] 6013 6057 6605 6626 6701
 10156 10472)

Quod homo non nascitur in bonum et verum sed in malum et
 in peccatum contra ordinem Divinum et quod inde sit quod
 homo debet a novo deo reformati et a novo deo debet

201. It is important to know what the form of heaven is, because not only is all affiliation there in accord with it, but also all mutual communication, and in consequence of this all spread of thoughts and affections, and thus all the intelligence and wisdom of angels. From this it follows that each one there is wise just to the extent that he is in the form of heaven, and is thus a form of heaven. It makes no difference whether you say *in the form of heaven*, or *in the order of heaven*, since the form of any thing is from its order and in accordance with its order.¹

202. Let us consider first what is meant by being in the form of heaven. Man was created both in the image of heaven and in the image of the world, his internal in the image of heaven, and his external in the image of the world (see above, n 57), and *in the image* means the same thing as in accordance with the form. But as man by the evils of his will and consequent falsities of thought has destroyed in himself the image of heaven, that is, the form of heaven, and in place of it has brought in the image and form of hell, his internal is closed up from his very birth, and this is why man is born into pure ignorance, while animals of every kind are not. And that man may have the image of heaven or form of heaven restored to him he must be taught the things that pertain to order, since form, as has been said, is in accord with order. The Word contains all the laws of Divine order, for its precepts are the laws of Divine order, therefore to the extent that man learns these and lives in accordance with them his internal is opened and the order or image of heaven is there formed anew. This makes clear what is meant by being in the form of heaven, namely, that it is to live in accordance with those things that are in the Word.²

¹ The form of heaven is a form in accordance with the Divine order (n 4040-4043, 6607, 9877)

² Divine truths are the laws of order (n 2447, 7995)

Man is a man to the extent that he lives in accordance with order, that is, to the extent that he is in good in accordance with Divine truths (n 4839, 6605, 6626)

All things of Divine order are gathered up in man, and he is from creation Divine order in form (n 3628, 4219, 4222, 4223, 4523, 4524, 5114, 6013, 6057, 6605, 6626, 9706, 10156, 10472)

Man is not born into good and truth, but into evil and falsity, that is, into the opposite of Divine order, and consequently into pure ignorance, and for this reason he must needs be born anew, that is, be regenerated.

203. Quantum aliquis in forma caeli est, tantum est in caelo, immo tantum est caelum in minima forma (n 57), proinde tantum est in intelligentia et sapientia, nam, ut supra dictum est, omnis cogitatio quae intellectus ejus, et omnis affectio quae voluntatis ejus, se extendunt undequaque in caelum secundum formam ejus, et mirabiliter communicant cum societatibus quae ibi, et hae vicissim cum illo ^(m) Sunt quidam qui credunt, quod cogitationes et affectiones non actualiter se extendant circum illos, sed quod sint intra illos, ex causa quia vident illa quae cogitant intus in se, et non ut distans, sed multum falluntur nam sicut visus oculi extensionem habet ad dissita, et secundum ordinem illorum, quae in extensione videt, afficitur, ita quoque visus ejus interior, qui est intellectus, extensionem habet in spirituali mundo, tametsi id non percipit, ex causa de qua supra (n 196) differentia modo est, quod visus oculi afficiatur naturaliter, quia ex illis quae in naturali mundo, visus autem intellectus afficiatur spiritualiter, quia ex illis quae in spirituali mundo sunt, quae omnia se referunt ad bonum et verum quod homo non sciat quod ita sit, est quia non scit quod aliqua lux sit quae illuminat intellectum, cum tamen homo absque luce quae illuminat intellectum, prorsus nihil cogitare potest, de luce illa videatur supra (n 126-132) Erat quidam spiritus, qui quoque credidit, quod cogitet ex se, ita absque aliqua extensione extra se, et inde communicatione cum societatibus quae extra illum Ut sciret quod in falso esset, adimebatur ei communicatio cum societatibus proximis, inde ille non modo privatus est cogita-

hoc est, regenerari, quod fit per Divina vera a Domino ut in ordinem inauguraretur (n 1047, 2307, 2308, 3518, 3812, 8480, 8550, 10283, 10284, 10286, 10731)

Quod Dominus, cum hominem e novo format, hoc est, regenerat, omnia apud illum disponat secundum ordinem, quod est in formam caeli (n 5700, 6690, 9931, 10303)

(m) Quod communicatio vitae, quae vocari potest extensio, cuivis in caelo sit in societates angelicas circumcirca secundum quantum et quale boni (n 8794, 8797)

Quod cogitationes et affectiones talem extensionem habeant (n 2475, 6598-6613)

Quod conjungantur et disjungantur secundum affectiones resonantes (n 4111)

203. So far as any one is in the form of heaven he is in heaven, and is, in fact, a heaven in the smallest form (n 57), consequently he is to the same extent in intelligence and wisdom for as has been said above, all the thought of his understanding and all the affection of his will spread themselves on every side into heaven in accord with its form, and wonderfully communicate with the societies there, and these in turn with him¹ [2] There are some who do not believe that thoughts and affections really spread themselves around about them, but believe that they are within them, because whatever they think they see within in themselves, and not as distant, but such are greatly mistaken. For as the sight of the eye has extension to remote objects, and is affected in accordance with the order of the things seen in that extension, so the interior sight, which is that of the understanding, has a like extension in the spiritual world, although not perceived by man, for the reason given above (n 196). The only difference is that the sight of the eye is affected in a natural way, because it is affected by the things in the natural world, while the sight of the understanding is affected in a spiritual way, because by the things in the spiritual world, all of which have relation to good and truth, and man's ignorance of this is because of his not knowing that there is any light that enlightens the understanding, and yet without the light that enlightens the understanding man could not think at all (of which light see above, n 126-132) [3] There was a certain spirit who believed that his thought was from himself, thus without any extension outside of himself and communication thereby with societies outside of him. That he might learn that this was not true his communication with neighboring societies was cut off, and in consequence, not only was he deprived

ated, which is effected by means of Divine truths from the Lord, that he may be introduced into order (n 1047, 2307, 2308, 3518, 3812, 8480, 8550, 10283, 10284, 10286, 10731)

When the Lord forms man anew, that is, regenerates him, He arranges all things in him in accordance with order, which means, into the form of heaven (n 5700, 6690, 9931, 10303)

¹ Every one in heaven has communication of life, which may be called its extension into angelic societies round about according to the quantity and quality of his good (n 8794, 8797)

Thoughts and affections have such extension (n 2470, 6598-6613)

They are united and separated in accordance with the ruling affections (n 4111)

tione, sed etiam decidit sicut exanimis, jactabat tamen ulnas quemadmodum infans recens natus: post aliquam moram restituebatur ei communicatio et secundum gradus, sicut illa restituebatur, redit in statum suae cogitationis. Alii spiritus qui hoc viderunt, confessi deinde sunt quod omnis cogitatio et affectio influat secundum communicationem et quia omnis cogitatio et affectio etiam omne vitae quoniam omne vitae hominis consistit in eo quod possit cogitare et affici seu quod idem est quod possit intelligere et velle.

204. Sed sciendum est quod intelligentia et sapientia apud unumquemvis varientur secundum communicationem, illis quorum intelligentia et sapientia formata est ex genuinis veris et bonis est communicatio cum societatibus secundum formam caeli, illis autem quorum intelligentia et sapientia non formata est ex genuinis veris et bonis, sed usque ex talibus quae concordant communicatio rupta est et diversimode cohaerens, nam non est cum societatibus in serie in qua est forma caeli. illis autem, qui non in intelligentia et sapientia sunt, quia in falsis ex malo communicatio est cum societatibus in inferno extensio est secundum quantum confirmationis. Porro sciendum quod communicatio illa cum societatibus non sit communicatio cum illis ad manifestam perceptio-

(EX APERIENS CAELESTES)

(7) Quod non nisi quam unica vita sit, e qua omnes tam in caelo quam in mundo vivunt (n. 1934, 2021, 2536, 2658, 2886-2889, 3001, 3184, 3742, 5817, 6467)

Quod illa vita sit a solo Domino (n. 2886-2889, 3341, 3484, 4319, 4320, 4524, 4882, 5986, 6325, 6468, 6469, 6470, 9276, 10195)

Quod influat apud angelos, spiritus, et homines mirabili modo (n. 2886-2889, 3337, 3338, 3484, 3742)

Quod Dominus influat ex Divino suo amore, qui talis est, ut quod suum est, velit esse alterius (n. 3472, 3742, 4320)

Quod ideo appareat vita sicut in homine, et non influens (n. 3742, 4320)

De gaudio angelorum percepto, et confirmato per loquelam ad me, ex eo quod non vivant ex se sed ex Domino (n. 6469)

Quod mali non velint convinci quod vita influat (n. 3743)

Quod vita a Domino et am influat apud malos (n. 2706, 3743, 4417, 10195)

Sed quod illi donum vertant in malum et verum in falsum nam qualis homo talis receptio vitae, illustratur (n. 4319, 4320, 4417)

of thought but he fell down as if lifeless, although tossing his arms about like a new-born infant. After a while the communication was restored to him, and then as it was gradually restored he returned into the state of his thought [4] When other spirits had seen this they confessed that all thought and affection, and in consequence, every thing of life, flow in in accordance with communication, since every thing of a man's life consists in his ability to think and be moved by affection, or what is the same, his ability to understand and will ¹

204. But let it be understood that intelligence and wisdom vary with every one in accordance with this communication, those whose intelligence and wisdom are formed out of genuine truths and goods having communication with societies in accordance with the form of heaven, while those whose intelligence and wisdom are not formed out of genuine truths and goods, and yet out of what is in accord therewith, have a broken and variously incoherent communication, since it is not with societies that are in an order that is in harmony with the form of heaven. On the other hand, those that are not in intelligence and wisdom, because they are in falsities from evil, have communication with societies in hell, and their extension is determined by the degree of their confirmation. Let it also be known that this communication with societies is not such a communication with them as is clearly perceptible to those there, but is a communication with what they really are, which is in them and flows from them ²

¹ There is only one Life, from which all, both in heaven and in the world, live (n 1954, 2021, 2536, 2658, 2886-2889, 3001, 3484, 3742, 5847, 6467)

That life is from the Lord alone (n 2886-2889, 3344, 3484, 4319, 4320, 4524, 4882, 5986, 6325, 6468-6470, 9276, 10196)

It flows into angels, spirits, and men, in a wonderful manner (n 2886-2889, 3337, 3338, 3484, 3742)

The Lord flows in from His Divine love, which is such that what is its own it wills should be another's (n 3472, 4320)

For this reason life appears to be in man, and not flowing in (n 3742, 4320)

Of the joy of angels, perceived and confirmed by what they told me, because of their not living from themselves but from the Lord (n 6469)

The evil are unwilling to be convinced that life flows in (n 3743)

Life from the Lord flows in also with the evil (n 2706, 3743, 4417, 10196)

But they turn good into evil, and truth into falsity, for such is man as such is his reception of life, *illustrated* (n 4319, 4320, 4417)

² Thought pours itself forth into societies of spirits and of angels

nem illorum qui ibi, sed communicatio cum illorum quali, in quo sunt et quod ex illis ^(o)

205. Consociati sunt omnes in caelo secundum affinitates spirituales, quae sunt boni et veri in suo ordine, ita in toto caelo, ita in unaquavis societate, ac ita in unaquavis domo, inde est quod angeli qui in simili bono et vero sunt, se cognoscant ut consanguinei et affines in terris, plane sicut noti ab infantia. Similiter consociata sunt bona et vera, quae faciunt sapientiam et intelligentiam, apud unumquemvis angelum, cognoscunt se similiter, et sicut se cognoscunt, ita quoque se conjungunt ^(p) Quapropter illi, apud quos vera et bona secundum formam caeli conjuncta sunt, vident consequentia in serie, et late circum circa quomodo cohaerent, aliter illi, apud quos bona et vera non secundum formam caeli conjuncta sunt.

206. Talis est forma in unoquoque caelo, secundum quam communicatio et extensio cogitationum et affectionum angelis, ita secundum quam intelligentia et sapientia eorum, sed alia est communicatio unius caeli cum altero, nempe tertii seu intimi cum secundo seu medio, ac hujus et illius cum primo seu ultimo. Ast communicatio inter caelos non dicenda est communicatio, sed influxus, de hoc nunc aliquid dicetur. Quod tres caeli sint, et illi inter se distincti, videatur supra in suo articulo (n 29-40)

207. Quod non communicatio sit unius caeli cum altero, sed influxus, constare potest ex situ illorum inter se. caelum tertium seu intimum supra est, caelum secundum seu medium infra est, et caelum primum seu ultimum adhuc inferius est. in simili sunt omnes societates cujusvis caeli, ut quae sunt in editis locis, quae apparent sicut montes (n 188), in summitatibus illorum habitant qui

(EX ARCANIS CAELESTIBUS.)

(o) Quod cogitatio se diffundat in societates spirituum et angelorum circumcirca (n 6600-6605)

Quod usque non moveat et turbet societatum cogitationes (n 6601, 6603)

(p) Quod bonum agnoscat suum verum, ac verum suum bonum (n 2429, 3101, 3102, 3161, 3179, 3180, 4358, 5407 [p 5704], 5835, 9637)

Quod inde conjunctio boni et veri (n 3834, 4096, 4097, 4301, 4345, 4353, 4364, 4368, 5305, 7623-7627, 7752-7762, 8530, 9258, 10555)

Et quod hoc sit ex influxu caeli (n 9079)

205. There is an affiliation of all in heaven in accordance with spiritual relationships, that is, relationships of good and truth in their order. It is so in the whole heaven, so in each society and so in each house. Because of this angels who are in like good and truth recognize each other, as relatives by blood and marriage do on the earth precisely as if they had been acquainted from infancy. The good and truth in each angel which constitute his wisdom and intelligence, are affiliated in like manner: they recognize each other in like manner and as they recognize each other they join themselves together,¹ and in consequence those in whom truths and goods are thus joined in accordance with the form of heaven see things following one after another in series and widely cohering round about, but those in whom goods and truths are not conjoined in accordance with the form of heaven do not see this.

206. In each heaven there is such a form, and in accordance with it the angels have communication and extension of thought and affection, and thus in accordance with it they have intelligence and wisdom. But the communication of one heaven with another is different: that is, of the third or inmost with the second or middle and of this with the first or outmost. But the communication between the heavens should be called influx rather than communication. About this something shall now be said. That there are three heavens distinct from each other can be seen above in its own chapter (n 29-40).

207. That between one heaven and another there is influx but not communication can be seen from their relative position. The third or inmost heaven is above, the second or middle heaven is below, and the first or outmost heaven is still lower. There is a like arrangement in all the societies in each heaven, for example, some dwell on elevated places that appear like mountains (n 188), on the top of which those of the inmost heaven dwell, below these are the societies of the second heaven, below these again the societies of the outmost heaven. The same is true every where, both in elevated places and in

round about (n 6600-6605)

Still it does not move or disturb the thoughts of the societies (n 6601, 6603)

¹ Good recognizes its truth, and truth its good (n 2429, 3101, 3102, 3161, 3179, 3180, 4358, 5704, 5835, 9637)

In this way good and truth are conjoined (n 3834, 4096, 4097, 4301, 4345, 4353, 4364, 4368, 5365, 7623-7627, 7752-7762, 8530, 9258, 10555)

This is effected by influx from heaven (n 9079)

ex intimo caelo infra illas quae ex secundo infra has iterum quae ex ultimo et sic ubivis, sive sit in locis editis sive in non editis: societas superioris caeli non habet communicationem cum societate inferioris quam per correspondentias (videtur supra, n. 100) et communicatio per correspondentias est quae vocatur influxus.

208. Conjungitur unum caelum cum altero seu societas unius caeli cum societate alterius a solo Domino per influxum immediate et mediate immediate a Se Ipso et mediate per caelos superiores ordine in inferiores. Quia conjunctio caelorum per influxum est a solo Domino ideo praecavetur quam maxime ne aliquis angelus superioris caeli despiciat in societatem inferioris et loquatur cum aliquo, ut primam non sit deprivatur angelus intelligentia et sapientia sua. Dicitur etiam causa: unicuique angelus sunt tres gradus vitae, sicut sunt tres gradus civitatis illius, qui in intimo caelo sunt est tertius seu intimus gradus apertus, ac secundus et primus clausi; illis, qui in medio caelo est secundus gradus apertus ac primus et tertius clausi; et illis qui in ultimo caelo sunt est primus gradus apertus ac secundus et tertius clausi: ut primam itaque angelus tertii caeli despiciat in societatem secundam et loquatur cum aliquo ibi clauditur tertius ejus gradus: quo cluso orbitatur sua sapientia, nam in tertio gradu residet ejus sapientia, et nullus ei est in secundo et primo. Haec sunt quae intelliguntur per Domini verba apud 115^o et 116^o.

¹ Quia in caelo est res descendens ad alium gradum quod est in domo sua et sic cum in agro est, ne revertatur retro ad compendium vestrum suum. xxv. 1^a 18^a.

Et apud 117^o.

² In hoc caelo in caelo tertio est res et sic in domo res descendens ad alium gradum et sic cum in agro non revertatur retro ad compendium vestrum suum. xxv. 1^a 18^a.

209. Non catur influxus e caelis inferioribus in superiores quia hoc contra ordinem est: sed e caelis superioribus.

DE ARCANIS CAELITIBUS

¹ Quod influxus sit immediatus a Domino et medius per caelum. n. 603, 637, 642, 682, 683.

Quod influxus Domini immediatus sit in omnem regulam in n. 603, 642, 643, 671, 672, 673.

De modo influxu Domini per caelos in 206, 692, 693, 694.

those not elevated. A society of a higher heaven has no communication with a society of a lower except by correspondences (see above, n 100), and communication by correspondences is what is called influx.

208. One heaven is joined with another, or a society of one heaven with the society of another, by the Lord alone, flowing in, both with and without mediation, flowing in directly from Himself, and mediately through the higher heavens in order into the lower¹. As the conjunction of the heavens by this inflowing is from the Lord alone there is a most careful provision against any angel of a higher heaven looking down into a society of a lower heaven and talking with those there, for the angel is thus immediately deprived of his intelligence and wisdom. The reason of this shall be told. As there are three degrees of heaven, so each angel has three degrees of life, those in the inmost heaven having the third or inmost degree open, while the second and first degrees are closed; those in the middle heaven have the second degree opened and the first and third closed; and those in the lowest heaven have the first degree opened and the second and third closed. Consequently, when an angel of the third heaven looks down into a society of the second heaven and talks with any one there his third degree is at once closed, and as his wisdom resides in that degree, if that is closed he has no wisdom, for he has none in the second or first degree. This is what is meant by the words of the Lord in *Matthew*

"He that is on the housetop, let him not go down to take what is in his house, and he that is in the field, let him not turn back to take his garment" (xxiv 17, 18)

And in *Luke*

"In that day he that shall be on the housetop and his goods in the house, let him not go down to take them away and he that is in the field let him not turn back. Remember Lot's wife" (xvii. 31, 32)

209. No influx is possible from the lower heavens into the higher, because this is contrary to order, but there is influx from the higher heavens into the lower. Moreover, the wisdom

¹ There is influx from the Lord without mediation and mediate influx through heaven (n 6063, 6307, 6472, 9682, 9683)

There is an influx of the Lord without mediation into the minutest parts of all things (n 6058, 6474-6478, 8717, 8728)

Of the mediate influx of the Lord through the heavens (n 4067, 6957, 6985, 6996)

in inferiores Excedit etiam sapientia angelorum superioris caeli sapientiam angelorum inferioris, sicut myrias unum, quae etiam est causa, quod angeli inferioris caeli non possint loqui cum angelis superioris, immo cum spectant illuc, non vident illos, apparet caelum illorum sicut nimbosum quid supra caput at angeli superioris caeli possunt videre illos qui in inferiori caelo sunt, sed non licet sociare sermonem cum illis, nisi cum iactura sapientiae suae, ut supra dictum est

210. Cogitationes et affectiones, tum sermones angelorum intimi caeli, nusquam percipiuntur in medio caelo, quia tantum transcendunt, sed, cum Domino beneplacet, apparet inde sicut flammeum quid in inferioribus caelis, et quae in medio caelo ut lucidum quid in ultimo caelo, et quandoque ut nubes candida et diversicolor, ex nube illa, ejus ascensu, descensu, et forma, noscitur quoque aliquantisper quid ibi loquuntur

211. Ex his constare potest, qualis forma caeli est, quod nempe in intimo caelo omnium perfectissima sit, in medio caelo etiam perfecta sed in inferiori gradu, et in ultimo in adhuc inferiori, et quod unius caeli forma ab altera per influxum a Domino subsistat Sed qualis communicatio per influxum est, non comprehendere potest, nisi sciatur quales sunt gradus altitudinis, et quae illorum graduum differentia est a gradibus longitudinis et latitudinis, quales illi et hi gradus sunt, videatur n 38

212. Quod formam caeli in specie concernit, et quomodo vadit et fluit, hoc incomprehensibile est etiam angelis Aliquid ejus ad ideam sisti potest per formam omnium in corpore humano a sagaci et sapiente lustratam et rimatam, nam supra in suis articulis ostensum est, Quod totum Caelum referat unum Hominem (videatur n 59-72), et Quod omnia quae in Homine cor respondeant Caelis (n 87-102) Quam incomprehensibilis et inextricabilis illa forma sit, patet solum in communi a fibris nerveis, per quas omnia et singula compaginantur Quales illae sunt, et quomodo vadunt et fluunt in cerebro, ne quidem ad oculum pervenit, nam innumerabiles ibi sunt ita complicatae, ut simul sumptae appareant sicut massa mollis continua, cum tamen omnia et singula, quae voluntatis et intellectus sunt, secundum illas fluunt distinctissime in

of the angels of a higher heaven surpasses the wisdom of the angels of a lower heaven as a myriad to one, and this is another reason why the angels of a lower heaven cannot converse with those of a higher heaven, and in fact when they look towards them they do not see them, the higher heaven appearing like a cloud over their heads. But the angels of a higher heaven can see those in a lower heaven, although if permitted to talk with them they would lose their wisdom, as has been said above.

210. Not only the speech but also the thoughts and affections of the angels of the inmost heaven are never perceived in the middle heaven, because they so transcend what is there. But when it pleases the Lord there is seen in the lower heavens from that source something like a flame, and from the thoughts and affections in the middle heaven there is seen in the outmost heaven something luminous, and sometimes a cloud glowing white and variegated. From that cloud, its ascent, descent, and form what is being said is in some measure known.

211. From all this it can be seen what the form of heaven is, namely that it is the most perfect of all in the inmost heaven, in the middle heaven it is also perfect, but in a lower degree, and in the outmost heaven in a degree still lower, also that the form of one heaven has its permanent existence from another by means of influx from the Lord. But what communication by influx is cannot be understood unless it is known what degrees of height are, and how they differ from degrees of length and breadth. What these different degrees are may be seen above (n 38).

212. When it comes to the particulars of the form of heaven and what its movements and flowings are, this not even the angels can comprehend. Some conception of it can be gained from the form of all things in the human body, when this is scanned and investigated by an acute and wise man, for it has been shown above, in their respective chapters, that the entire heaven reflects a single man (see n 59-72), and that all things in man correspond to the heavens (n 87-102). How incomprehensible and inexplicable that form is is evident in a general way from the nervous fibres, by which each part and all parts of the body are woven together. What these fibres are, and what their movements and flowings are in the brain, the eye cannot at all perceive, for innumerable fibres are there so interwoven that taken together they appear like a soft continuous mass, and yet it is in accord

actus Quomodo illae iterum se consertant in corpore, patet a plexibus variis, ut a cardiacis, mesentericis et aliis, et quoque a nodis qui gangliones vocantur, in quos fibrae plures ex omni provincia intrant, ac inibi se commiscent, et aliter conjunctae exeunt ad functiones, et hoc iterum et iterum, praeter similia in unoquoque viscere, membro, organo, et musculo Qui oculo sapiente lustrat illas, et plura mirabilia ibi, omnino obstupescet, et usque pauca sunt, quae oculis videt, quae non videt adhuc mirabiliora sunt, quia in natura interiore Quod illa forma correspondeat formae caeli, patet manifeste ex operatione omnium intellectus et voluntatis in illa et secundum illam, quicquid enim homo vult, labitur secundum illam sponte in actum, et quicquid cogitat, pervadit fibras a principis earum usque ad fines, unde sensus, et quia est forma cogitationis et voluntatis, est forma intelligentiae et sapientiae. Haec forma est, quae correspondet formae caeli inde sciri potest, quod talis sit secundum quam se extendit omnis affectio et cogitatio angelorum, et quod tantum in intelligentia et sapientia sint, quantum in illa forma sunt Quod illa forma caeli sit ex Divino Humano Domini, videatur supra (n 78-86) Haec allata sunt, ut quoque sciatur, quod forma caelestis talis sit, ut non possit quoad communia sua usquam exhaustiri, et sic quod incomprehensibilis sit etiam angelis, ut supra dictum est

[XXIV]

DE REGIMINIBUS IN CAELO

213. Quia caelum distinctum est in societates, et societates majores consistunt ex aliquot centenis millibus angelorum (n 50), et omnes intra societatem quidem in simili bono sunt, sed non in simili sapientia (n 43), necessario sequitur, quod etiam regimina sint, ordo enim est observandus, ac omnia ordinis custodienda Sed regimina in caelis sunt varia, alia in societatibus quae con-

with these that each thing and all things of the will and understanding flow with the utmost distinction into acts. How again they interweave themselves in the body is clear from the various plexuses, such as those of the heart, the mesentery, and others, and also from the knots called ganglions, into which many fibres enter from every region and there intermingle, and when variously joined together go forth to their functions, and this again and again, besides like things in every viscus, member, organ, and muscle. Whoever examines these fibres and their many wonders with the eye of wisdom will be utterly bewildered. And yet the things seen with the eye are very few, and those not seen are still more wonderful because they belong to an inner realm of nature. It is clearly evident that this form corresponds to the form of heaven, because all the workings of the understanding and the will are within it and are in accordance with it, for it is in accordance with this form that whatever a man wills passes spontaneously into act, and whatever he thinks spreads through the fibres from their beginnings even to their terminations, which is the source of sensations, and inasmuch as it is the form of thought and will, it is the form of intelligence and wisdom. Such is the form that corresponds to the form of heaven. And from this it can be seen that such is the form in accordance with which every affection and thought of angels spreads itself forth, and that so far as the angels are in that form they are in intelligence and wisdom. That this form of heaven is from the Divine Human of the Lord can be seen above (n 78-86). All this has been said to make clear also that the heavenly form is such that even as to its generals it can never be completely known, thus that it is incomprehensible even to the angels, as has been said above.

XXIV

GOVERNMENTS IN HEAVEN

213. As heaven is divided into societies, and the larger societies consist of some hundreds of thousands of angels (n 50), and all within a society, although in like good, are not in like wisdom (n 43), it must needs follow that governments exist there, since order must be observed, and all things of

stituunt regnum caeleste Domini, et alia in societatibus quae constituunt regnum spirituale Domini, differunt etiam secundum ministeria quae cuivis societati. Sed in caelis non datur aliud regimen quam regimen amoris mutui, et regimen amoris mutui est regimen caeleste

214. Regimen in regno caelesti Domini vocatur *Justitia*, quia omnes, qui ibi in bono amoris in Dominum a Domino sunt, et quod ex illo bono fit, vocatur justum. Regimen ibi est solius Domini. Ipse illos ducit, ac in rebus vitae docet vera, quae judicii vocantur, sunt cordibus eorum inscripta: quisque illa scit percipit et videt.^(r) Quapropter res judicii nusquam ibi in litem veniunt, sed res justitiae quae sunt vitae minus sapientes de his interrogant sapientiores et hi Dominum ac responsa ferunt. Caelum eorum, seu intimum gaudium eorum est vivere juste a Domino

215. Regimen in regno spirituali Domini vocatur *Judicium*, quia in bono spirituali sunt, quod est bonum charitatis erga proximum et hoc bonum in sua essentia est verum^(s) ac verum est judicii et bonum est justitiae.^(t) Ducuntur etiam hi a Domino, sed mediate (n 208), quapropter illis sunt praefecti, pauciores et plures secundum societatis, in qua sunt, indigentiam. Sunt quoque illis

(EX ANGELIS CAELESTIBUS.)

(r) Quod angeli caelestes non cogitent et loquantur ex veris prout angeli spirituales, quoniam in perceptione omnium quae veri sunt a Domino (n 202, 597, 607, 782, 1121, 1387 [1384] 1398, 1442, 1919, 7680, 7877, 8780, 9277, 10356)

Quod angeli caelestes de veris dicant ita ita, vel non non, at quod angeli spirituales ratiocinentur de illis, num ita sit vel non ita sit, n 2715, 3246, 4446 [4448], 9165, 10786, ubi explicantur Domini verba.

"Es'o sermo vester ita ita, non non, quod vera haec est, ex malo est" (Matt. v 37)

(s) Quod qui in regno spirituali sunt, in veris sint, et qui in regno caelesti in bono (n 863, 875, 927, 1023, 1043, 1044, 1555, 2256, 4328, 4493, 5113, 9596)

Quod bonum regni spiritualis sit bonum charitatis erga proximum, et quod hoc bonum in sua essentia sit verum (n 8022, 10296)

(t) Quod "justitia" in Verbo dicatur de bono, et "judicium" de vero, et quod inde "facere justitiam et judicium" sit bonum et verum (n 2235, 9857)

"Judicia magna" quod sint leges ordinis Divini, ita vera Divina (n 7206)

order must be guarded. But the governments in the heavens differ, they are of one sort in societies that constitute the Lord's celestial kingdom, and of another sort in the societies that constitute His spiritual kingdom, they differ also in accordance with the functions of the several societies. Nevertheless, no other government than the government of mutual love is possible in the heavens, and the government of mutual love is heavenly government.

214. Government in the Lord's celestial kingdom is called righteousness because all in that kingdom are in the good of love to the Lord from the Lord, and whatever is from that good is called righteous. Government there belongs to the Lord alone, all there are led and taught by Him in the affairs of life. The truths that are called truths of judgment are written on their hearts, every one knows them, perceives them, and sees them,¹ and in consequence matters of judgment there never come into question, but only matters of righteousness, which belong to the life. About these matters the less wise consult the more wise, and these consult the Lord and receive answers. Their heaven, that is, their inmost joy, is to live rightly from the Lord.

215. In the Lord's spiritual kingdom the government is called judgment, because those in that kingdom are in spiritual good, which is the good of charity towards the neighbor and that good in its essence is truth,² and truth pertains to judgment, as good pertains to righteousness.³ These, too, are led

¹ The celestial angels do not think and speak from truths, as the spiritual angels do, because they have from the Lord a perception of all things of truth (n 202, 597, 607, 784, 1121, 1384, 1398, 1442, 1919, 7680, 7877, 8780, 9277, 10336).

In respect to truths the celestial angels say, Yea, yea, or Nay, nay, but the spiritual angels reason about them whether they are true or not (n 2715, 3246, 4448, 9166, 10786, where the Lord's words,

'Let your speech be Yea yea Nay, nay, what is beyond these is from evil' (Matt v 37)

are explained)

² Those in the spiritual kingdom are in truths, and those in the celestial kingdom are in good (n 863, 875, 927, 1023, 1043, 1044, 1555, 2256, 4328, 4493, 5113, 9596).

The good of the spiritual kingdom is the good of charity towards the neighbor, and this good in its essence is truth (n 8042, 10296).

³ In the Word "righteousness" is predicated of good and "judgment" of truth, therefore "to do righteousness and judgment" means good and truth (n 2235, 9857).

leges, secundum quas inter se vivent. Praefecti administrant omnia secundum leges; intelligunt illas quia sapientes sunt et in rebus dubiis illustrantur a Domino

216. Quoniam regimen ex bono, quale est in regno caelesti Domini vocatur Justitia et regimen ex vero, quale est in regno spirituali Domini vocatur Judicium, ideo in Verbo dicitur "justitia et judicium" ubi agitur de caelo et de ecclesia et per 'justitiam' significatur bonum caeleste et per 'judicium' bonum spirituale, quod bonum, ut supra dictum est in sua essentia est verum. Ut in sequentibus his locis —

'Pax non erit finis super throno David, et super regno Iesus, ad stabiliendum regnum et ad faciendum iudicium in iudicio et [in] iustitia a nunc et usque in aeternum' (*Ezer* ix. 6 [*B.A.* 7])

per "Davidem" ibi intelligitur Dominus, et per "regnum Ipsius" caelum, ut patet ex nunc sequenti loco.

"Suscitabo David, Germen iustum et regnabit Rex, et intelligenter ager et faciet iudicium et iustitiam in terra" (*Jerem.* xxxi. 5).

"Exaltetur Jerozababael a iustis et altum, imo erit Zionem iudicio et iustitia" (*Ezer* xxxi. 5)

per "Zionem" etiam intelligitur caelum et ecclesia (¹)

"Ego Jerozababael faciens iustitiam et iustitiam in terra, cura in illis benedixit. Min" (*Jerem.* x. 23 [*B.A.* 21])

"Responsabo te Min in aeternum, et responsabo te Min in iustitia et iudicio" (*Ezer* ix. 10)

"Jehorah in caelis est iustitia tua sicut montes Dei et iudicia tua sicut abissi magna" (*Psal.* xxxvi. 6, 7 [*B.A.* 5 6])

"Interrogant Me iudicia iustitiae, appropriationem Dei desiderant" (*Ezer* lvi. 2),

a. a. b.

217. In regno spirituali Domini variae regiminis formae sunt, in una societate non similis ut in altera varietas est secundum ministeria quae societates obeunt. Sunt ministeria illarum secundum ministeria omnium in homine, quibus correspondent, quae quod varia sint notum est, aliud enim ministerium est cordi aliud pulmone, aliud hepatis, aliud pancreati et leni, et aliud quoque clivis

IN REGNO CAELESTI

(1) Quod per "Davidem" in prophetico Verbo intelligatur Dominus (n. 1633 935)

(2) Quod per "Zionem" in Verbo intelligatur ecclesia a. i. n. spiritus sanctus et ecclesia eius (n. 2562 935)

by the Lord, but mediately (n 208), and in consequence they have governors, few or many according to the need of the society in which they are. They also have laws according to which they live together. The governors administer all things in accordance with the laws, which they understand because they are wise, and in doubtful matters they are enlightened by the Lord.

216. As government from good, which is the kind of government which exists in the Lord's celestial kingdom, is called righteousness, and government from truth, which is the kind of government that exists in the Lord's spiritual kingdom, is called judgment, so the terms "righteousness and judgment" are used in the Word when heaven and the church are treated of, "righteousness" signifying celestial good, and "judgment" spiritual good, which good, as has been said above, is in its essence truth as in the following passages

"Of peace there shall be no end upon the throne of David and upon his kingdom, to establish it and to uphold it in judgment and in righteousness from henceforth and even to eternity" (*Isaiah ix 7*)

By "David" here the Lord is meant, and by "His kingdom" heaven, is evident from the following passage

'I will raise unto David a righteous Branch, and He shall reign as King and shall deal intelligently and shall execute judgment and righteousness in the land' (*Jer xxxiii 5*)

"Jehovah is exalted for He dwelleth on high. He hath filled Zion with judgment and righteousness" (*Isaiah xxxiii 5*)

"Zion" also means heaven and the church*

"I, Jehovah, doing judgment and righteousness on the earth, for in these things I delight" (*Jer ix 24*)

"I will betroth thee unto Me forever, and I will betroth thee unto Me in righteousness and judgment" (*Hosea ii 19*)

"O Jehovah, in the heavens Thy righteousness is like the mountains of God, and Thy judgments are like the great deep" (*Psalms xxxiii 5, 6*)

"They ask of Me the judgments of righteousness, they long for an approach unto God" (*Isaiah lxviii 2*)

So in other places

217. In the Lord's spiritual kingdom there are various forms of government, differing in different societies, the variety

"Great judgments" mean the laws of Divine order, thus Divine truths (n 7206)

* By "David" in the prophetic parts of the Word, the Lord is meant (n 1888, 9954)

* In the Word, "Zion" means the church, and specifically the celestial church (n 2362, 9055)

organo sensorio Sicut variae horum administrationes sunt in corpore, ita quoque variae administrationes sunt societatum in Maximo Homine, qui est caelum, nam societates sunt quae illis correspondent Quod Correspondentia omnium Caeli sit cum omnibus Hominis, videatur in suo articulo (supra, n 87-102) Sed omnes formae regiminis in eo conveniunt, quod spectent bonum publicum ut finem, et in illo bonum cujusvis,^(y) et hoc fit, quia omnes in universo caelo sub auspicio Domini sunt, qui amat omnes, et ex Divino Amore ordinat ut commune bonum sit ex quo singuli suum bonum accipiant, quisque etiam accipit bonum sicut amat commune, nam quantum quis amat commune, tantum amat omnes et singulos et quia is amor est Domini, ideo tantum amatur a Domino, et ei bonum fit

218. Ex his constare potest, quales praefecti sunt, quod nempe sint qui in amore et in sapientia sunt praereliquis, ita qui ex amore volunt omnibus bonum, et ex sapientia sciunt prospicere ut id fiat Qui tales sunt, non dominantur et imperant, sed ministrant et serviunt, nam bonum facere aliis ex amore boni est servire, et prospicere ut id fiat est ministrare, illi nec se majores reliquis faciunt, sed minores, nam priori loco bonum societatis et proximi habent, posteriori autem suum, quod priori loco est majus est, quod posteriori minus Usque tamen est illis honor et gloria, habitant in medio societatis, editius quam reliqui, et quoque in magnificis palatiis, acceptant etiam hanc gloriam et illum honorem, at non propter se sed propter obedientiam sciunt enim omnes ibi quod ille honor et illa gloria illis sit a Domino, et quod ideo obe-

(DE ARCANIS CAELESTIBUS)

(y) Quod omnis homo et societas tum patria et ecclesia et in universali sensu regnum Domini, sit proximus, et quod illis benefacere ex amore boni secundum quale status eorum sit amare proximum, ita quod bonum illorum, quod etiam est bonum commune, cui consulendum sit proximus (n 6818-6824, 8123)

Quod etiam bonum civile quod est justum, sit proximus (n 2915, 4730 8120 [ad] 8123)

Inde quod charitas erga proximum se extendat ad omnia et singula vitae hominis et quod amare bonum et facere bonum ex amore boni et veri et quoque justum ex amore justii in quacunque functione et in omni opere sit amare proximum (n 2417 8121 [ad] 8124)

be in accord with the functions performed by the societies, and the functions of these are in accord with the functions of all things in man to which they correspond. That these are various is shown by the heart having one function, the lungs another, the liver another, the pincers and spleen another, and each organ doing yet another. As in the body these organs perform various services, so there are various services pertaining to the societies of the greatest Man, which is heaven, for the societies there correspond to these organs. That there is a correspondence of things of heaven with all things of man may be seen from the scriptures above (n 57-102). But all these forms of government agree in this, that they look to the public good as the end, and in that good to the good of the individual. And to say that this is so, every one in the whole heaven is under the influence of the Lord who loves all, and from His Divine love ordered and directed shall he a common good, from which each individual shall receive his own good. Each one, moreover, receives good in the measure in which he loves the common good, for so far as he loves the common good he loves all and every one, and that love is love of the Lord he is to that extent loved by the Lord, and good comes to him.

218. From all this it can be seen what the governors there are, namely that they are such as are pre-eminently in love and wisdom, and therefore desire the good of all, and from wisdom know how to provide for the realization of that good. Such governors do not dominate or dictate, but minister and serve (to serve meaning to do good to others from a love of the good, and to minister meaning to see to it that the good is done), nor do they make themselves greater than others, but less, for they aim the good of society and of the neighbor in the first place, and put their own good last, and whatever is put in the first place is held to be greater and what is put last to be less. Nevertheless the rulers have honor and glory, they dwell in the midst of the society, in higher position than the rest, and also in magnificent palaces, and this glory and honor they accept not for the sake of themselves but for the sake of obedi-

¹ Every man and every community, also one's country and the church, and in the most general sense the Kingdom of the Lord, is a neighbor, and to do good to these from love of good in accordance with their state is to love the neighbor, that is, the neighbor is the good of the church, which is the common good that must be consulted (n 6818-6821, 8123).

Civil good also, which is justice, is a neighbor (n 2915, 4730, 8120-8123).

Therefore charity towards the neighbor extends itself to all things

diendi Haec sunt quae intelliguntur per Domini verba ad discipulos,

“Quicumque voluerit inter vos magnus fieri, esto vester minister, et quicumque voluerit inter vos primus esse, sit vester servus sicut Filius hominis non venit ut Sibi ministretur, sed ut ministret” (*Matth* xx [26,] 27, 28)

“Qui maximus est inter vos esto sicut minimus, et qui ductor est sicut qui ministrat” (*Luc* xlii 26)

219. Regimen simile in minima forma est quoque in unaquavis domo est ibi herus et sunt famuli, herus amat famulos et famuli amant herum, unde ex amore serviunt sibi mutuo, herus docet quomodo vivendum, et dicit quid faciendum, famuli obediunt et officia praestant usum praestare est jucundum vitae omnium Inde patet, quod regnum Domini sit regnum usuum

220. Sunt quoque regimina in infernis, nam nisi forent regimina non tenerentur in vinculis, sed regimina ibi sunt opposita regiminibus in caelis, sunt omnia amoris sui, quisque ibi vult imperare aliis et supereminere, qui sibi non favent, illos odio habent, in illos vindictas exercent, et in illos saeviunt, nam talis est amor sui quapropter illis praeficiuntur maligniores, quibus ex timore obediunt^(z) Sed de his infra, ubi de infernis

(EX ARCANIS CAELESTIBUS.)

(z) Quod duo imperii genera sint unum ex amore erga proximum, alterum ex amore sui (n 10814)

Quod ex imperio, quod ex amore erga proximum, omnia bona et felicia (n 10160, 10814)

Quod in caelo nemo velit imperare ex amore sui, sed quod omnes velint ministrare, et quod hoc sit imperare ex amore erga proximum, et quod inde illis tanta potestas (n 5732)

Quod ex imperio quod ex amore sui omnia mala (n 10038)

Quod postquam amores sui et mundi coeperunt regnare, homines coacti sint se subicere imperiis, ut tuti essent (n 7364, 10160, 10814)

and each thing of the life of man, and loving the good and doing good from love of good and truth, and also doing what is just *from a love of* what is just in every function and in every work, is loving the neighbor (n 2417, 5121-5124)

¹ There are two kinds of rule one from love towards the neighbor, the other from love of self (n 10514)

From the rule that is from love towards the neighbor flow all goods and all happinesses (n 10160 10514)

In heaven no one desires to rule from the love of self, but all desire to minister, which means to rule from love to the neighbor, this is the source of their great power (n 5732)

From rule from the love of self all evils flow in (10038)

When the loves of self and the world had begun to prevail men were compelled to subject themselves to governments as a means of security (n 7364, 10160, 10514)

[XXV.]

DE CULTU DIVINO IN CAELO.

221. Cultus Divinus in caelis non absimilis est cultui Divino in terris quoad externa, sed quoad interna differt, sunt illis aequae doctrinae, sunt praedicationes, et sunt templa. Doctrinae quoad essentialia conveniunt, sed interioris sapientiae sunt quae in caelis superioribus, quam quae in caelis inferioribus. praedicationes sunt secundum doctrinas et sicut illis sunt domus et palatia (n 183-190), ita quoque sunt templa in quibus praedicationes fiunt. Quod talia in caelis quoque sint, est quia angeli continue perficiuntur sapientia et amore, est enim illis aequae ac hominibus intellectus et voluntas, ac intellectus talis est ut continue queat perfici, similiter voluntas, intellectus per vera quae sunt intelligentiae, et voluntas per bona quae sunt amoris ^(aa)

222. Verum ipse cultus Divinus in caelis non consistit in frequentandis templis, et in auscultandis praedicationibus, sed in vita amoris, charitatis et fidei secundum doctrinas, praedicationes in templis inserviunt solum pro mediis ut instruantur in rebus vitae. Locutus sum cum angelis de hac re, et dixi quod in mundo credatur, quod cultus Divinus solum sit frequentare templa, praedicationes auscultare, ter quaterve quotannis obire sacramentum Cenaе, et reliqua cultus secundum ecclesiae statuta, et quoque vacare precibus, et tunc se devote gerere. Angeli dixerunt, quod haec sint externa quae facienda, sed quod nihil efficiant si non internum sit ex quo procedant, et quod internum sit vita secundum praecepta quae docet doctrina.

(EX ARCANIS CAELESTIBUS.)

(aa) Quod intellectus sit recipiens veri, et voluntas boni (n 3623, 6125, 7503, 9300, 9930)

Quod sicut omnia se referunt ad verum et bonum, ita omne vitae hominis ad intellectum et voluntatem (n 803, 10122)

Quod angeli in aeternum perficiantur (n 4803, 6648)

XXV

DIVINE WORSHIP IN HEAVEN

221. Divine worship in the heavens is not unlike in externals Divine worship on the earth, but in internals it is different. In the heavens, as on the earth, there are doctrines, preachings, and church edifices. In essentials the doctrines there are everywhere the same, but in the higher heavens they contain more interior wisdom than in the lower. The preachings are in harmony with the doctrines, and as they have houses and palaces (n 183-190), so they have church edifices, in which there is preaching. Such things exist in heaven, because the angels are being perfected continually in wisdom and love. For they possess, as men do, understanding and will, and both their understanding and their will are capable of being continually perfected, the understanding by means of truths of intelligence, and the will by means of the goods of love.¹

222. But essential Divine worship in the heavens does not consist in going to church and hearing preaching, but in a life of love, charity, and faith, in accordance with doctrine, preachings in churches serve solely as means of instruction in matters of life. I have talked with angels on this subject, and have told them that it is believed in the world that Divine worship consists solely in attending church, listening to the preaching, observing the sacrament of the Supper three or four times a year, and performing other acts of worship prescribed by the church, also devoting special times to prayers, and at such times, behaving devoutly. The angels said that these are outward acts that ought to be done, but are of no avail unless there is an internal from which they proceed, which is a life in harmony with the precepts that doctrine teaches.

¹ The understanding is receptive of truth, and the will of good (n 3623, 6125, 7503, 9300-9930)

As all things have relation to truth and good, so every thing of man's life has relation to understanding and will (n 803, 10122)

Angels are perfected to eternity (n 4803, 6648)

223. Ut scirem quales illorum conventus sunt in templis, datum est aliquoties intrare et praedicationes audire. Praedicator in pulpito stat ab oriente, ante faciem ejus sedent qui in luce sapientiae prae reliquis sunt, ad horum latus dextrum et sinistrum qui in minore, discumbunt in forma circi, ita ut omnes in aspectu praedicatoris sint, ad latera utrinque, quo ejus aspectus non vadit, nullus est. Ad portam, quae est ad orientem templi ad sinistrum pulpiti, stant qui initiantur non licet alicui post pulpitum stare, si aliquis ibi, confunditur praedicator, similiter fit, si aliquis in coetu dissentit, quapropter eum oportet avertere faciem. Praedicationes fiunt tali sapientia, ut illis aequiparari nequeant quae in mundo, sunt enim in caelis in luce interiore. Temples apparent sicut a lapide in regno spirituali, et sicut ex ligno in regno caelesti, ex causa, quia lapis correspondet vero, in quo sunt qui in regno spirituali, et lignum correspondet bono, in quo sunt qui in regno caelesti ^(bb). Aedes in hoc regno nec vocantur Temples, sed Domus Dei. In regno caelesti sunt aedes absque magnificentia, in regno autem spirituali cum magnificentia majore et minore.

224. Locutus etiam sum cum quodam praedicator de sancto in quo sunt qui audiunt praedicationes in templis et dixit, quod pium, devotum, et sanctum, sint cuivis secundum interiora ejus quae sunt amoris et fidei, quoniam in his ipsum sanctum est quia Divinum Domini, et quod non sciat quid sanctum externum absque illis et cum cogitavit de sancto externo absque illis, dixit, quod forte sit aliquid quod mentitur sanctum in externa specie vel arte acquisitum vel hypocriticum, et quod aliquis ignis spurcius ex amore sui et mundi exsuscitet et sistat tale.

225. Omnes praedicatores sunt ex regno spirituali Domini, et nullus ex regno caelesti. Quod ex regno spirituali sint, est quia ibi sunt in veris ex bono, et ex veris

(EX ARCANIS CAELESTIBUS.)

(bb) Quod "lapis" significet verum (n 114, 643, 1298, 3720, 6426, 8609, 10376)

Quod "lignum" significet bonum (n 643, 3720, 8354)

Quod ideo antiquissimis, qui in bono caelesti fuerunt, aedes fuerint ex ligno (n 3720)

223. That I might learn about their meetings in places of worship, I have been permitted at times to attend and to hear the preaching. The preacher stands in a pulpit at the east. Those who are in the light of wisdom more than others sit in front of him, those who are in less light sit to the right and left of these. There is a circular arrangement of the seats, so that all are in the preacher's view, no one so sitting at either side as to be out of his view. At the entrance, which is at the east of the building and on the left of the pulpit, those stand who are being initiated. No one is permitted to stand behind the pulpit, when there is any one there the preacher is confused. It is the same if any one in the congregation dissents, and for this reason the dissenter must needs turn away his face. The wisdom of the preachings is such as to be above all comparison with the preachings of this world, for those in the heavens are in interior light. The church edifices in the spiritual kingdom are apparently built of stone, and those in the celestial kingdom of wood, because stone corresponds to truth, and those who are in the spiritual kingdom are in truth, while wood corresponds to good, and those in the celestial kingdom are in good¹. In that kingdom the sacred edifices are not called churches but houses of God. There they are without magnificence, but in the spiritual kingdom they are more or less magnificent.

224. I have also talked with one of the preachers about the holy state in which those are who listen to the preaching in the churches. He said that every one is pious, devout, and holy in harmony with his interiors, which pertain to love and faith, for holiness itself is in love and faith, because the Divine of the Lord is in them. He also declared that outward holiness apart from love and faith he knew nothing about, and if he thought about it it would be as something counterfeiting holiness in outward appearance, either conventional or hypocritical, and that such holiness is kindled and sustained by spurious fire from the love of self and the world.

225. All the preachers are from the Lord's spiritual kingdom, none are from the celestial kingdom. They are from the

¹ "Stone" signifies truth (n 114, 643, 1298, 3720, 6426, 8609, 10376)

"Wood" signifies good (n 643, 3720, 8354)

For this reason the most ancient people, who were in celestial good, had sacred buildings of wood (n 3720)

fit omnis praedicationis quod nullus ex regno caelesti, est quia ibi in bono amoris sunt, et ex illo vident et percipiunt vera, sed non loquuntur de illis (*r. [2ag 123]*) Tametsi angeli qui in regno caelesti sunt, percipiunt et vident vera, usque praedicationes ibi fiunt, quoniam per illas illustrantur in veris quae noverunt, et perficiuntur a pluribus quae non prius noverunt, ut primum audiunt illa, etiam agnoscunt illa, et sic percipiunt, vera quae percipiunt etiam amant, et per vivere secundum illa faciunt vitae suae, vivere secundum vera dicunt esse amare Dominum (*cc*)

226. Omnes praedicatores sunt constituti a Domino, et inde in dono praedicandi sunt, non licet alicui praeter illos docere in templis Vocantur praedicatores, non autem sacerdotes Quod non sacerdotes, causa est, quia sacerdotium caeli est regnum caeleste, sacerdotium enim significat bonum amoris in Dominum, in quo sunt illi qui in eo regno regium autem caeli est regnum spirituale, regium enim significat verum ex bono, in quo sunt illi qui in eo regno (videatur supra, n. 24) (*dd*)

227. Doctrinae, secundum quas praedicationes fiunt, omnes spectant vitam ut finem, et nulla fidem absque vita Doctrina intimi caeli est plenior sapientia quam doctrina medi caeli, et haec plenior intelligentia quam doctrina ultimi caeli, doctrinae enim sunt adaequatae perceptioni angelorum in unoquoque caelo Essentiale omnium doctrinarum est agnoscere Divinum Humanum Domini

(EX ARCANIS CAELESTIBUS.)

(*cc*) Quod amare Dominum et proximum sit vivere secundum praecepta Domini (n. 10143, 10153, 10310, 10578, 10645, 10648[? 10683])

(*dd*) Quod sacerdotes repraesentaverint Dominum quoad Divinum Bonum, reges quoad Divinum Verum (n. 2015, 6148)

Quod inde "sacerdos" in Verbo significet illos qui in bono amoris in Dominum sunt, ita "sacerdotium" illud bonum (n. 9806, 9809)

Quod "rex" in Verbo significet illos qui in Divino vero, ita "regium" verum ex bono (n. 1672, 2015, 2069, 4575, 4581, 4966, 5044)

spiritual kingdom because the angels there are in truths from good, and all preaching must be from truths. There are no preachers from the celestial kingdom because those who are there are in the good of love, and they see and perceive truths from good, but do not talk about them. But although the angels in that kingdom perceive and see truths there are preachings there, since by means of preachings they are enlightened in the truths that they already know, and are perfected by many truths that they did not know. As soon as they hear truths they acknowledge them and thus perceive them, and the truths they perceive they love, and by living in accordance with them they make them to be of their life, declaring that living in accordance with truths is loving the Lord.¹

226. All preachers are appointed by the Lord, and have therefrom a gift for preaching. No others are permitted to preach in the churches. They are not called priests, but preachers. They are not called priests because the celestial kingdom is the priesthood of heaven, for priesthood signifies the good of love to the Lord, and those in the celestial kingdom are in that good, while the spiritual kingdom is the kingship of heaven, for kingship signifies truth from good, and those in the spiritual kingdom are in that truth (see above, n 24).²

227. The doctrines with which their preachings are in accord all look to life as their end, and none look to faith separate from the life. The doctrine of the inmost heaven is more full of wisdom than the doctrine of the middle heaven, and this more full of intelligence than the doctrine of the outmost heaven, for in each heaven the doctrines are adapted to the perceptions of the angels. The essential of all doctrines is acknowledging the Divine Human of the Lord.

¹ Loving the Lord and the neighbor is living in accordance with the Lord's commandments (n 10143, 10153, 10310, 10578, 10645, 10683)

² Priests represented the Lord in respect to the Divine good, kings in respect to Divine truth (n 2015, 6148)

Therefore, in the Word a "priest" signifies those who are in the good of love to the Lord, and the priesthood signifies that good (n 9806, 9809)

A "king" in the Word signifies those who are in Divine truth, and kingship signifies truth from good (n 1672, 2015, 2069, 4575, 4581, 4966, 5044)

[XXVI.]

DE POTENTIA ANGELORUM CAELI.

228. Quod angelis sit potentia non capere possunt illi qui nihil de spirituali mundo, et de ejus influxu in naturalem sciunt; cogitant illi quod angelis non possit esse potentia, quia spirituales sunt. et tam puri et tennes ut ne quidem videri possint oculis: sed qui intus in causas rerum inspiciunt, aliter sentiunt; norunt illi, quod omnis potentia, quae est homini sit ex ejus intellectu et voluntate, nam absque illis non particulam corporis movere potest. Intellectus et voluntas est ejus spiritualis homo; is agit corpus et hujus membra ad omnem autum; nam quod is cogitat, id loquitur os et lingua, et quod is vult hoc agit corpus: etiam dat vires ad libitum. Hominis voluntas et intellectus reguntur a Domino per angelos et spiritus: et quia voluntas et intellectus, etiam omnia corporis, quoniam haec inde sunt: et si credere velles, homo ne quidem passum movere potest absque influxu caeli. Quod ita sit, per multam experientiam mihi certum est: datum est angelis movere meos gressus, meas actiones, meam linguam et loquelam, sicut vellet, et hoc per influxum in meam voluntatem et cogitationem: et expertus quod nihil ex me possem. Dixerunt postea, quod unusquisque homo ita regatur, et quod hoc scire possit ex doctrina ecclesiae et ex Verbo; orat enim ut Deus mittat suos angelos qui ducant illum, regant gressus ejus doceant illum et inspirent quid cogitet et quid loquatur, et plura: tametsi dum extra doctrinam secum cogitat, aliter dicit et credit. Haec dicta sunt, ut sciantur qualis potentia est angelis apud hominem.

229. Angelorum autem potentia in mundo spirituali tanta est, ut si omnia in medium afferam quae de illa a me visa sunt fidem excederent. Si aliquid id resistit, quod removerendum est quia contra ordinem Divinum deficiunt et evertunt solum per usum voluntatis et aspectum: ita montes qui occupati fuerant a malis viri celsi et eversos, quandoque congrassatos ab uno fine ad alterum

XXVI

THE POWER OF THE ANGELS OF HEAVEN

228. That the angels possess power cannot be comprehended by those who know nothing about the spiritual world and its influx into the natural world. Such think that angels can have no power because they are spiritual and are so pure and unsubstantial that no eye can see them. But those who look more interiorly into the causes of things take a different view. Such know that all the power that a man has is from his understanding and will (for apart from these he is powerless to move a particle of his body), and his understanding and will are what constitute his spiritual man. This moves the body and its members at its pleasure, for whatever it thinks the mouth and tongue speak, and whatever it wills the body does, and it bestows its strength at pleasure. As man's will and understanding are ruled by the Lord through angels and spirits, so also are all things of his body, because these are from the will and understanding, and if you will believe it, without influx from heaven man cannot even move a step. That this is so has been shown me by much experience. Angels have been permitted to move my steps, my actions, and my tongue and speech, as they pleased, and this by influx into my will and thought, and I have learned thereby that of myself I could do nothing. I was afterwards told by them that every man is so ruled, and that he can know this from the doctrine of the church and from the Word, for he prays that God may send His angels to lead him, direct his steps, teach him, and inspire in him what to think and what to say, and other like things, although he says and believes otherwise when he is thinking by himself apart from doctrine. All this has been said to make known what power angels have with man.

229. But so great is the power of angels in the spiritual world that if I should make known all that I have witnessed in regard to it it would exceed belief. Any obstruction there that ought to be removed because it is contrary to Divine order the angels cast down or overthrow merely by an effort of the will and a look. Thus I have seen mountains that were

ut fit in terrae motibus, petras quoque in medio apertas usque in profundum, et malos qui super illis absorptos vidi etiam ab illis aliquot centena millia malorum spirituum dissipatos et coniectos in infernum multitudo nihil valet contra illos, nihil artes, astutiae, et ligae, omnia vident et momento discutiunt Sed de his plura videantur in *Relatione de Babylonia destructa* Talis potentia illis est in mundo spirituali Quod etiam angelis similis potentia sit in mundo naturali, quando conceditur, constat ex Verbo, ut quod integros exercitus internecioni dederint, quod pestem induxerint, ex qua septuaginta millia homines mortui sunt, de quo angelo ita legitur

Angelus extendit manum suam contra Hierosolimam ad perdendum illam, sed paenitens Jehovah ipsius mali, dixit angelo qui perdidit de populo, "Satis est, jam remitte manum tuam" et David videbat angelum qui percutiebat populum (2 Sam xxiv 15-17),

praeter alia Angeli, quia tali potentia sunt, ideo dicuntur potentiae, et apud *Davidem*,

"Benedicite Jehovah, angeli potentissimi robore" (*Psalms* ciii 20)

230. Sed sciendum est, quod angelis prorsus nulla potentia sit ex se, sed quod illis omnis potentia sit a Domino, et quod tantum potentiae sint, quantum id agnoscunt qui illorum credit, quod potentia ei sit ex se, fit illico tam invalidus, ut ne quidem resistere possit uni spiritui malo, quae causa est, quod angeli prorsus nihil meriti sibi tribuant, et quod aversentur omnem laudem et gloriam propter aliquod factum, et quod addicent illam Domino

231. Est Divinum Verum procedens a Domino, cui omnis potentia in caelis est, nam Dominus in caelo est Divinum Verum unitum Divino Bono (videatur n 126-140), quantum angeli sunt receptiones ejus, tantum sunt potentiae (ee) Unusquisque etiam est suum verum et suum bo-

(EX ARCANIS CAELESTIBUS)

(ee) Quod angeli dicantur "potentiae," et quod sint potentiae ex receptione Divini veri a Domino (n 9639)

Quod angeli sint recipientes Divini veri a Domino et quod ideo in Verbo passim dicantur "dii" (n 4295, 4402, 8192 8301, 9398[? 7873, 9160])

occupied by the evil cast down and overthrown, and sometimes shaken from end to end as in earthquakes, also rocks cleft asunder to their bottoms, and the evil who were upon them swallowed up. I have seen also hundreds of thousands of evil spirits dispersed by angels and cast down into hell. Numbers are of no avail against them, neither are devices, cunning, or combination, for they see through them all, and disperse them in a moment. (But more may be seen on this subject in the account of *The Destruction of Babylon*.) Such power do angels have in the spiritual world. It is evident from the Word that they have like power in the natural world also when it is permitted, for instance, that they have destroyed entire armies, and that they have brought on a pestilence causing the death of seventy thousand men. Of this angel it is said,

"The angel stretched out his hand against Jerusalem to destroy it, but Jehovah repented Him of the evil, and said to the angel that destroyed the people, It is enough, now stay thy hand. And David saw the angel that smote the people" (2 Samuel xiv 16, 17),

besides other passages. Because the angels have such power they are called powers, as in *David*,

"Bless Jehovah, ye angels, mighty in strength" (*Psalms* ciii 20)

230. But it must be understood that the angels have no power whatever from themselves, but that all their power is from the Lord, and that they are powers only so far as they acknowledge this. Whoever of them believes that he has power from himself instantly becomes so weak as not to be able to resist a single evil spirit. For this reason angels ascribe no merit whatever to themselves, and are averse to all praise and glory on account of any thing they do, ascribing all the praise and glory to the Lord.

231. It is the Divine truth that goes forth from the Lord that has all power in the heavens, for the Lord in heaven is Divine truth united to Divine good (see n 126-140), and to the extent that angels are receptions of this truth they are powers¹. Moreover each one is his own truth and his own

¹ Angels are called powers, and are powers from their reception of Divine truth from the Lord (n 9639).

Angels are recipients of Divine truth from the Lord, and on this account are sometimes called "gods" in the Word (n 4295, 4402, 7268, 7873, 8192, 8301, 9160).

nam, quia unusquisque talis est qualis ejus intellectus et voluntas, et intellectus est veri quia omne ejus est ex veris et volentes est boni quia omne ejus est ex bonis nam quicquid aliquis intelligit, hoc vocat verum, et quicquid vult hoc vocat bonum; inde est quod unusquisque sit suum verum et suum bonum. ¹³⁷ quantum itaque angelus est verum ex Divino ac bonum ex Divino tantum est potentia quia tantum est Dominus apud illum et quia nullus est in prorsus simili seu eodem bono et vero cum altero nam in caelo sicut in mundo perpetua varietas est (n. 20) ideo unus angelus non in simili potentia est in qua alter. In maxima potentia sunt qui brachia in Maximo Homine seu caelo constituent, ex causa cura illi qui ibi in veris sunt prae reliquis et in vera illorum induit bonum ex universo caelo; etiam potentia totius hominis se transfert in brachia et totum corpus per illa exercet suas vires inde est quod per brachia et per manus in Verbo significetur potentia. ¹³⁸ In caelo apparet quandoque brachium nudum inde quod tanta potentia est, ut posset confringere omne obviari etiam si foret saxum in terra id quoniam etiam mini admotum erat et percep. quod posset ossa minutim contondere

232. Quod Divino Vero quod procedit a Domino sunt omnes potentia et quod tantum angelis potentia sit quantum receptiones Divini Veri a Domino sunt videtur supra (n. 137) sed angeli tantum receptiones Divini Veri sunt, quantum sunt receptiones Divini Boni est enim omnis potentia veris ex bono et nulla veris absque bono et quoque est omnis potentia bono per verum et nulla bono absque veris, ex conjunctione utriusque existit potentia. Simile est cum fide et amore nam sive dicas verum aut

IN ARGUMENTA CAELASTICA

(¹³⁷) Quod homo et angelus sit suum bonum et suum verum in suis amor et sua fides (n. 10208. 10367)

Quod sit suus intellectus et sua voluntas nam omne verum fide est, vult boni est voluntas et vult verum est intellectus (n. 10076. 10177. 10208. 10282)

(¹³⁸) De correspondentiis manuum, brachiorum et numerorum cum Maximo Homine seu caelo (n. 1037-1038)

Quod per brachia et manus Verbum significetur potentia (n. 853. 900. 1037. 1038. 1039. 1040. 1041. 1042. 1043. 1044. 1045. 1046. 1047. 1048. 1049. 1050. 1051. 1052. 1053. 1054. 1055. 1056. 1057. 1058. 1059. 1060. 1061. 1062. 1063. 1064. 1065. 1066. 1067. 1068. 1069. 1070. 1071. 1072. 1073. 1074. 1075. 1076. 1077. 1078. 1079. 1080. 1081. 1082. 1083. 1084. 1085. 1086. 1087. 1088. 1089. 1090. 1091. 1092. 1093. 1094. 1095. 1096. 1097. 1098. 1099. 1100. 1101. 1102. 1103. 1104. 1105. 1106. 1107. 1108. 1109. 1110. 1111. 1112. 1113. 1114. 1115. 1116. 1117. 1118. 1119. 1120. 1121. 1122. 1123. 1124. 1125. 1126. 1127. 1128. 1129. 1130. 1131. 1132. 1133. 1134. 1135. 1136. 1137. 1138. 1139. 1140. 1141. 1142. 1143. 1144. 1145. 1146. 1147. 1148. 1149. 1150. 1151. 1152. 1153. 1154. 1155. 1156. 1157. 1158. 1159. 1160. 1161. 1162. 1163. 1164. 1165. 1166. 1167. 1168. 1169. 1170. 1171. 1172. 1173. 1174. 1175. 1176. 1177. 1178. 1179. 1180. 1181. 1182. 1183. 1184. 1185. 1186. 1187. 1188. 1189. 1190. 1191. 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2852. 2853. 2854. 2855. 2856. 2857. 2858. 2859. 2860. 2861. 2862. 2863. 2864. 2865. 2866. 2867. 2868. 2869. 2870. 2871. 2872. 2873. 2874. 2875. 2876. 2877. 2878. 2879. 2880. 2881. 2882. 2883. 2884. 2885. 2886. 2887. 2888. 2889. 2890. 2891. 2892. 2893. 2894. 2895. 2896. 2897. 2898. 2899. 2900. 2901. 2902. 2903. 2904. 2905. 2906. 2907. 2908. 2909. 2910. 2911. 2912. 2913. 2914. 2915. 2916. 2917. 2918. 2919. 2920. 2921. 2922. 2923. 2924. 2925. 2926. 2927. 2928. 2929. 2930.

good because each one is such as his understanding and will are. The understanding pertains to truth because everything of it is from truths, and the will pertains to good because everything of it is from goods, for whatever any one understands he calls truth, and whatever he wills he calls good. This explains why every one is his own truth and his own good¹. Therefore so far as an angel is truth from the Divine and good from the Divine he is a power, because the Lord is in him. And as no one's good is wholly like or the same as another's, since in heaven, as in the world, there is endless variety (n 20), so the power of one angel is not like the power of another. Those who constitute the arms in the Greatest Man, or heaven, have the greatest power because such are more in truths than all others, and into their truths good flows from the entire heaven. Moreover, the power of the whole man passes into the arms, and by means of these the whole body exercises its powers. It is for this reason that in the Word "arms" and "hands" signify powers². Sometimes on this account a naked arm is seen in heaven so powerful as to be able to break in pieces every thing in its way, even though it were a great rock on the earth. Once it was moved towards me, and I perceived that it was able to crush my bones to atoms.

232. It has been shown above (n 137) that the Divine truth that goes forth from the Lord has all power, and that angels have power to the extent that they are receptions of Divine truth from the Lord. But angels are so far receptions of Divine truth as they are receptions of Divine good, for truths have all their power from good, and none apart from good. So, too, good has all its power through truths, and none apart from truths. Power springs from the conjunction of these two. The same is true of faith and love, for it is the same whether

¹ A man or an angel is his own good and his own truth, thus his own love and his own faith (n 10298, 10367).

He is his own understanding and his own will, for every thing of life is therefrom, the life of good is from the will, and the life of truth is from the understanding (n 10076, 10177, 10264, 10284).

² The correspondence of the hands, arms, and shoulders, with the Greatest Man or heaven (n 4931-4937).

In the Word, "arms" and "hands" signify power (n 878, 3091, 4932, 4933, 6947, 10019).

fidem, idem est, quoniam omne fidei est verum, tum sive dicas bonum aut amorem idem est, quoniam omne amoris est bonum ⁽¹⁴⁾ Quanta potentia angelis est per vera ex bono, patuit etiam ex eo, quod malus spiritus solum inspectus ab angelis cadat in deliquium, et non appareat ut homo, et hoc usque dum angelus avertit oculos causa quod tale per aspectum oculorum angelorum existat, est quia visus angelorum est ex luce caeli, et lux caeli est Divinum Verum (videatur supra, n 126-132) oculi etiam correspondent veris ex bono ⁽¹⁾

233. Quoniam omnis potentia est veris ex bono, inde nulla prorsus potentia est falsis ex malo ⁽¹⁴⁾ Omnes in inferno sunt in falsis ex malo, quare illis nulla potentia est contra verum et bonum sed qualis illorum potentia est inter se, et qualis potentia malorum spirituum est antequam coniecti sunt in infernum, in sequentibus dicitur

[XXVII]

DE LOQUELA ANGELORUM

234. Angeli inter se loquuntur prorsus sicut homines in mundo, et quoque de rebus variis, ut de rebus domesticis, de rebus status civilis, de rebus vitae moralis, et de rebus vitae spiritualis nec intercedit alia differentia, quam

(EX ARCANIS CAELESTIBUS.)

(14) Quod omnis potentia in caelis sit veri ex bono ita fidei ex amore (n 3091 3563 6413 [P 6423] 8304, 9643 10019 10182)

Quod omnis potentia sit a Domino quia ab Ipso omne verum quod fidei et bonum quod amoris (n 9327 9410)

Quod haec potentia intelligatur per claves Petro ⁽¹⁴⁾ datus (n 6344) Quod Divinum Verum procedens a Domino sit cui omnis potentia (n 6018 8200)

Quod haec potentia Domini sit quae intelligitur per sedere ad dextram Iehovae (n 3387 4502 4935 7518 7673, 8281, 9133)

Quod dextra sit potentia (n 10019)

(1) Quod oculi correspondeant veris ex bono (n 4403-4421 4523-4534, 6023)

(14) Quod falso ex malo sit nulla potentia quia vero ex bono est omnis (n 6784 10581)

you say truth or faith, since every thing of faith is truth, also it is the same whether you say good or love, since every thing of love is good¹ The great power that angels have by means of truths from good is shown also from this, that when an evil spirit is merely looked at by the angels he falls into a swoon, and does not appear like a man, and this until the angel turns away his eyes Such an effect is produced by the look of angels because the sight of angels is from the light of heaven, and the light of heaven is Divine truth (see above, n 126-132) Moreover, the eyes correspond to truths from good²

233. As truths from good have all power, so falsities from evil have no power at all,³ and as all in hell are in falsities from evil they have no power against truth and good But what power they have among themselves, and what power evil spirits have before they are cast into hell, will be told hereafter

XXVII

THE SPEECH OF ANGELS

234. Angels talk with each other just as men do in the world, and on various subjects, as on domestic matters, and on matters of civil, moral, and spiritual life And there is no difference except that their talk is more intelligent than that

¹ All power in heaven is the power of truth from good, thus or faith from love (n. 3091, 3563, 6423 S304, 9643, 10019 10182)

All power is from the Lord because from Him is every truth of faith and every good of love (n 9327 9410)

This power is meant by the keys given to Peter (n 6344)

It is Divine truth going forth from the Lord that has all power (n 6948 8200)

This power of the Lord is what is meant by "sitting at the right hand of Jehovah" (n 3387, 4592 4933 7518, 7673 S281 9133)

The right hand means power (n 10019)

² The eyes correspond to truths from good (n 4403-4421 4523-4534, 6923)

³ Falsity from evil has no power because truth from good has all power (n 6784 10481)

quod intelligentius, quia interius a cogitatione, inter se loquantur quam homines Datum est mihi saepe cum illis in consortio esse, et loqui cum illis sicut amicus cum amico, et quandoque sicut ignotus cum ignoto, et tunc quia in statu simili cum illis fui, non scivi aliter quam quod cum hominibus in tellure loquerer

235. Loquela angelica aequè distincta est in voces, sicut loquela humana, etiam aequè sonore enuntiatur et sonore auditur, sunt enim illis aequè os, lingua, et aures, et quoque illis est atmosphaera, in qua articulatur sonus loquelae illorum, sed est atmosphaera spiritualis, quae accommodata est angelis qui spirituales respirant etiam angeli in sua atmosphaera, et media respiratione edunt voces, sicut homines in sua ⁽¹⁷⁾

236. Est omnibus una lingua in universo caelo, se omnes intelligunt e quacunque societate sunt, sive e vicina sive e dissita Lingua ibi non discitur, sed est cuius insita, fluit enim ex ipsa eorum affectione et cogitatione, sonus loquelae correspondet eorum affectioni, et articulationes soni, quae sunt voces, correspondent ideis cogitationis quae ex affectione, et quia lingua illis correspondet, est quoque illa spiritualis, nam est affectio sonans et cogitatio loquens Qui attendit, scire potest, quod omnis cogitatio sit ex affectione quae amoris, et quod ideae cogitationis sint variae formae, in quas affectio communis distributa est, nam cogitatio et idea prorsus nulla datur absque affectione, anima et vita illarum inde est Ex hoc est, quod angeli ex sola loquela sciunt qualis alter est, ex sono qualis affectio ejus est, et ex articulationibus soni seu vocibus qualis mens ejus angeli sapientiores sciunt ex una serie loquelae, qualis affectio dominans est, nam illi ad eam praecipue attendunt Quod affectiones variae cuius sint, notum est, alia cum in laetitia est, alia cum in dolore, alia cum in clementia et misericordia, alia

(EX AFRICANIS CAELESTIBUS)

(11) Quod in caelis sit respiratio, sed interior (n 3884, 3885) *ab experientia* (n 3884, 3885 3891, 3893)

Quod respirationes ibi sint dissimiles et variae secundum status eorum (n 1119, 3886 3887 3889 3892, 3893)

Quod mali prorsus non respirare possint in caelo, et quod si illuc veniunt, suffocentur (n 3893[² 3894])

of men, because it is from more interior thought I have been permitted to associate with them frequently, and to talk with them as friend with friend, and sometimes as stranger with stranger, and as I was then in a state like theirs I knew no otherwise than that I was talking with men on the earth

235. Angelic speech, the same as human speech, has distinct words, it is also audibly uttered and heard, for angels, like men, have mouth, tongue, and ears, and an atmosphere in which the sound of their speech is articulated, although it is a spiritual atmosphere adapted to angels, who are spiritual. In this atmosphere angels breathe and utter words by means of their breath, as men do in their atmosphere¹

236. In the entire heaven all have the same language, and they all understand one another, to whatever society, near or remote, they belong. Language there is not learned but is instinctive with every one, for it flows from their very affection and thought, the tones of their speech corresponding to their affections, and the vocal articulations which are words corresponding to the ideas of thought that spring from the affections, and because of this correspondence the speech itself is spiritual, for it is affection sounding and thought speaking [2] Any one who gives any thought to it can see that all thought is from affection which pertains to love, and that the ideas of thought are the various forms into which the general affection is distributed, for no thought or idea is possible apart from affection—the soul and life of thought is from affection. This enables angels to know, merely from another's speech, what he is—from the tone what his affection is, and from the vocal articulations or words what his mind is. The wiser angels know what the ruling affection is from a single series of words, for that affection is what they chiefly attend to [3] It is recognized that each individual has a variety of affections, one affection when in joy, another when in grief, another when in sympathy and compassion, another when in sincerity and truth, another when in love and charity, another when in zeal

¹ In the heavens there is respiration, but it is of an interior kind (n 3884, 3885), *from experience* (n 3884, 3885, 3891, 3893)

There are differing respirations there, varying in accordance with their states (n 1119, 3886, 3887, 3889, 3892, 3893)

The evil are wholly unable to breathe in heaven, and they are suffocated if they go there (n 3894)

cum in sinceritate et veritate, alia cum in amore et charitate, alia cum in zelo aut in iracundia, alia cum in simulatione et dolo, alia cum in ambitu honoris et gloriae, et sic porro, sed affectio seu amor dominans est in omnibus illis quapropter angeli sapientiores, quia hunc percipiunt, sciunt ex loquela omnem statum alterius Quod ita sit, ex multa experientia mihi scire datum est. Audiavi angelos detegentes alterius vitam solum ex illo audito, diverunt etiam, quod sciant omnia vitae alterius ex aliquibus ideis cogitationis ejus, quia sciunt inde amorem ejus regnantem cui omnia insunt in ordine, et quod liber vitae hominis non aliud sit

237. Lingua angelica non aliquid commune habet cum linguis humanis, nisi cum aliquibus vocibus, quae ex affectione quadam sonant, verum non cum ipsis vocibus, sed cum sono earum, de qua re aliquid in sequentibus. Quod lingua angelica non aliquid commune habeat cum linguis humanis, patet ex eo, quod angelis impossibile sit enuntiare unam vocem linguae humanae hoc tentatum est, sed non potuerunt, non enim aliud enuntiare possunt, quam quod prorsus concordat affectioni, quod non concordat hoc repugnat ipsi eorum vitae, nam vita est affectionis, et ex illa est loquela eorum. Dictum est mihi, quod prima lingua hominum in nostra tellure congruerit, quia illa fuit eis e caelo, et quod lingua Hebraea in aliquibus congruat

238. Quia loquela angelorum correspondet eorum affectioni quae amoris, et amor caeli est amor in Dominum et amor erga proximum (videatur supra, n 13-19), patet quam elegans et jucunda est loquela illorum, afficit enim non modo aures, sed etiam interiora mentis illorum qui audiunt. Erat quidam spiritus durus corde, cum quo angelus loquebatur ille ex loquela ejus tandem ita affectus est, ut lacrymas funderet, dicens, quod non resistere posset, quia erat amor loquens, et quod prius nusquam lacrimaverit.

239. Est quoque loquela angelorum plena sapientia, quoniam ex interiore eorum cogitatione procedit, et cogitatio eorum interior est sapientia, sicut affectio eorum interior est amor, conjungit se amor et sapientia eorum in loquela inde illa est tam plena sapientia, ut exprimere possint una voce, quae homo non potest mille vocibus;

or in anger, another when in simulation and deceit, another when in quest of honor and glory, and so on. But the ruling affection or love is in all of these, and for this reason the wiser angels, because they perceive that love, know from the speech the whole state of another [4] This it has been granted me to know from much experience. I have heard angels disclosing the character of another's life merely from hearing him speak. They also said that from any ideas of another's thought they could know all things of his life, because from those ideas they know his ruling love, in which are all things in their order. They know also that man's book of life is nothing else.

237. Angelic language has nothing in common with human languages except certain words that are the sounds of a specific affection, yet this is true not of words themselves but of their sounds, on which subject something will be said in what follows. That angelic language has nothing in common with human languages is evident from the fact that angels are unable to utter a single word of human language. They could not do this when they tried, because they can utter nothing except what is in entire agreement with their affection, whatever is not in agreement is repugnant to their very life, for life belongs to affection, and their speech is from their life. I have been told that the first language of men on our earth coincided with angelic language because they had it from heaven, and that the Hebrew language coincides with it in some respects.

238. As the speech of angels corresponds to their affection, and their affection belongs to their love, and as the love of heaven is love to the Lord and love towards the neighbor (see above, n 13-19), it is evident how choice and delightful their talk must be, affecting not the ears only but also the interiors of the mind of those who listen to it. There was a certain hard-hearted spirit with whom an angel spoke. At length he was so affected by what was said that he shed tears, saying that he had never wept before, but he could not refrain, for it was love speaking.

239. The speech of angels is likewise full of wisdom because it proceeds from their interior thought, and their interior thought is wisdom, as their interior affection is love, and in their speech their love and wisdom unite. For this reason their speech is so full of wisdom that they can express in a single

et quoque ideae cogitationis eorum comprehendunt talia, quae homo non capit minus eloqui potest. Inde est, quod illa quae in caelo audita et visa sunt, dicantur ineffabilia et talia quae nusquam auris audit et oculus vidit. Quod ita sit etiam per experientiam scire datum est: quandoque missus sum in statum in quo angeli sunt et in eo statu locutus sum cum illis et tunc intellexi omnia: sed cum remissus sum in statum meum pristinum et sic in cogitationem naturalem hominis propinam, et recolligere volui quae audiri non potui: erant enim in illa quae non adaequata erant ideis cogitationis naturalis. Ita non expressio illa nisi solum per variegationes lucis caelestis et sic nullatenus per voces humanas. Ideae cogitationis angelorum ex quibus voces eorum sunt quoque modificationes lucis caeli et affectiones ex quibus sonus vocum, sunt variegationes coloris caeli quoniam lux caeli est Divinum verum seu sapientia et calor caeli est Divinum bonum seu amor (videatur supra, n. 106-120) et ex Divino amore est angelis affectio, et ex Divina sapientia est illis cogitatio --

240. Quia loquela angelorum immediate procedit ex affectione lucis nam (ut supra n. 236 dictum est.) ideae cogitationis sunt variae formae in quas affectio communis distributa est ideo possunt angeli intra minutum exprimere illa quae homo non potest intra semihorum et quoque possunt per aliquot voces sistere quae scripta sunt pluribus paginis hoc quoque testatum est mihi per plerumque experientiam. Ideae cogitationis angelorum et voces loquelaee illorum ita unum faciunt sicut causa efficiens et effectus nam sistitur in vocibus in effectum quod in ideis cogitationis est in causa. inde est quod unaquaevis vox in se comprehendat tam multa. Apparent etiam singula cogitationis, et inde singula loquelaee angelorum.

DE ARCANIS CAELITIBUS.

(vii) Quod ideae angelorum ex quibus loquuntur, fiant per lucis caeli mirabiles variegationes (n. 1616, 3343 3693 3993)

(viii) Quod angeli exprimere possint per suam loquelam momento plura quam homo per semihorum per suam, et quod etiam talia quae in voces linguae humanae non cadunt (n. 1611-1613, 1615 1509, 7089)

word what man cannot express in a thousand words, also the ideas of their thought include things that are beyond man's comprehension, and still more his power of expression. This is why the things that have been heard and seen in heaven are said to be ineffable, and are such as the ear hath never heard nor the eye seen [2] That this also is true I have been permitted to learn by experience. At times I have entered into the state in which angels are, and in that state have talked with them, and I then understood everything. But when I was brought back into my former state, and thus into the natural thought proper to man, and wished to recall what I had heard I could not, for there were thousands of things unadapted to the ideas of natural thought, and therefore inexpressible except by variegations of heavenly light, and not at all by human words [3] The ideas of thought of the angels from which their words spring are modifications of the light of heaven, and the affections from which the tones of the words spring are variations of the heat of heaven, the light of heaven being Divine truth or wisdom, and the heat of heaven the Divine good or love (see above, n 126-140), and the angels have their affection from the Divine love, and their thought from the Divine wisdom¹

240. Because the speech of angels proceeds directly from their affection, and the ideas of their thought are the various forms into which their general affection is distributed (see above, n 236), angels can express in a moment what a man cannot express in half an hour, also they can set forth in a few words what has been expressed in writing on many pages, and this, too, has been proved to me by much experience². Thus the angels' ideas of thought and the words of their speech make one, like effecting cause and effect, for what is in the ideas of thought as cause is presented in the words as effect, and this is why every word comprehends in itself so many things. Also all the particulars of angelic thought, and thus of angelic speech, appear when presented to view like a thin outflowing

¹ The ideas of angels, from which they speak, are expressed by wonderful variations of the light of heaven (n 1646, 3343, 3993)

² Angels can express by their speech in a moment more than a man can express by his in half an hour, and they can also express things that do not fall into the expressions of human speech (n 1641-1643, 1645, 4609, 7089)

cum sistuntur videri, sicut tenuis unda seu atmosphaera circumfluens, in qua sunt innumerabilia in suo ordine, quae ex sapientia illorum, et quae intrant alterius cogitationem et afficiunt. Ideae cogitationis cujusvis tam angeli quam hominis sistuntur videndae in luce caeli quando Domino placet (⁶⁶).

241. Angeli qui e regno caelesti Domini sunt, loquuntur similiter ut angeli qui e regno spirituali Domini, sed angeli caelestes ex interiore cogitatione quam angeli spirituales et quia angeli caelestes in bono amoris in Dominum sunt, loquuntur ex sapientia et angeli spirituales quia in bono charitatis erga proximum sunt, quod in sua essentia est verum (n 215), loquuntur ex intelligentia, nam ex bono est sapientia, et ex vero intelligentia inde loquela angelorum caelestium est instar lenis fluvii, mollis et quasi continua sed loquela angelorum spiritualium est paulum vibratoria et discreta etiam loquela angelorum caelestium sonat multum ex vocalibus U et O, at loquela angelorum spiritualium ex vocalibus E et I, vocales enim sunt pro sono et in sono est affectio nam ut supra (n 236) dictum est, sonus loquelae angelorum correspondet affectioni, et articulationes soni quae sunt voces correspondent ideis cogitationis quae ex affectione. Quoniam vocales non pertinent ad linguam, sed ad elevationem vocum ejus per sonum ad varias affectiones secundum cujusvis statum, ideo in lingua Hebraea vocales non expressae sunt, et quoque varie enuntiantur. Inde angeli cognoscunt quale hominis quoad affectionem et amorem. Loquela angelorum caelestium est etiam abs-

(EX ARCANTIS CAELESTIBUS.)

(66) Quod in una idea cogitationis innumerabilia insint (n 1008, 1869, 946, 6613, 6615, 6617, 6618)

Quod ideae cogitationis hominis aperiantur in altera vita, et ad vivum sistantur videndae, quales sunt (n 1869, 3310, 5510)

Quales apparent (n 6201[? 6200] 8885)

Quod ideae angelorum intimi caeli appareant instar lucis flammearum (n 6615)

Quod ideae angelorum ultimi caeli appareant instar nubium tenuium candidarum (n 6614)

Idea visa angeli e qua radiatio ad Dominum (n 6620)

Quod ideae cogitationis se extendant ample in societates angelorum circumcirca (n 6598-6613)

wave or atmosphere, in which are innumerable things in their order derived from angelic wisdom, and these enter another's thought and affect him. The ideas of thought of every one, both angel and man, are presented to view in the light of heaven, whenever the Lord pleases.¹

241. The speech of angels of the Lord's celestial kingdom resembles the speech of the angels of His spiritual kingdom, but it is from more interior thought. Celestial angels are in good of love to the Lord, and therefore speak from wisdom, while spiritual angels are in the good of charity towards the neighbor, which in its essence is truth (n 215), and therefore speak from intelligence, for wisdom is from good, and intelligence is from truth. For this reason the speech of celestial angels is like a gentle stream, soft, and as it were continuous, but the speech of spiritual angels is slightly jarring and divided. The speech of celestial angels has much of the tones of the vowels *u* and *o*, while the speech of spiritual angels has much of the tones of *e* and *i**, for the vowels stand for tone, and in the tone there is affection, the tone of the speech of angels corresponding to their affection, as has been said above (n 236), while the vocal articulations which are words correspond to the ideas of thought which spring from affection. As the vowels are not essential to a language, but serve by means of tones to elevate the words to the various affections according to each one's state, so in the Hebrew tongue the vowels are not expressed, and are variously pronounced. From this a man's quality in respect to his affection and love is known to the angels. In the speech of celestial angels there are no hard consonants, and it rarely passes from

¹ The innumerable things contained in one idea of thought (n 1008, 1869, 4946, 6613-6618)

The ideas of man's thought are opened in the other life, and what they are is presented to view to the life (n 1869, 3310, 5510)

What their appearance is (n 6601, 8885)

The ideas of angels of the inmost heaven present an appearance of flaming light (n 6615)

The ideas of angels of the outmost heaven present an appearance of thin white clouds (n 6614)

An angelic idea seen, from which there was a radiation towards the Lord (n 6620)

Ideas of thought extend themselves widely into the societies of angels round about (n 6598-6613)

* As these vowels are pronounced in European languages

que consonantibus duris, et raro labitur a consonante in consonantem, nisi per interpositionem vocis quae incipit a vocali. Inde est, quod in Verbo toties interponatur vocula "et," ut constare potest illis qui legunt Verbum in lingua Hebraea, in qua illa vocula est mollis, et utrinque sonat ex vocali. Ex vocibus etiam in Verbo in illa lingua aliquantum sciri potest, num pertineant ad classem caelestem vel ad classem spiritualem, ita num involvant bonum vel num verum quae involvunt bonum, trahunt multum ex U et O, et quoque aliquantum ex A, at quae involvunt verum, trahunt ex E et I. Quia affectiones imprimis se exserunt per sonos, ideo quoque amantur voces in sermone hominis, cum agitur de magnis, ut de caelo et de Deo, quibus insunt U et O etiam soni musici illuc se extollunt, cum exprimentur similia, aliter cum agitur de non magnis. Inde est quod ars musica calleat exprimere affectionum varia genera.

242. In loquela angelica est quidam concentus, qui non describi potest (*pp*). Ille concentus est ex eo, quod cogitationes et affectiones, ex quibus loquela, se effundant et diffundant secundum formam caeli, et forma caeli est secundum quam omnes consociati sunt, et secundum quam omnis communicatio. Quod angeli consociati sint secundum formam caeli, et quod cogitationes et affectiones illorum fluant secundum illam, videatur supra (n 200-212).

243. Similis loquela, qualis est in mundo spirituali, insita est cuivis homini, sed in parte ejus intellectuali interiore, ast quia illa apud hominem non labitur in voces analogas affectioni, sicut apud angelos, homo nescit quod sit in illa. Inde tamen est, quod homo dum venit in alteram vitam, in eadem loquela sit cum spiritibus et angelis ibi, et quod ita sciat loqui nullo docente (*qq*). Sed de hac re infra plura.

(EX ARCANIS CAELESTIBUS)

(*pp*) Quod in loquela angelica sit concentus harmonice labens (n 1648, 1649, 7191)

(*qq*) Quod loquela spiritualis seu angelica sit apud hominem, tametsi id nescit (n 4014[? 4104])

Quod ideae interni hominis sint spirituales, sed quod homo, cum in mundo vivit, percipiat illas naturaliter, quia tunc in naturali cogitat (n 10236, 10240[? 10237], 10550)

one consonant to another without the interposition of a word beginning with a vowel. This is why in the Word the particle "and" is so often interposed, as those know who read the Word in the Hebrew, in which this particle is soft, beginning and ending with a vowel sound. Again, in the Word, in Hebrew, it can in some measure be seen from the words used whether they belong to the celestial class or the spiritual class, that is, whether they involve good or truth. The former are constituted largely of the sounds of *u* and *o*, and also somewhat of *a*, and the latter of the sounds of *e* and *i*. Because it is especially in tones that affections express themselves, so in human speech, when great subjects are discussed, such as heaven (*caelum*) and God (*Deus*), those words are preferred that contain the vowels *u* and *o*, and musical tones, whenever such themes are to be expressed, rise to the same fullness, but not when less exalted themes are rendered. By such means musical art is able to express affections of various kinds.

242. In angelic speech there is a kind of symphony that cannot be described,¹ which comes from the pouring forth and diffusion of the thoughts and affections from which speech flows, in accordance with the form of heaven, and all affiliation and communication in heaven is in accordance with that form. That angels are affiliated in accordance with the form of heaven, and that their thoughts and affections flow in accordance with it may be seen above (n 200-212).

243. Speech like that in the spiritual world is inherent in every man in his interior intellectual part, but man does not know this, because this speech does not with man, as with angels, fall into words analogous to affection, nevertheless this is what causes man, when he enters the other life, to come into the same speech as spirits and angels, and thus to know how to speak without instruction.² But more on this subject hereafter.

¹ In angelic speech there is a symphony with harmonious cadence (n 1648, 1649, 7191)

² There is spiritual or angelic speech belonging to man, though he does not know it (n 4104)

The ideas of the internal man are spiritual, but during his life in the world man perceives them naturally, because he then thinks in what is natural (n 10236, 10237, 10551)

244. Loquela est una omnibus in caelo ut supra dictum est, sed illa variatur in eo quod loquela sapientium interior sit ac prior affectionum variationibus et cogitationum ideis: loquela minus sapientium exterior et non cum impletionem tali, ac loquela simplicium adhuc exterior et inde consistens ex vocibus ex quibus sensus hauriendus modo quo fit cum homines inter se loquantur. Est quoque loquela per faciem desinens in sororum modificationem per ideas: est quoque loquela in qua repraesentativa caeli mixta sunt ideis et quoque ex ideis ad visum est etiam loquela per gestus correspondentes affectionibus et repraesentantes similia quae illorum voces. est loquela per communia affectionum et per communia cogitationum: est loquela tonans. praeter alias.

245. Loquela spirituum malorum et infernorum est [illis] similiter naturalis quia ex affectionibus sed ex affectionibus malis et inde ideis spurcis quas prorsus aversantur angeli sunt loquela inferni sic oppositae loquelis caeli quapropter mali non sustinent loquelam angelicam et angeli non loquelam infernalem. loquela infernalis est angelis sicut odor malus qui ferit nares. Loquela hypocritarum qui sunt qui mentiri possunt lucis angelos quoad voces similis est loquelae angelorum sed quoad affectiones et inde ideas cogitationis prorsus opposita. quapropter loquela eorum cum percipitur qualis intus est, quod fit ab angelis sapientibus auditur sicut stridor dentium, et incutit horrorem

[XXVIII.]

DE LOQUELA ANGELORUM CUM HOMINE

246. Angeli qui loquantur cum homine non loquantur in sua lingua, sed in lingua hominis et quoque in aliis linguis quas homo calet non autem in lingua hominis

Quod homo post mortem in deus suas interiores non et a 1226
334 33-3 1056 1060

Quod actus sunt concupiscentiae et a 1226 1227

244. In heaven, as has been said above, all have one speech, but it is varied in this respect, that the speech of the wise is more interior and more full of variation of affections and ideas of thought, while the speech of the less wise is more external and less full, and the speech of the simple is still more external, consisting of words from which the meaning is to be gathered in the same way as when men are talking to one another. There is also speech by the face, terminating in something sonorous modified by ideas. Again, there is speech in which heavenly representatives are mingled with ideas, and go forth from ideas to sight. There is also speech by gestures that correspond to affections, and represent things like those expressed by their words. There is speech by means of the generals of affections and the generals of thoughts. There is speech like thunder, besides other kinds.

245. The speech of evil and infernal spirits is likewise natural to them because it is from affections, but it is from evil affections and consequent filthy ideas, to which angels are utterly averse. Thus the modes of speaking in hell are opposite to those of heaven, and in consequence evil spirits cannot endure angelic speech, and angels cannot endure infernal speech. To the angels infernal speech is like a bad odor striking the nostrils. The speech of hypocrites, who are such as are able to feign themselves angels of light, resembles in respect to words the speech of angels, but in respect to affections and consequent ideas of thought it is the direct opposite. Consequently, when the inner nature of their speech is perceived as wise angels perceive it, it is heard as the gnashing of teeth, and strikes with horror.

XXVIII

THE SPEECH OF ANGELS WITH MAN

246. Angels who talk with man do not talk in their own language, nor in any language unknown to man, but in the

Man comes after death into his interior ideas (n 3226, 3342, 3343, 10568, 10604)

Those ideas then form his speech (n 2470-2479)

ignotis Causa quod ita sit, est quia angeli, cum loquuntur cum homine, vertunt se ad illum, et conjungunt se illi, et conjunctio angeli cum homine facit ut uterque simili cogitatione sit, et quia hominis cogitatio cohaeret cum ejus memoria, et inde fluit loquela, ideo uterque est in eadem lingua Praeterea angelus aut spiritus, cum venit ad hominem, et per conversionem ad illum conjungitur ei, venit in omnem ejus memoriam, in tantum ut vix aliter sciat quam quod ex se sciat quae homo scit, ita quoque linguas Cum angelis de hac re locutus sum, et dixi, quod forte autement, quod illi loquantur mecum vernacula mea, quia ita appercipitur, cum tamen illi non sint qui loquuntur, sed ego, et quod hoc constare possit ex eo, quod angeli non possint eloqui unam vocem linguae humanae (n 237), et praeterea lingua humana est naturalis, et illi sunt spirituales, et spirituales non aliquid naturaliter proferre possunt Ad haec dixerunt, quod sciant quod conjunctio eorum cum homine, cum quo loquuntur, sit cum cogitatione ejus spirituali, sed quia illa influit in cogitationem ejus naturalem, et haec cohaeret cum memoria ejus, quod ideo appareat illis lingua hominis sicut sua, similiter omnis scientia ejus, et quod hoc fiat ex causa, quia placuit Domino, ut talis conjunctio et quasi insertio caeli sit apud hominem, sed quod status hominis hodie sit alius, ut talis conjunctio non amplius sit cum angelis, sed cum spiritibus qui non in caelo sunt Cum spiritibus de eadem hac re etiam locutus sum, sed illi non credere voluerunt, quod homo loquatur sed illi in homine, tum quod homo non sciat quae scit, sed illi, et sic quod omnia quae homo novit sint ab illis volui pluribus evincere quod non ita sit, sed incassum Quinam intelliguntur per spiritus et quinam per angelos, in sequentibus ubi de Mundo Spirituum agendum est, dicetur

247. Quod angeli et spiritus se tam arcte conjungant cum homine, usque ut non aliter sciant quam [quod] quae hominis sunt sua sint, est quoque causa, quia conjunctio talis est inter spiritualement et naturalem mundum apud hominem, ut quasi unum sint, at quia homo se separaverat a caelo, provisum est a Domino ut apud unumquemvis hominem essent angeli et spiritus, et quod homo per illos a Domino regeretur, propter eam causam est tam

arcta conjunctio Aliter fuisset si homo non se separavisset, tunc enim potuisset ille regi per influxum communem ^{ma} a caelo a Domino absque spiritibus et angelis ei adjunctis Sed de hac re in specie in sequentibus, ubi de conjunctione caeli cum homine

248. Loquela angeli aut spiritus cum homine auditur tam sonore sicut loquela hominis cum homine, verum non auditur ab aliis qui adstant sed a solo ipso. causa est, quia loquela angeli seu spiritus influit primum in cogitationem hominis et per viam internam in organum auditus ejus, et sic movet illud ab interiore; at loquela hominis cum homine influit primum in aerem, et per viam externam in organum auditus ejus, et movet illud ab exteriori inde patet, quod loquela angeli ac spiritus cum homine audiatur in nomine, et quia movet aequae organa auditus quod etiam aequae sonore Quod loquela angeli et spiritus defluit usque in aurem ab interiore patuit mihi ex eo quod etiam influat in linguam et illam leviter vibret sed non cum aliqua motione sicut cum per illam articulatur, sonus loquelae in voces ab ipso homine.

249. Sed loqui cum spiritibus hodie raro datur, quoniam periculosum est. tunc enim sciunt spiritus quod apud hominem sint, quod alioqui non sciunt; ac mali spiritus tales sunt ut odio internecino habeant nomen, et nihil plus cupiant quam perdere illum quod animam et quoad corpus quod etiam fit apud illos qui multam indulserunt phantasiis usque ut removerint a se pericula naturali homini convenientia Aliqui etiam, qui solitariam vitam agunt quandoque audiunt spiritus secum loquentes et absque periculo, sed spiritus apud illos per intervalla removentur a Domino ne sciant quod apud nomen sint nam plerique spiritus non norunt quod alius mundus datur

(EX ARCANIS CAELESTIBUS)

(*) Quod homo loqui possit cum spiritibus et angelis et quod antiqui frequenter carnis suis locuti sint (n. 67-69, 784, 1634, 1637, 7802)

Quod etiam quibus temporibus appareant angeli et spiritus in forma humana, et occurrant cum his (n. 1075, 1076)

Sed quod etiam temporibus rario periculosum sit loqui cum spiritibus et angelis homo in vera fide sit, et ducatur a Domino (n. 784, 923, 1075)

should be angels and spirits with each individual, and that man should be ruled by the Lord through these. This is the reason for such close conjunction. It would have been otherwise if man had not separated himself, for in that case he might have been ruled by the Lord through the general influx from heaven, and with no spirits and angels adjoined to him. But this subject will be specially considered in what follows, when the conjunction of heaven with man is treated of.

248. The speech of an angel or spirit with man is heard by him as audibly as the speech of a man with him, yet by himself only, and not by others who stand near, and for the reason that the speech of an angel or spirit flows first into a man's thought, and by an inner way into his organ of hearing, which is therefore affected from within, while the speech of man with man flows first into the air and by an outward way into his organ of hearing, thus affecting it from without. Evidently, then, the speech of an angel or spirit with man is heard within him, but as the organs of hearing are equally affected it is equally audible. That the speech of an angel or a spirit flows down from within even into the ear has been made clear to me by the fact that it flows also into the tongue, causing a slight vibration, but not any such motion as when the man himself by means of the tongue forms the sound of speech into words.

249. But at the present day to talk with spirits is rarely granted because it is dangerous,¹ for then the spirits know, what otherwise they do not know, that they are with man, and evil spirits are such that they hold man in deadly hatred, and desire nothing so much as to destroy him both soul and body, and this they do in the case of those who have so indulged themselves in fantasies as to have separated from themselves the enjoyments proper to the natural man. Some who lead solitary lives sometimes hear spirits talking with them, and without danger, but that the spirits with them may not know that they are with man they are at intervals removed by the Lord, for most spirits are not aware that any other world than that in

¹ Man is able to talk with spirits and angels, and the ancient people frequently talked with them (n 67-69 784, 1634, 1636 7802)

In some earths angels and spirits appear in human form and talk with the inhabitants (n 10751, 10752)

But on this earth at this day it is dangerous to talk with spirits, unless man is in true faith, and is led by the Lord (n 784 943S 10751)

quam in quo illi, ita et quae quod ¹²non alibi homines, quapropter non licet homini cum illis vicissim loqui, nam si loqueretur, scirent. Qui multum de religiosis cogitant, et inhaerent illis, usque ut quasi videant illa intus in se, etiam spiritus secum loquentes audire incipiunt, nam religiosa, quaecunque sunt, quando homo illis ex se inhaeret, nec interpolat variis quae usus sunt in mundo, interius vadunt, ac ibi subsistunt, et totum hominis spiritum occupant, ac intrant spirituales mundum, et movent spiritus qui ibi, sed tales sunt visionarii et enthusiastae, et quemcunque spiritum audiunt, credunt esse Spiritum Sanctum, cum tamen sunt spiritus enthusiastici. Qui tales sunt, vident falsa sicut vera, et quia vident illa persuadent sibi, et quoque persuadent illis apud quos influunt, et quia illi spiritus etiam coeperunt persuadere mala, quibus etiam obeditum est, ideo per gradus remoti sunt. Spiritus enthusiastici ab aliis spiritibus distinguuntur per id, quod credant se esse Spiritum Sanctum, et quae dicunt esse Divina illi spiritus non nocent homini, quia homo illos Divino cultu honorat. Cum illis etiam aliquoties locutus sum, et tunc quoque detecta sunt nefaria, quae cultoribus suis infuderunt. habitant simul ad sinistram in loco deserto.

250. At loqui cum angelis caeli non conceditur aliis quam qui in veris ex bono sunt, primario qui in agnitione Domini ac Divini in Humano Ipsius, quia hoc verum est in quo caeli sunt, nam, ut supra ostensum est, Dominus est Deus caeli (n 2-6). Divinum Domini facit Caelum (n 7-12). Divinum Domini in Caelo est amor in Ipsum, et charitas erga proximum ab Ipso (n 13-19). Universum Caelum in uno complexu refert unum Hominem, similiter unaquaevis Societas Caeli, ac unusquisque Angelus est in perfecta forma humana, et hoc ex Divino Humano Domini (n 59-86). Ex quibus patet, quod loqui cum angelis caeli non detur aliis quam apud quos interiora aperta sunt per Divina vera usque ad Dominum, nam in illa influit Dominus apud hominem, et cum Dominus etiam caelum influit. Quod Divina vera aperiant interiora hominis, est quia homo ita creatus est, ut quoad internum hominem sit imago caeli, et quoad externum sit imago mundi (n 57), et internus homo non aperitur quam per Divinum verum.

which they live is possible, and therefore are unaware that there are men anywhere else. This explains why man is not permitted to speak with them in return, if he did they would be aware of his presence. Again, those who meditate much on religious subjects, and are so intent upon them as to see them as it were inwardly within themselves, begin to hear spirits speaking with them, for religious persuasions, whatever they are, when man dwells upon them by himself and does not adapt them to the various things of use in the world, penetrate to the interiors and rest there, and occupy the whole spirit of the man, and even enter into the spiritual world and act upon the spirits there. But such persons are visionaries and enthusiasts, and whatever spirit they hear they believe to be the Holy Spirit, when, in fact, such spirits are enthusiastic spirits. Such spirits see falsities as truths, and so seeing them they induce not themselves only but also those they flow into to believe them. Such spirits, however, have been gradually removed, because they began to lure others into evil and to gain control over them. Enthusiastic spirits are distinguished from other spirits by their believing themselves to be the Holy Spirit, and believing what they say to be Divine. As man honors such spirits with Divine worship they do not try to harm him. I have sometimes talked with them, and the wicked things they infused into their worshippers were then disclosed. They dwell together towards the left, in a desert place.

250. To speak with the angels of heaven is granted only to those who are in truths from good, especially to those who are in the acknowledgment of the Lord and of the Divine in His Human, because this is the truth in which the heavens are. For, as it has been shown above, the Lord is the God of heaven (n 2-6), it is the Divine of the Lord that makes heaven (n 7-12), the Divine of the Lord in heaven is love to Him and charity towards the neighbor from Him (n 13-19), the whole heaven in one complex reflects a single man - also every society of heaven, and every angel is in complete human form, and this from the Divine Human of the Lord (n 59-86). All of which makes evident that only those whose interiors are opened by Divine truths, even to the Lord, are able to speak with the angels of heaven since it is into these truths with man that the Lord flows, and when the Lord flows in heaven also flows in. Divine truths open the interiors of man because man was so created as to be in respect to his internal man an image of heaven, and in respect to his external an image of the world.

procedens a Domino, quia id est lux caeli et vita caeli (n 126-140)

251. Influxus Ipsius Domini apud hominem est in frontem illius, et inde in totam faciem, quoniam frons hominis correspondet amorī, et facies correspondet omnibus interioribus ejus ^(ss) Influxus angelorum spiritualium apud hominem est in caput ejus undequaque a frontispicio et temporibus ad omnem partem sub qua est cerebrum, quia illa regio capitis correspondet intelligentiae Influxus autem angelorum caelestium est in illam partem capitis sub qua est cerebellum, et vocatur occipitium, ab auribus undequaque circum usque a cervice, nam illa regio correspondet sapientiae Omnis loquela angelorum cum homine intrat per illas vias in cogitationes ejus Inde apperceptum est, quinam angeli fuerunt, qui mecum locuti sunt

252. Qui loquuntur cum angelis caeli, illi etiam vident ea quae in caelo sunt, quia vident ex luce caeli, in qua interiora eorum sunt, etiam angeli per illos vident ea quae in tellure sunt, ^(tt) est enim apud illos caelum conjunctum mundo, et mundus conjunctus caelo, nam ut supra (n 246) dictum est, cum angeli se convertunt ad hominem, se conjungunt ei ita, ut non aliter sciant quam quod quae hominis sunt, sua sint, non modo illa quae loquela ejus sunt, sed etiam illa quae visus et auditus ⁽¹⁾sunt, homo etiam vicissim non aliter scit, ⁽²⁾quam [quod] quae per angelos influunt, sua sint In tali conjunctione cum angelis caeli fuerunt antiquissimi in hac tellure, quorum tempora ideo vocata sunt Saeculum aureum illi quia agnoverunt Divinum sub Humana forma, ita Dominum, locuti sunt

(EX ARCANIS CAELESTIBUS.)

(ss) Quod frons correspondeat amorī caelesti, et inde in Verbo significet illum amorem (n 9936)

Quod facies correspondeat interioribus hominis, quae sunt cogitationis et affectionis (n 1568, 2988, 2989, 3631, 4796 4797. 4^{oo} 5165, 5168 5695 9306)

Quod etiam facies ad correspondentiam interiorum formata sit (n 4791-4805 5695)

Quod inde 'facies in Verbo significet interiora (n 1977 2434 3527 4006 4796)

^(tt) Quod spiritus nihil possint videre per hominem quod est in mundo hoc solari sed quod per meos oculos viderint, causa (n 1880)

cum angelis caeli ut cum suis, et angeli caeli cum illis vicissim ut cum suis, et in illis caelum et mundus unum fecerunt. At homo post illa tempora se successive removet e caelo, per id quod amaret se prae Domino, et mundum prae caelo, inde sentire coepit jucunda amoris sui et mundi separata a jucundis caeli, et tandem usque adeo ut nesciret quid aliud jucundum tunc clausa sunt interiora, quae patuerunt in caelum, et aperta exteriora ad mundum; quod cum fit, homo in luce est quoad omnia quae mundi sunt, et in caligine quoad omnia quae caeli sunt.

253. Post illa tempora raro aliquis locutus est cum angelis caeli, sed aliqui cum spiritibus qui non in caelo sunt, interiora enim et exteriora hominis talia sunt ut vel conversa sint ad Dominum ut ad Centrum suum commune (n. 124), vel ad se ipsum, ita retro a Domino, quae ad Dominum conversa sunt, etiam ad caelum conversa sunt, quae autem ad se ipsum, etiam ad mundum, et quae huc versa sunt, aegre elevari possunt elevantur tamen a Domino, quantum fieri potest, per conversionem amoris, et hoc fit per vera ex Verbo.

254. Informatum sum quomodo Dominus locutus est cum prophetis, per quos Verbum. Non locutus est cum illis sicut cum antiquis per influxum in interiora eorum, sed per spiritus qui missi sunt ad illos, quos Dominus implevit suo aspectu, ac ita inspiravit verba quae prophetis dictabant, sic ut non esset influxus, sed dictamen et quia verba ex Domino immediate proveniebant, ideo singula impleta sunt Divino, et in se continent sensum internum, qui talis est, ut angeli caeli percipiant illa in caelesti et spirituali sensu, cum homines in naturali, sic conjunxit Dominus caelum et mundum per Verbum. Quomodo spiritus implentur Divino a Domino per aspectum, etiam ostensum est. Spiritus impletus Divino a Domino non aliter scit, quam quod ille Dominus sit, et quod Divinum sit quod loquitur, et hoc eo usque dum elocutus est, postea appercepit et agnoscit quod spiritus sit, et quod ille non locutus sit a se sed a Domino. Quia talis status fuit spirituum, qui locuti sunt cum prophetis, ideo etiam ab illis dicitur quod Jehovah locutus sit, etiam ipsi spiritus se appellaverunt Jehovam, ut constare potest non solum a prophetis sed etiam ex historicis Verbi.

them as with their friends, and in them heaven and the world became a single realm. But after those times man gradually separated himself from heaven by loving himself more than the Lord and the world more than heaven, and in consequence began to feel the delights of the love of self and the world as separate from the delights of heaven, and finally to such an extent as to be ignorant of any other delight. Then his interiors that had been open into heaven were closed up, while his exteriors were open to the world, and when this takes place man is in light in regard to all things of the world, but in thick darkness in regard to all things of heaven.

253. Since those times it is only rarely that any one has talked with the angels of heaven, but some have talked with spirits who are not in heaven. This is so because man's interior and exterior faculties are such that they are turned either towards the Lord as their common centre (n 124), or towards self, that is, backwards from the Lord. Those that are turned towards the Lord are also turned towards heaven. But those that are turned towards self, are turned also towards the world. And to elevate these is a difficult matter, nevertheless the Lord elevates them as much as is possible, by turning the love about; which is done by means of truths from the Word.

254. I have been told how the Lord spoke with the prophets to whom the Word was given. He did not speak with them as He did with the ancients, by an influx into their interiors, but through spirits who were sent to them, whom He filled with His look, and thus inspired with the words which they dictated to the prophets, so that it was not influx but dictation. And as the words came forth directly from the Lord, each one of them was filled with the Divine and contains within it an internal sense, which is such that the angels of heaven understand the words in a heavenly and spiritual sense, while men understand them in a natural sense. Thus has the Lord conjoined heaven and the world by means of the Word. How the Lord fills spirits with the Divine by His look has also been made clear. A spirit that has been filled by the Lord with the Divine does not know otherwise than that he is the Lord, and that it is the Divine that is speaking, and this continues until he has finished speaking. After that he perceives and acknowledges that he is a spirit, and that he spoke from the Lord and not from himself. Because this was the state of the spirits who spoke with the prophets they said that it was Jehovah that spoke, the spirits even called themselves Jehovah, as can be

255. Ut sciatur qualis conjunctio angelorum et spirituum est cum homine, licet referre aliqua memoratu digna, ex quibus id illustrari et concludi potest. Quando angeli et spiritus se convertunt ad hominem, tunc non sciunt aliter quam quod hominis lingua sua sit, et quod illis non alia, causa est, quia tunc in hominis lingua sunt, et non in sua, cujus nec recordantur. ut primum autem se convertunt ab homine, tunc in sua angelica et spirituali lingua sunt, nec sciunt quicquam de lingua hominis. Simile factum est mecum, cum in consortio fui cum angelis, et in simili statu cum illis, tunc quoque locutus sum cum illis sua lingua, nec scivi quicquam de mea, cujus nec recordatus sum, ut primum autem non cum illis in consortio fui, in mea lingua eram. Memoratu etiam dignum est, quod cum angeli et spiritus se convertunt ad hominem, loqui possint cum illo ad omnem distantiam, locuti etiam sunt mecum e longinquo aequae sonore sicut in propinquo, cum autem se convertunt ab homine, ac inter se loquuntur, quod prorsus nihil audiat ab homine quid loquuntur, si vel id foret juxta ipsam aurem. inde patuit, quod omnis conjunctio in spirituali mundo sit secundum conversionem. Dignum etiam memoratu est, quod plures simul possint loqui cum homine, et homo cum illis, mittunt enim aliquem spiritum a se ad hominem, cum quo loqui volunt, et spiritus emissus se convertit ad illum, et plures illi ad suum spiritum, et sic concentrant suas cogitationes, quas spiritus profert, spiritus tunc non aliter scit, quam quod ipse loquatur ex se, et illi non aliter quam quod ipsi, ita fit conjunctio plurium cum uno etiam per conversionem ^(uu). Sed de Spiritibus his emissariis, qui etiam vocantur Subiecta, et de communicatione per illos, in sequentibus plura dicentur.

256. Non licet alicui angelo et spiritui loqui cum homine ex sua memoria, sed ex hominis, angelis enim et

(EX ARCANIS CAELESTIBUS.)

(uu) Quod spiritus a societatibus spirituum emissi ad alias societates dicantur subiecta (n 4403, 5856)

Quod communicationes in mundo spirituali fiant per tales emissarios spiritus (n 4403, 5856, 5983)

Quod spiritus, cum emissus est, et inservit pro subiecto, non cogitet ex se, sed ex illis, ex quibus emissus est (n 5985-5987)

seen both from the prophetic and historical parts of the Word

255. That the nature of the conjunction of angels and spirits with man may be understood I am permitted to mention some notable things by which it may be elucidated and verified. When angels and spirits turn themselves to man they do not know otherwise than that the man's language is their own and that they have no other language, and for the reason that they are in the man's language, and not in their own, which they have forgotten. But as soon as they turn themselves away from the man they are in their own angelic and spiritual language, and know nothing about the man's language. I have had a like experience when in company with angels and in a state like theirs. I then talked with them in their language and knew nothing of my own, having forgotten it, but as soon as I ceased to be present with them I was in my own language [2] Another notable fact is that when angels and spirits turn themselves to a man they are able to talk with him at any distance, they have talked with me at a considerable distance as audibly as when they were near. But when they turn themselves away from man and talk with each other man hears nothing at all of what they are saying, even if it be close to his ear. From this it was made clear that all conjunction in the spiritual world is determined by the way they turn. [3] Another notable fact is that many spirits together can talk with a man, and the man with them, for they send one of their number to the man with whom they wish to speak, and the spirit sent turns himself to the man and the rest of them turn to their spirit and thus concentrate their thoughts, which the spirit utters, and the spirit does not know otherwise than that he is speaking from himself, and they do not know otherwise than that they are speaking. Thus is the conjunction of many with one effected by turning.¹ But of these emissary spirits, who are also called subjects, and of communication by means of them, more will be said hereafter.

256. An angel or spirit is not permitted to speak with a

¹ Spirits sent from one society of spirits to another are called subjects (n 4403, 5856)

Communications in the spiritual world are effected by such emissary spirits (n 4403, 3856, 5983)

A spirit, when he is sent forth, and serves as a subject thinks from those by whom he is sent forth, and not from himself (n 5985-5987)

spiritibus aequae est memoria ac hominibus. Si spiritus cum homine loqueretur ex sua memoria, tunc homo non aliter sciret, quam quod res quas tunc cogitat suae essent, cum tamen sunt spiritus, est velut reminiscencia rei, quam tamen homo nusquam audivit aut vidit quod ita sit, ab experientia mihi scire datum est. Inde fuit quibusdam antiquis opinio, quod post aliquot millia annorum redituri essent in vitam suam priorem, et in omnia ejus acta, et quoque quod redierint, concluderunt id ex eo, quod quandoque obveniret eis quasi recordatio rerum, quas tamen nusquam viderunt aut audiverunt, hoc factum est, quia spiritus ex sua memoria in ideas cogitationes eorum influxerunt.

257. Sunt etiam spiritus, qui vocantur spiritus naturales et corporei illi cum ad hominem veniunt, non conjungunt se cum cogitatione ejus sicut alii spiritus, sed intrant in corpus ejus, et occupant omnes ejus sensus, ac loquuntur per os ejus, et agunt per membra ejus, tunc non aliter scientes quam quod omnia hominis sua sint illi sunt spiritus qui obsident hominem, sed hi a Domino conjecti sunt in infernum, et sic prorsus remoti; unde tales obsessiones non hodie dantur ^(xx)

EX ARCA. TS CAELESTIBUS.)

(xx) Quod non hodie dentur obsessiones externae seu corporis, ut olim (n. 1983)

Sed quod hodie dentur obsessiones internae, quae mentis, plus quam olim (n. 1983 4793)

Quod homo obsessus sit interius, cum spurcas cogitationes habet, et scandalosas de Deo, et de proximo, et cum ab illis propalandis solum detinetur per vincula externa, quae sunt timor jacturae famae, honoris, lucri, legis, vitae (n. 5990)

De spiritibus diabolicis qui praecipue obsident interiora hominis (n. 4793)

De spiritibus diabolicis qui cupiunt obsidere exteriora hominis, quod clausi sint in infernis (n. 2752 5990)

man from his own memory, but only from the man's memory; for angels and spirits have a memory as well as man. If a spirit were to speak from his own memory with a man the man would not know otherwise than that the thoughts then in his mind were his own, although they were the spirit's thoughts. This would be like the recollection of something which the man had never heard or seen. That this is so has been given me to know from experience. This is the source of the belief held by some of the ancients that after some thousands of years they were to return into their former life, and into every thing they had done, and in fact, had returned. Thus they concluded because at times there came to them a sort of recollection of things that they had never seen or heard. This came from an influx from the memory of spirits into their ideas of thought.

257. There are also spirits called natural and corporeal spirits. When these come to a man they do not conjoin themselves with his thought, like other spirits, but enter into his body, and occupy all his senses, and speak through his mouth, and act through his members, believing at the time that all things of the man are theirs. These are the spirits that obsess man. But such spirits have been cast into hell by the Lord, and thus wholly taken away, and in consequence such obsessions are not possible at the present time.¹

¹ External or bodily obsessions are not permitted at the present time, as they were formerly (n. 1985).

But at present internal obsessions, which pertain to the mind, are permitted more than formerly (n. 1985, 4793).

Man is inwardly obsessed when he has filthy and scandalous thoughts about God and the neighbor, and is withheld from making them known only by external considerations, which are fear of the loss of reputation, honor, gain and fear of the law and of loss of life (n. 5990).

Of the devilish spirits who chiefly obsess the interiors of man (n. 4793).

Of the devilish spirits who long to obsess the exteriors of man, that such are shut up in hell (n. 2752, 5990).

[XXIX]

DE SCRIPTURIS IN CAELO

258. Quia angelis est loquela, et loquela eorum est loquela vocum, ideo illis quoque scripturae sunt, et per scripturas exprimunt animi sui sensa aequae ac per loquelam Aliquoties mihi missae sunt chartae exaratae scripturis, prorsus sicut chartae manu scriptae et quoque sicut typis vulgatae in mundo, etiam illas legere potui similiter, sed non licuit plura inde haurire quam unum alterumve sensum, causa erat, quia non ex Divino ordine est per scripta erudiri e caelo, sed per Verbum, quoniam per hoc solum est communicatio et conjunctio caeli cum mundo, ita Domini cum homine Quod chartae in caelo scriptae etiam apparuerint prophetis, constat apud *Ezechielem*

“Cum aspicerem, ecce manus a spiritu emissa ad me, et in ea volumen libri, quod explicavit in conspectu meo, erat scriptum a fronte et a tergo” (ii 9, 10)

et apud *Joannem*,

“Vidi ad dextram Ejus, qui insidebat throno, librum scriptum intus et a tergo, obsignatum sigillis septem” (*Apoc* v 1)

259. Quod in caelis scripturae sint, provisum est a Domino propter Verbum, nam id in sua essentia est Divinum Verum, ex quo omnis sapientia caelestis est tam hominibus quam angelis est enim id dictatum a Domino, et quod dictatur a Domino transit omnes caelos ordine, ac terminatur apud hominem Inde est illud accommodatum tam sapientiae in qua sunt angeli, quam intelligentiae in qua sunt homines Ex eo est, quod etiam Verbum sit angelis, et quod illi aequae id legant ut homines in terra, ex illo etiam doctrinalia eorum sunt, et ex illo praedicationes ibi fiunt (n 221) Idem est Verbum, verum sensus ejus naturalis, qui est sensus litterae nobis, non est in caelo sed est sensus spiritualis, qui est sensus ejus internus qualis hic sensus est videatur in opusculo *De Fi* . *Alia* de quo in *Apocalypsis*

260. Quondam etiam ad me e caelo missa est chartula,

XXIX

WRITINGS IN HEAVEN

258. As the angels have speech, and their speech consists of words, they also have writings, and by writing as well as by speech they give expression to what is in their minds. At this I have had papers sent to me, triced with written words piece of the manuscripts in the world, and others like printed sheets, and I was able to read them in the same way, but was allowed to get from them only an idea here and there, for the reason that it is not in accordance with Divine order for man to be taught by writing from heaven, but he must be taught by man of the Word only for it is only by means of the Word that there is communication and conjunction of heaven with the world thus of the Lord with man. That papers written in heaven are can also by the prophets is shown in *Ezekiel*,

When I looked behold a hand was put forth by a spirit unto me, and a roll of a book was therein which unrolled in my sight, it was written on the front and on the back (in 9, 10)

And in *John*,

I saw upon the right hand of Him that sat on the throne a book written within and on the back sealed up with seven seals' (*Apoc.* 5, 1)

259. The existence of writings in heaven is a provision of the Lord for the sake of the Word, for the Word in its essence is Divine truth, and from it is all heavenly wisdom, both with men and with angels, for the Word was dictated by the Lord and what is dictated by the Lord passes through all the heavens in order and terminates with man. Thereby it is adapted both to the wisdom of angels and the intelligence of men. Thereby, too, the angels have a Word, and read it the same as men do on the earth, and draw from it their doctrines, and preach from it (in 221). It is the same Word, but its natural sense, which is the sense of the letter with us, does not exist in heaven, but only the spiritual sense, which is its internal sense. What this sense is can be seen in the small treatise on *The White Horse* spoken of in the *Apocalypse*.

260. A little paper was at one time sent to me from

in qua solum aliquae voces litteris Hebraicis scriptae erant , et dicebatur quod unaquevis littera involvat arcana sapientiae, et quod illa insint inflexionibus et curvaturis litterarum, et inde quoque sonis Inde patuit mihi, quid significatur per haec Domini verba,

"Amen dico vobis, usque dum praeterierit caelum et terra, iota unum aut corniculum unum non praeteribit de Lege" (*Matth* v 18)

Quod Verbum Divinum sit quoad omnem ejus apicem, etiam notum est in ecclesia sed ubinam Divinum latet in omni apice, nondum notum est , quapropter dicetur Scriptura in caelo intimo consistit ex variis formis inflexis et circumflexis, et inflexiones et circumflexiones sunt secundum formam caeli Angeli per illas exprimunt arcana sapientiae suae, et quoque plura quae non possunt vocibus enuntiare, et, quod mirabile, illam scripturam sciunt angeli absque arte et magistro, est illis indita sicut ipsa loquela (de qua n 236) quapropter scriptura haec est scriptura caelestis Quod indita sit, est quia omnis extensio cogitationum et affectionum, et inde omnis communicatio intelligentiae et sapientiae angelorum vadit secundum formam caeli (n 201) inde est, quod in illam fluat scriptura illorum Dictum est mihi, quod antiquissimis in hac tellure, antequam litterae inventae sunt, etiam talis scriptura fuerit, et quod illa translata sit in litteras linguae Hebraicae, quae litterae antiquis temporibus omnes inflexae fuerunt, et non aliquae, sicut hodie, terminatae ut lineae inde est, quod in Verbo sint Divina et arcana caeli etiam in iotis, apicibus, et corniculis ejus

261. Haec scriptura, quae fit per typos formae caelestis, in usu est in intimo caelo, ubi in sapientia prae reliquis sunt Exprimuntur per illos affectiones, a quibus cogitationes fluunt et consequuntur ordine secundum rei subjectum de quo agitur inde est, quod scripturae illae involvant arcana, quae exhaustiri cogitatione nequeunt, has scripturas datum etiam est videre At in caelis inferioribus non tales scripturae sunt scripturae in his caelis sunt similes scripturis in mundo, similibus litteris, sed usque non intelligibiles homini, quia sunt in lingua angelica, et lingua angelica talis est, ut non commune habeat cum linguis humanis (n 237), per vocales enim exprimunt

heaven, on which a few words were written in Hebrew letters, and I was told that every letter involved arcana of wisdom, and that these arcana were contained in the inflections and curvatures of the letters, and thus also in the sounds. This made clear to me what is signified by these words of the Lord,

"Verily I say unto you, until heaven and earth pass away, one iota or one tittle shall not pass away from the law" (*Matth* v 18)

That the Word in every tittle of it is Divine is acknowledged in the church, but just where the Divine lies hid in every tittle has not been known heretofore, and therefore shall be told. In the inmost heaven the writing consists of various inflected and circumflected forms, and the inflections and circumflections are in accordance with the form of heaven. By means of these angels express the arcana of their wisdom, and also many things that they are unable to express in spoken words, and what is wonderful, the angels know this writing without training or a teacher, it being implanted in them like their speech (see n 236), and for this reason the writing is heavenly writing. It is imputed because all extension of thoughts and affections and consequent communication of intelligence and wisdom of the angels proceeds in accordance with the form of heaven (n 201), and for the same reason their writing flows into that form. I have been told that the most ancient people on this earth, before letters were invented, had such writing, and that it was translated into the letters of the Hebrew language, and these letters in ancient times were all inflected, and none of them, as at present, were bounded by straight lines. Thus it is that in the Word Divine things and the arcana of heaven are contained even in its iotas, points, and tittles.

261. This writing in characters of a heavenly form is in use in the inmost heaven, the angels of which surpass all others in wisdom. By means of these characters they express their affections, from which thoughts flow and follow in order in accordance with the subject treated of. Consequently their writings, which I have been permitted to see involve arcana which thought cannot exhaust. But these writings do not exist in the lower heavens. The writings there resemble the writings in the world, having like characters, and yet they are not intelligible to man, because they are in angelic language, and angelic language has nothing in common with human languages (n 237), since by the vowels they express affections, and by the

affectiones, per consonantes ideas cogitationis ex affectionibus, et per voces ex illis sensum rei (videatur supra, n 236, 241) Haec scriptura etiam involvit paucis vocibus plura quam homo potest per aliquot paginas describere Visae etiam mihi illae scripturae sunt Ita conscriptum habent Verbum in caelis inferioribus, et per formas caelestes in caelo intimo

262. Memorabile est, quod scripturae in caelis fluent naturaliter ex ipsis eorum cogitationibus, tam facili opera, ut sit quasi cogitatio se ejiciat, nec haeret manus in electione alicujus vocis, quia voces, tam quas eloquuntur quam quas scribunt, correspondent ideis cogitationis eorum, et omnis correspondentia est naturalis et spontanea Dantur etiam in caelis scripturae absque ope manus, ex sola correspondentia cogitationum, sed hae non permanent

263. Vidi etiam scripturas e caelo ex meris numeris exaratis in ordine et in serie, plane sicut in scripturis ex litteris et vocibus, et instructus sum quod haec scriptura sit ex intimo caelo, et quod caelestis eorum scriptura (de qua supra, n 260, 261, actum est,) sistatur in numeris apud angelos inferioris caeli, cum cogitatio ex illa defluit, et quod numeralis illa scriptura similiter involvat arcana, quorum aliqua non comprehendī cogitatione, nec exprimi vocibus possunt omnes enim numeri correspondent, et secundum correspondentiam significant, aequae ac voces, ^(yy) cum differentia tamen, quod numeri involvant communia, et voces singularia, et quia unum commune involvit innumera singularia, inde est, quod numeralis scriptura involvat arcana plura quam literalis Ex his patuit mihi, quod numeri in Verbo aequae significant res ac voces ibi Quid numeri simplices, ut 2, 3, 4, 5, 6, 7, 8, 9, 10, 12, et quid

(EX ARCANIS CAELESTIBUS)

(yy) Quod omnes numeri in Verbo significant res (n 482, 487, 647, 648, 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 4674[? 4670], 6175 9488 9659, 10217, 10253)

Ostensum e caelo (n 4495 5265)

Quod numeri multiplicati similia significant cum numeris simplicibus a quibus per multiplicationem exsurgunt (n 5291, 5335, 5708, 7973)

Quod antiquissimi habuerint arcana caelestia in numeris, quasi computum ecclesiasticum (n 575)

consonants the ideas of thought from the affections, and by the words from these the sense of the matter (see above, n 236, 241) Moreover, in this writing, which I have also seen, more is involved in a few words than a man can express in several pages In this way they have the Word written in the lower heavens, but in the inmost heaven in heavenly characters

262. It is a notable fact that the writings in the heavens flow naturally from their very thoughts, and this so easily that the thought puts itself forth, as it were, and the hand never hesitates in the choice of a word, because both the words they speak and those they write correspond to the ideas of their thought, and all correspondence is natural and spontaneous There are also writings in the heavens that exist without the aid of the hand, from mere correspondence with the thoughts, but these are not permanent

263. I have also seen writings from heaven made up to mere numbers set down in order and in a series, just as in writings made up of letters and words, and I have been taught that this writing is from the inmost heaven, and that their heavenly writing (spoken of above, n 260, 261), when the thought from it flows down, is presented to the angels of the lower heavens in numbers, and that this numerical writing likewise involves arcana, some of which can neither be comprehended by thought nor expressed by words For all numbers correspond, and have a meaning, the same as words do, in accordance with the correspondence,¹ yet with the difference that in numbers generals are involved, and in words particulars, and as one general involves innumerable particulars, so more arcana are involved in numerical writing than in literal writing From this I could see that in the Word numbers as well as words signify things What the simple numbers signify, as 2, 3, 4, 5, 6, 7, 8, 9, 10, 12, and what the compound numbers, as 20, 30, 50, 70, 100, 144, 1000, 10,000, 12,000, and others, may be seen

¹ All numbers in the Word signify things (n 482, 487, 647, 648 755, 813, 1963, 1988, 2075, 2252, 3252, 4264, 4670, 6175, 9488, 9659, 10217, 10253)

Shown from heaven (n 4495, 5265)

Composite numbers have the same signification as the simple numbers from which they result by multiplication (n 5291, 5335, 5708, 7973)

The most ancient people possessed heavenly arcana expressed in numbers, forming a kind of computation of states of the church (n 575)

compositi 20 30, 50, 70, 100, 144, 1000, 10000, 12000, et plures significant, videri potest in *Arcanis Caelestibus*, ubi de illis actum est. In scriptura illa in caelo praepositur semper numerus, ex quo sequentes in serie pendent ut a suo subjecto; nam ille numerus est quasi index rei de qua agitur, et ex quo sequentium numerum determinatio est ad rem in specie

264. Qui non sciunt aliquid de caelo. et non volunt aliam de eo ideam habere quam sicut de puro atmosphaerico in quo volitant angeli sicut mentes intellectuales absque sensu auditus et visus illi non possunt cogitare quod illis loquela et scriptura sint in materiali enim ponunt omnis rei existentiam, cum tamen illa, quae in caelo sunt, tam realiter existunt, quam quae in mundo, et angelis, qui ibi, omnia sunt quae usui ad vitam, et quae usui ad sapientiam sunt

[XXX.]

DE SAPIENTIA ANGELORUM CAELI

265. Qualis sapientia angelorum caeli est, aegre comprehendendi potest, quia transcendit sapientiam humanam in tantum ut aequiparari nequeant et quod transcendit hoc apparet sicut non aliquid sit Sunt etiam aliqua ignota, per quae describetur, quae antequam nota fiunt, sunt in intellectu sicut umbrae, et sic quoque rem, qualis in se est occultant, sed usque talia sunt, quae possunt scribi, et dum sciuntur comprehendendi, modo mens delectetur illis, nam delectatio secum lucem habet, quia est ex amore, et illis qui amant talia quae Divinae et caelestis sapientiae sunt lux affulget e caelo, et illustratio est

266. Qualis sapientia angelorum est, concludi potest ex eo, quod in luce caeli sint, et lux caeli in sua essentia est Divinum Verum seu Divina Sapientia, et haec lux simul illustrat visum eorum internum qui est mentis, et visum eorum externum qui est oculorum (Quod lux caeli sit Divinum Verum seu Divina Sapientia, videatur

in the *Arcana Caelestia*, where they are treated of. In this writing in heaven a number is always prefixed on which those following in a series depend as on their subject, and that number is as it were an index to the matter treated of, and from it is the determination of the numbers that follow the particular point.

264. Those who know nothing about heaven, and who are unwilling to have any other idea of it than as of something purely atmospherical, in which the angels fly about as intellectual minds, having no sense of hearing or seeing, are unable to conceive that the angels have speech and writing, for they place the existence of every thing real in what is material, and yet the writings in heaven have as real an existence as those in the world, and the angels there have every thing that is useful for life and useful for wisdom

XXX

THE WISDOM OF THE ANGELS OF HEAVEN

265. The nature of angelic wisdom can scarcely be comprehended, because it too greatly transcends human wisdom to be compared with it, and whatever is thus transcendent does not seem to be any thing. Moreover, some truths that must enter into a description of it are as yet unrecognized, and until these are recognized they exist in the mind as shadows, and thus hide the thing as it is in itself. Nevertheless, these truths can be both recognized and comprehended, provided the mind takes any interest in them, for interest carries light with it because it is from love, and upon those who love the things pertaining to Divine and heavenly wisdom light shines forth from heaven and gives enlightenment.

266. What the wisdom of the angels is can be inferred from the fact that they are in the light of heaven, and the light of heaven in its essence is Divine truth or Divine wisdom, and this light enlightens at the same time their inner sight, or sight of the mind, and their outer sight, or sight of the eyes. (That the light of heaven is Divine truth or Divine wisdom may be

supra, n 126-133) Sunt etiam angeli in caelesti calore, qui in sua essentia est Divinum Bonum seu Divinus Amor, ex quo illis affectio et desiderium sapiendi est (Quod calor caeli sit Divinum Bonum seu Divinus Amor, videatur supra, n 133-140) Quod angeli in sapientia sint, adeo ut dici queant Sapientiae, concludi potest ex eo, quod omnes eorum cogitationes et affectiones fluant secundum formam caelestem, quae forma est forma Divinae Sapientiae, et quod interiora illorum, quae sapientiam recipiunt, ad illam formam composita sint (Quod angelorum cogitationes et affectiones fluant secundum formam caeli, promde etiam intelligentia et sapientia eorum, videatur supra, n 201-212) Quod supereminens sapientia sit angelis, etiam constare potest ex eo, quod loquela eorum sit sapientiae loquela, fluit enim illa immediate ^[1]et sponte ex cogitatione, et haec ex affectione sic ut loquela eorum sit cogitatio ^[2]ex affectione in forma externa, inde est quod nihil eos ab influxu Divino abstrahat, et non aliquid externum, quod apud hominem in loquelam ejus ex aliis cogitationibus infertur (Quod angelorum loquela sit loquela cogitationis et affectionis eorum, videatur n 234-245) Ad talem angelorum sapientiam conspirat quoque id, quod omnia quae oculis vident et sensibus percipiunt, concordent sapientiae eorum, quoniam correspondentiae sunt, et inde objecta formae repraesentativae talium quae sunt sapientiae (Quod omnia quae in caelis apparent sint correspondentiae cum interioribus angelorum, et quod sint repraesentationes sapientiae illorum, videatur supra, n. 170-182) Praeterea angelorum cogitationes non finiuntur et coactantur per ideas ex spatio et tempore, sicut cogitationes humanae, nam spatia et tempora sunt propria naturae, et propria naturae abducunt mentem a spiritualibus, et auferunt visui intellectuali extensionem (Quod angelorum ideae sint absque tempore et spatio, et sic illimitatae prae humanis, videatur supra, n 162-169, et 191-199) Angelorum cogitationes nec deducuntur ad terrestria et materialia, nec interpolantur ab aliquibus curis de necessitatibus vitae, ita per illa nec abducuntur a sapientiae iucundis sicut cogitationes hominum in mundo, omnia enim illis veniunt gratis a Domino, vestiuntur gratis nutriuntur gratis habitant gratis (n 181-190), et in-

seen above, n 126-133) The angels are also in heavenly heat, which in its essence is Divine good or Divine love, and from this they have an affection and longing to become wise (That the heat of heaven is Divine good or Divine love may be seen above n 133-140) That the angels are in wisdom, even to the extent that they may be called wisdoms, follows from the fact that their thoughts and affections all flow in accordance with the heavenly form, and this form is the form of Divine wisdom also that their interiors, which are recipients of wisdom are arranged in that form (That the thoughts and affections of angels flow in accordance with the form of heaven, and consequently their intelligence and wisdom, may be seen above, n 201-212) [2] That the angels have supereminent wisdom is shown by the fact that their speech is the speech of wisdom, for it flows directly and spontaneously from thought, and their thought from their affection, thus their speech is thought from affection in outward form, consequently there is nothing to withhold them from the Divine influx, and nothing from without such as enters into the speech of man from other thoughts (That the speech of angels is the speech of their thought and affection may be seen above, n 234-245) That the angels have such wisdom is in harmony with the fact that all things that they behold with their eyes and perceive by their senses agree with their wisdom, since they are correspondences of it, and thus the objects perceived are representative forms of the things that constitute their wisdom (That all things seen in the heavens are correspondences with the interiors of angels and representations of their wisdom may be seen above, n 170-182) [3] Furthermore, the thoughts of angels are not limited and contracted by ideas from space and time, as human thoughts are, for spaces and times belong to nature, and the things that belong to nature withdraw the mind from spiritual things, and deprive intellectual sight of its proper range (That the ideas of angels are apart from time and space, and thus less limited than human ideas, may be seen above, n 162-169, and 191-199) Again, the thoughts of angels are neither brought down to earthly and material things, nor interrupted by anxieties about the necessities of life, thus they are not withdrawn by such things from the delights of wisdom, as the thoughts of men in the world are, for all things come to them gratuitously from the Lord, they are clothed gratuitously, are fed gratuitously, are housed gratuitously (n 181-190), and be-

sides this they receive delights and pleasures in the degree of their reception of wisdom from the Lord. These things have been said to make clear why it is that angels have so great wisdom.¹

267. Angels are capable of receiving such wisdom because their interiors are open, and wisdom, like every other perfection, increases towards the interiors, thus to the extent that interiors are opened.² In every angel there are three degrees of life, corresponding to the three heavens (see n 29-40)—those in whom the first degree has been opened are in the first or outmost heaven, those in whom the second degree has been opened are in the second or middle heaven, and those in whom the third degree has been opened are in the third or inmost heaven. The wisdom of angels in the heavens is in accord with these degrees. Therefore the wisdom of the angels of the inmost heaven immeasurably surpasses the wisdom of angels of the middle heaven, and the wisdom of these immeasurably surpasses the wisdom of angels of the outmost heaven (see above, n 209, 210, and what degrees are, n 38). There are such differences because the higher degree consists of particulars, and the lower degree of generals, and generals are containants of particulars. Particulars compared with generals are thousands or myriads to one, and such is the wisdom of the angels of a higher heaven compared with the wisdom of the angels of a lower heaven. In like manner the wisdom of the latter surpasses the wisdom of man, for man is in a bodily state and in those things that belong to the bodily senses, and such things belong to the lowest degree. This makes clear what kind of wisdom those possess who think from things of

¹ The wisdom of angels, that it is incomprehensible and ineffable (n 2795, 2796, 2802, 3314, 3404, 3405, 9094, 9176)

² So far as man is raised up from outward towards inward things he comes into light, that is, into intelligence (n 6183, 6313)

There is an actual elevation (n 7816, 10330)

Elevation from outward to inward things is like elevation out of a mist into light (n 4598)

As outer things in man are farther removed from the Divine they are relatively obscure (n 6451)

Likewise relatively confused (n 996, 3855)

Inner things are more perfect because they are nearer to the Divine (n 5146, 5147)

In what is internal there are thousands and thousands of things that appear in what is external as one general thing (n 5707)

Consequently as thought and perception are more interior they are clearer (n 5920)

sensuales homines vocantur, quod nempe non sint in aliqua sapientia sed solum in scientia ²⁵. Aliter vero illi homines, quorum cogitationes elevatae sunt supra sensuality et magis quorum interiora aperta sunt usque in lucem caeli

268. Quanta sapientia angelorum est constare potest ex eo quod in caelis omnium communicatio sit unius intelligentia et sapientia communicatur alteri est caelum communio omnium bonorum causa est quia amor caelestis talis est, is vult ut sit alterius quod suum est, quare nemo in caelo percipit bonum suum in se ut bonum nisi sit etiam in altero inde quoque est felicitas caeli, hoc ducunt angeli a Domino cujus Divinus Amor talis est Quod talis communicatio in caelis sit datum etiam est per experientiam scire quidam simplices quandoque sublati sunt in caelum, et cum illic etiam in angelicam sapientiam venerunt et tunc intellexerunt talia quae prius non comprehendere potuerunt et locuti sunt quae in priori statu non effici potuerunt

269. Qualis sapientia angelorum est non describi vocibus potest sed modo illustrari per aliqua communia Angeli possunt una voce exprimere quae homo non potest mille vocibus et praeterea uni voci angelicae insunt innumera quae vocibus linguae humanae exprimi nequeunt;

EX VOCIBUS CAELSTIBUS.

(2) Quod sensuale sicut unum vitae nominis adherens et inherens corporeo eius (n. 5077 5767 9212 9216 9331 9730)

Quod is sensualis homo dicatur qui omnia iudicat et concludit ex sensibus corporis et qui nihil credit nisi quod oculis videt et manibus tangit (n. 5002 7693)

Quod talis homo cogitet in externis et non interior in se (n. 5089 5092 6564 7603)

Quod interior eius clausa sit ut ibi nihil veri spiritualis videat

sense, that is, who are called sensual men, namely, that they have no wisdom, but merely knowledge¹ But it is otherwise with men whose thoughts are raised above the things of sense, and especially with those whose interiors have been opened even into the light of heaven

268. It can be seen how great the wisdom of angels is from the fact that in the heavens there is a communication of all things, intelligence and wisdom are communicated from one to another, and heaven is a common sharing of all goods, and this for the reason that heavenly love wishes what is its own to be another's, consequently no one in heaven perceives his own good in himself to be good unless it is also in another, and *this is the source of the happiness of heaven* This the angels derive from the Lord, for such is His Divine love That such a communication of all things exists in the heavens it has been permitted me to know by experience Certain simple spirits were taken up into heaven, and when there they entered into angelic wisdom, and then understood things that they were never before able to comprehend, and spoke things that they were unable to utter in their former state

269. The wisdom of the angels is indescribable in words, it can only be illustrated by some general things Angels can express in a single word what a man cannot express in a thousand words Again, a single angelic word contains innumerable things that cannot be expressed in the words of human lan-

¹ The sensual is the outmost of man's life adhering to and inhering in his bodily part (n 5077, 5767, 9212, 9216, 9331, 9730)

He is called a sensual man who judges all things and draws all his conclusions from the bodily senses, and believes nothing except what he sees with his eyes and touches with his hands (n 5094, 7693)

Such a man thinks in externals, and not interiorly in himself (n 5089, 5094, 6564, 7693)

His interiors are so closed up that he sees nothing of spiritual truth in them (n 6564, 6844, 6845)

In a word, he is in gross natural light, and thus perceives nothing that is from the light of heaven (n 6201, 6310, 6564, 6598, 6612, 6614, 6622, 6624, 6844, 6845)

Interiorly he is antagonistic to the things of heaven and the church (n 6201, 6316, 6844, 6845, 6948, 6949)

The learned who have confirmed themselves against the truths of the church come to be such (n 6316)

Sensual men are more cunning and malicious than others (n 7693, 10236)

They reason keenly and cunningly, but from the bodily memory, in which they place all intelligence (n 195 196, 5700 10236)

But they reason from the fallacies of the senses (n 5084, 6948, 6949, 7693)

in singulis enim quae angeli loquuntur sunt arcana sapientiae in continuo nexu, ad quae scientiae humanae nusquam pertingunt. Angeli etiam quae non vocibus loquela suae exhaustiunt, suppleant sono, cui inest affectio rerum in suo ordine, nam, ut supra (n 236, 241) uicium est, per sonos exprimunt affectiones, et per voces ideas cogitationis ex affectionibus, inde est, quod quae audiuntur in caelo, dicantur ineffabilia. Angeli similiter possunt singula quae in volumine alicujus libri scripta sunt, paucis vocibus edicere, et cuiusvis voci indere talia quae eleuant ad sapientiam interiorem, loquela enim eorum talis est, ut consonet cum affectionibus, et unaquaevis vox cum ideis, voces etiam variantur infinitis modis secundum series rerum quae in complexu sunt in cogitatione. Angeli interiores etiam possunt ex sono et simul aliquibus vocibus loquentis scire integram ejus vitam, percipiunt enim ex sonoro variegato per ideas in vocibus amorem ejus regnantem cui insunt quasi inscripta singularia vitae ejus^(c). Ex his patet, qualis est sapientia angelorum. Sapientia illorum se habet ad sapientiam humanam sicut myrias ad unum comparative sicut vires motrices totius corporis, quae innumerabiles sunt, ad actionem ex illis quae coram sensu humano apparent ut unum, aut sicut millia objecti visa perfecto microscopio ad unum obscurum coram nudo oculo. Velim etiam rem illustrare exemplo. angelus ex sapientia sua descripsit regenerationem et protulit arcana de illa in suo ordine usque ad centena, et unumquodvis arcanum implevit ideis in quibus arcana interiora erant, et hoc a principio ad finem, exposuit enim quomodo spiritualis

(EX ARCANIS CAELSTIBUS.)

(c) Quod [id quod] universaliter regnans seu dominans est apud hominem sit in singulis ejus vitae ita in omnibus et singulis ejus cogitationis et affectionis (n 4459 5949 6159 6571 7648 8067 8853-8858)

Quod homo talis sit, qualis ejus amor dominans (n 918[? 917] 1040 8858) *illustratum per exempla* (n 8854, 8857)

Quod id quod universaliter regnat, faciat vitam spiritus hominis (n 7648)

Quod id sit ipsa voluntas ejus ipse amor ejus, et finis vitae ejus quoniam quod homo vult hoc amat, et quod amat hoc pro fine habet. (n 1317, 1568 1571 1909 3796 5949 6956)

Quod ideo homo talis sit qualis ejus voluntas aut qualis ejus amor regnans aut qualis ejus finis vitae (n 1568, 1571 3570 4054 6571, 6934[? 6935] 6938 8856 10076, 10109, 10110, 10284)

guage, for in each of the things uttered by angels there are arcana of wisdom in continuous connection that human knowledge never reach. Again, what the angels fail to express in the words of their speech they make up by the tone, in which there is an affection for the things in their order, for (as has been said above, n 236, 241) tones give expression to affections, as words give expression to ideas of thought from the affections, and for this reason the things heard in heaven are said to be ineffable. So, too, the angels are able to give utterance in a few words to every least thing in an entire volume, and give to every word meanings that elevate the mind to interior wisdom, for their speech is such as to be in accord with their affections, and each word is in accord with their ideas, and their words are varied in infinite ways in accord with the series of things embraced in the thought. [2] Still again, the interior angels are able to recognize from the tone and from a few words the entire life of one speaking, for from the tone as varied by the ideas in the words they perceive his ruling love upon which, as it were, every particular of his life is inscribed.¹ All this makes clear the nature of angelic wisdom. In comparison with human wisdom it is as a myriad to one, or as the moving forces of the whole body, which are numberless, to the activities from them which appear to human sense as a single thing, or as the thousand particulars of an object seen under a perfect microscope to the one obscure thing seen by the naked eye. [3] Let me illustrate the subject by an example. An angel from his wisdom was describing regeneration, and brought forward arcana respecting it in their order even to some hundreds, filling each of them with ideas in which there were interior arcana, and this from beginning to end, for he explained how the spiritual man is conceived anew, is carried as it were in the womb, is born,

¹ That which universally rules or is dominant in man is in every particular of his life, thus in each thing and all things of his thought and affection (n 4459, 5949, 6159, 6571, 7648, 8067, 8853-8858)

A man is such as his ruling love is (n 917, 1040, 8858), *illustrated by examples* (n 8854, 8857)

That which rules universally constitutes the life of the spirit of man (n 7648)

It is his very will, his very love, and the end of his life, since that which a man wills he loves, and that which he loves he has as an end (n 1317, 1568, 1571, 1909, 3796, 5949, 6936)

Therefore man is such as his will is, or such as his ruling love is, or such as the end of his life is (n 1568, 1571, 3570, 4054, 6571, 6935, 6938, 8856, 10076, 10109, 10110, 10284)

homo e novo concipitur, in utero quasi gestatur, nascitur, adolescit, et successive perficitur, dixit quod potuisset numerum arcanorum usque ad aliquot millia augere, et quod illa quae dicta sunt solum essent de regeneratione externi hominis, et quod innumerabilia plura forent de regeneratione interni. Ex his et similibus aliis quae ab angelis audita sunt, patuit mihi quanta illis sapientia, et respective quanta ignorantia homini ^[1]qui vix scit quid regeneratio, et non scit aliquod momentum progressionis cum regeneratur

270. De sapientia angelorum tertii seu intimi caeli, et quantum illa excedit sapientiam angelorum primi seu ultimi caeli, nunc dicetur. Sapientia angelorum tertii seu intimi caeli est incomprehensibilis, etiam illis qui in ultimo caelo sunt. Causa est, quia interiora angelorum tertii caeli ad tertium gradum aperta sunt, interiora autem angelorum primi caeli modo ad primum gradum, et omnis sapientia crescit versus interiora, et perficitur secundum aperitionem eorum (n 208, 267). Quia interiora angelorum tertii seu intimi caeli ad tertium gradum aperta sunt, ideo sunt illis vera Divina quasi inscripta, nam interiora tertii gradus, prae interioribus secundi et primi gradus, in forma caeli sunt, et forma caeli est ex Divino Verbo, ita secundum Divinam Sapientiam, inde est, quod illis angelis appareant Divina Vera sicut inscripta, aut sicut insita et innata quapropter illi, ut primum audiunt genuina vera Divina, illa statim agnoscunt et percipiunt, et postea quasi vident illa intus in se. Quia tales sunt angeli illius caeli, ideo de veris Divinis nusquam ratiocinantur, minus de aliquo vero controvertunt num ita sit vel non ita, nec sciunt quid sit credere aut fidem habere, dicunt enim, 'Quid fides?' nam percipio et video quod ita sit. Illustrant hoc per comparativa, nempe quod id foret sicut quum aliquis cum socio videt domum, et varia in illa et circum illam, diceret socio quod oporteat credere quod sint et quod talia sint sicut vidit, aut sicut quis videt hortum et ibi arbores et fructus et diceret socio, quod fidem habere debeat quod sit hortus, et quod sint arbores et fructus, cum tamen illa oculis suis clare videt. exinde est quod angeli illi nusquam nominant fidem, nec aliquam ejus ideam habeant, quapropter nec ratiocinantur de veris Divinis, minus con-

grows up, and is gradually perfected. He said that the number of arcana could be increased even to thousands, and that those told were only about the regeneration of the external man, while there were numberless more about the regeneration of the internal man. From these and other like things heard from the angels it has been made clear to me how great is their wisdom, and how great in comparison is the ignorance of man, who scarcely knows what regeneration is, and is ignorant of every least step of the process when he is being regenerated.

270. The wisdom of the angels of the third or inmost heaven shall now be described, and also how far it surpasses the wisdom of the angels of the first or outmost heaven. The wisdom of the angels of the third or inmost heaven is incomprehensible even to those who are in the outmost heaven, for the reason that the interiors of the angels of the third heaven have been opened to the third degree, while the interiors of angels of the first heaven have been opened only to the first degree, and all wisdom increases towards interiors and is perfected as these are opened (n 208, 267) [2] Because the interiors of the angels of the third or inmost heaven have been opened to the third degree, Divine truths are as it were inscribed on them, for the interiors of the third degree are more fully in the form of heaven than the interiors of the second and first degrees, and the form of heaven is from the Divine truth, thus in accord with the Divine wisdom, and this is why the truth is seemingly inscribed on those angels, or seemingly instinctive or inborn in them. Therefore as soon as the angels hear genuine Divine truths they instantly acknowledge and perceive them, and afterwards see them as it were inwardly in themselves. As the angels of that heaven are such they never reason about Divine truths, still less do they dispute about any truth whether it is true or not, nor do they know what it is to believe or to have faith. They say, "What is faith? for I perceive and see that a thing is so." Thus they illustrate by comparisons, for example, that it would be as when any one with a companion, seeing a house and the various things in it and around it, should say to his companion that he ought to believe that these things exist, and that they are such as he sees them to be, or seeing a garden and trees and fruit in it, should say to his companion that he ought to have faith that there is a garden and trees and fruits, when he is seeing them clearly with his eyes. For this reason these angels never mention faith, and have no idea of what it is, neither do they

trovertunt de aliquo vero, num ita sit vel non ita ^(d) Angeli autem primi seu ultimi caeli non ita habent vera Divina interioribus suis inscripta, quia illis non nisi quam primus gradus vitae apertus est, illi ideo ratiocinantur de illis, et qui ratiocinantur vix aliquid ultra objectum rei, de qua ratiocinantur, vident, aut ultra subjectum vadunt, nisi solum ad confirmandum id aliquibus, et cum confirmaverunt dicunt quod fidei erunt, et quod credenda De his cum angelis locutus sum, qui dixerunt quod tale discrimen inter sapientiam angelorum tertii caeli et inter sapientiam angelorum primi caeli sit, quale inter lucidum et obscurum, etiam comparaverunt sapientiam angelorum tertii caeli cum magnifico palatio pleno omnibus ad usum, circum quod paradisi in longum et in latum, et circum hos magnifica plurium generum, et [dixerunt] quod angeli illi, quia in veris sapientiae sunt, possint intrare in palatium ac videre omnia, et quoque exspatiari in paradisos quaquaversum, et delectari omnibus Aliter vero illi qui ratiocinantur de veris, et magis qui controvertunt de illis hi quia non vident vera ex luce veri, sed hauriunt illa vel ex aliis, vel ex sensu litterae Verbi, quem non interius intelligunt, dicunt quod credenda, seu quod fides habenda, in quae dein non volunt ut visus interior intret, de his dicebant, quod non ad primum limen palatii sapientiae venire possint, minus intrare in illud, et exspatiari in paradisos ejus, quoniam in primo passu subsistunt aliter qui in ipsis veris sunt, hos nihil retardat quin ferantur et progrediantur absque limite, nam vera visa ducunt quocunque pergunt, ac in latos campos, quoniam unumquodvis verum infinitae extensionis est, et in conjunctione cum multiplicibus aliis Amplius dixerunt, quod sapientia an-

(EX ARCANIS CAELESTIBUS)

(d) Quod caelestes angeli innumerabilia sciant, et immensum sapiant prae angelis spiritualibus (n 2718)

Quod angeli caelestes non cogitent et loquantur ex fide prout angeli spirituales, quoniam a Domino in perceptione omnium quae fidei sunt (n 202, 597, 607, 784, 1121, 1387, 1398[? 1389, 1394], 1442, 1919, 7680, 7877, 8780, 9277, 10336)

Quod de veris fidei modo dicant "Ita, ita," vel "Non, non," at quod angeli spirituales ratiocinentur num ita sit (n 2715, 3246, 4448, 9166, 10786), explicantur ibi Domini verba, quod "Sermo erit, Ita, ita, non, non" (Matth v 37)

reason about Divine truths, still less do they dispute about any truth whether it is true or not' [3] But the angels of the first or outmost heaven do not have Divine truths thus inscribed on their interiors, because to them only the first degree of life is opened, therefore they reason about truths, and those who reason see almost nothing beyond the fact of the matter about which they are reasoning, or go no farther beyond the subject than to confirm it by certain considerations, and having confirmed it they say that it must be a matter of faith and must be believed [4.] I have talked with angels about this, and they said that the difference between the wisdom of the angels of the third heaven and the wisdom of the angels of the first heaven is like that between what is clear and what is obscure, and the former they compared to a magnificent palace full of all things for use, surrounded on all sides by parks, with magnificent things of many kinds round about them, and as these angels are in the truths of wisdom they can enter into the palace and behold all things, and wander about in the parks in every direction and find delight in it all. But it is not so with those who reason about truths, especially with those who dispute about them, as such do not see truths from the light of truth, but accept truths either from others or from the sense of the letter of the Word, which they do not interiorly understand, declaring that truths must be believed, or that one must have faith in them, and they are then unwilling to have any interior sight admitted. The angels said that such are unable to reach the first threshold of the palace of wisdom, still less to enter into it and wander about in its grounds, for they stop at the first step. It is not so with those that are in truths themselves, nothing impedes these from going on and progressing without limit, for the truths they see lead them wherever they go, and into wide fields, for every truth has infinite extension and is in conjunction with manifold others. [5] They said still further that the wisdom of the angels of the inmost heaven consists

¹ The celestial angels know innumerable things and are immeasurably wiser than the spiritual angels (n 2718)

The celestial angels do not think and talk from faith as the spiritual angels do, for they have from the Lord a perception of all things that constitute faith (n 202, 597, 607, 784, 1121, 1384, 1442, 1898, 1919, 7680, 7877, 8780, 9277, 10336)

In regard to the truths of faith they say only "Yea, yea, or Nay, nay," while the spiritual angels reason about whether a thing is true (n 2715, 3246, 4448, 9166, 10786, where the Lord's words "Let your discourse be Yea, yea, Nay, nay" (Matt v 37) are explained)

gelorum intimi caeli praecipue consistat in eo, quod videant Divina et caelestia in singulis objectis, et mirabilia in serie plurium, nam omnia quae apparent coram oculis eorum, correspondent ut cum vident palatia et hortos, non moratur intuitio eorum in talibus quae ante oculos sunt, sed vident interiora ex quibus, ita quibus correspondent, et illa cum omni varietate secundum objectorum faciem, ita simul innumerabilia in ordine et nexu, quae tunc ita jucundant mentes eorum, ut videantur auferri a se. Quod omnia quae in caelis apparent, correspondeant Divinis quae a Domino apud angelos, videatur supra (n 170-176)

271. Quod angeli tertii caeli tales sint, est quia in amore in Dominum sunt, et ille amor aperit interiora quae mentis sunt ad tertium gradum, et est receptaculum omnium sapientiae. Porro sciendum est, quod angeli intimi caeli usque continue perficiantur sapientia, et hoc quoque aliter quam angeli ultimi caeli. Angeli intimi caeli Divina vera non reponunt in memoria, ita nec faciunt ex illis aliquam scientiam, sed statim ut audiunt illa, percipiunt illa, et mittunt in vitam, inde est quod Divina vera permanent apud illos sicut inscripta, quod enim vitae mandatur, taliter inest. Aliter vero res se habet cum angelis ultimi caeli, illi Divina vera primum reponunt in memoria, ac recondunt in scientia, et inde depromunt illa, et perficiunt intellectum suum per illa, et absque perceptione interiore num vera sint, volunt illa, et vitae mandant. inde illis obscurum est respective. Memoratu dignum est, quod angeli tertii caeli perficiantur sapientia per auditum, non autem per visum, illa quae audiunt ex praedicatione, non intrant in memoriam eorum, sed immediate in perceptionem et voluntatem, et fiunt vitae, quae autem angeli illi vident oculis suis, ea intrant in memoriam eorum, et de illis ratiocinantur et loquuntur, inde patuit quod via auditus sit illis via sapientiae. Hoc quoque ex correspondentia, nam auris correspondet obedientiae, et obedientia est vitae, at oculus correspondet intelligentiae, et intelligentia est doctrinae (e). Status horum angelorum

(EX ARCANIS CAELESTIBUS.)

(e) De correspondentia auris et auditus (n 4652-4660)
Quod auris correspondeat perceptioni et obedientiae, et quod

principally in this, that they see Divine and heavenly things in every single object, and wonderful things in a series of many objects, for every thing that appears before their eyes is a correspondent, as when they see palaces and gardens their view does not stop at the thing that is before their eyes, but they see the interior things from which it springs, that is, to which it corresponds, and this with all variety in accordance with the aspect of the objects, thus they see innumerable things at the same time in their order and connection, and this so fills their minds with delight that they seem to be carried away from themselves. That all things that are seen in the heavens correspond to the Divine things that are in the angels from the Lord may be seen above (n 170-176)

271. Such are the angels of the third heaven because they are in love to the Lord, and that love opens the interiors of the mind to the third degree, and is a receptacle of all things of wisdom. It must be understood also that the angels of the inmost heaven are still being continually perfected in wisdom, and this differently from the angels of the outmost heaven. The angels of the inmost heaven do not store up Divine truths in the memory and thus make out of them a kind of science, but as soon as they hear them they perceive them and apply them to the life. For this reason Divine truths are as permanent with them as if they were inscribed on them, for what is committed to the life is as something contained in it. But it is not so with the angels of the outmost heaven. These first store up Divine truths in the memory and stow them away as knowledge, and draw them out therefrom to perfect their understanding by them, and will them and apply them to the life, but with no interior perception whether they are truths, and in consequence they are in comparative obscurity. It is a notable fact that the angels of the third heaven are perfected in wisdom by hearing and not by seeing. What they hear from preachings does not enter into their memory, but enters directly into their perception and will, and comes to be a matter of life, but what they see with their eyes does enter into their memory, and they reason and talk about it, which shows how with them the way of hearing is the way of wisdom. This, too, is from correspondence, for the ear corresponds to obedience, and obedience belongs to the life, while the eye corresponds to intelligence, and intelligence is a matter of doctrine.¹ The state of these an-

¹ Of the correspondence of the ear and of hearing (n 4652-4660)

describitur etiam passim in Verbo , ut apud *Jeremiam* :

"Indam legem meam menti eorum et cordi eorum inscribam eam ,
non docebunt amplius quisquam amicum suum, et quisquam fratrem suum, dicendo, Cognoscite Jehovam, nam quotquot erunt cognoscent Me, a minimo eorum ad maximum eorum" (xxxj 33, 34)

Et apud *Matthaeum*,

"Sermo vester erit, Ita ita, Non non , quod ultra haec est, ex malo est"
(v 137)

quod ex malo sit quod ultra illa, est quia non ex Domino , nam vera quae insunt angelis tertiū caeli, sunt ex Domino, quia in amore in Ipsum sunt amor in Dominum in illo caelo est velle et facere Divinum Verum, nam Divinum Verum est Dominus in caelo

272. Quod angeli tantam sapientiam recipere possint, ad causas supra allatas accedit haec quae etiam in caelo primaria est, quod absque amore sui sint , nam quantum quis absque illo amore est, tantum in Divinis sapere potest ille amor est qui claudit interiora ad Dominum et ad caelum, et aperit exteriora et ea vertit ad se , quapropter omnes illi, apud quos ille amor dominatur, in caligine sunt quoad illa quae caeli sunt, utcunque in luce quoad illa quae mundi sunt Angeli autem vicissim, quia absque amore illo sunt, in luce sapientiae sunt , amores enim caelestes, in quibus sunt, qui sunt amor in Dominum, et amor erga proximum, aperiunt interiora, quia illi amores a Domino sunt, et in illis est Ipse Dominus (Quod illi amores faciant caelum in communi, et forment caelum apud unumquemvis in particulari, videatur supra, n 13-19) Quia amores caelestes aperiunt interiora ad Dominum, ideo etiam omnes angeli vertunt facies suas ad Dominum (n 142) , in mundo enim spirituali est amor qui vertit interiora cujusvis ad se, et quo vertit interiora etiam vertit faciem , nam facies ibi unum agit cum interioribus, est enim forma externa eorum Quia amor vertit interiora et

inde significet illas (n 2542, 3869, 4653, 5017, 7216, 8361, 9311, 9397, 10065[² 10061])

Quod significet receptionem veritatum (n 5471, 5475, 9926)

De correspondentia oculi et ejus visus (n 4403-4421, 4523-4534), quod visus oculi inde significet intelligentiam quae fidei et quoque fidem (n 2701, 4410, 4526 6923, 9051, 10569)

gels is described in different parts of the Word, as in *Jeremiah*

"I will put My law in their mind, and write it on their heart. They shall teach no more every one his friend and every one his brother saying, Know ye Jehovah, for they shall all know Me, from the least of them even unto the greatest of them" (xxxii. 33, 34)

And in *Matthew*,

"Your discourse shall be Yea, yea, Nay, nay, what is more than these is from evil" (v 37)

"What is more than these is from evil" because it is not from the Lord, and inasmuch as the angels of the third heaven are in love to the Lord the truths that are in them are from the Lord. In that heaven love to the Lord is willing and doing Divine truth, for Divine truth is the Lord in heaven.

272. There is a still further reason, and this is in heaven the primary reason, why the angels are able to receive so great wisdom, namely, that they are without the love of self, for to the extent that any one is without the love of self he has the capacity to be wise in Divine things. It is that love that closes up the interiors against the Lord and heaven, and opens the exteriors and turns them to self, and in consequence all in whom that love rules are in thick darkness in respect to the things of heaven, however much light they may have in worldly matters. The angels, on the other hand, are in the light of wisdom because they are without the love of self, for the heavenly loves in which they are, which are love to the Lord and love towards the neighbor, open the interiors, because these loves are from the Lord and the Lord Himself is in them. (That these loves constitute heaven in general, and form heaven in each one in particular, may be seen above, n 13-19.) As heavenly loves open the interiors to the Lord so all angels turn their faces towards the Lord (n 142), because in the spiritual world the love turns the interiors of every one to itself, and whichever way it turns the interiors it also turns the face, since the face there makes one with the interiors, of which it is the outward form. Because the love turns the interiors and the face to itself, it also conjoins itself to them (love being spiritual con-

The ear corresponds to and therefore signifies perception and obedience (n 2542, 3869, 4653, 5017, 7216, 8361, 9311, 9397, 10061)

The ear signifies the reception of truths (n 5471, 5475 9926)

The correspondence of the eye and its sight (n 4403-4421, 4523-4534), from which the sight of the eye signifies the intelligence that belongs to faith, and also faith (n 2701, 4410, 4526, 6923, 9051, 10569)

faciem ad se ideo etiam conjungit se illis, nam amor est conjunctio spiritualis ideo quoque communicat sua cum illis. Ex illa conversione et inde conjunctione et communicatione est angelis sapientia. (Quod omnis conjunctio in mundo spirituali sit secundum conversionem, videatur supra n. 255.)

273. Angeli continue perficiuntur sapientia *ŷ* sed usque non possunt eo usque perfici in aeternum ut sit aliqua ratio inter sapientiam illorum et Sapientiam Divinam Domini. Nam Sapientia Divina Domini est infinita, et angelorum finita et non datur ratio infiniti et finiti.

274. Quia sapientia perficit angelos et facit vitam illorum ac qua caelum cum suis bonis infundit apud unumquemque secundum sapientiam ejus, ideo omnes ibi desiderant illam, et appetunt illam vix aliter quam sicut homo qui in fame est, cibum: est quoque scientia intelligentia et sapientia nutritio spiritualis sicut cibus est nutritio naturalis correspondent etiam sibi mutuo.

275. Angeli in uno caelo et quoque in una societate caeli non in simili sapientia sunt sed in dissimili, in maxima sapientia sunt qui in medio in minore qui circum circa usque ad terminos decrescientia sapientiae secundum distantias a medio est sicut decrescientia lucis vergentis ad umbram (videatur supra n. 43-128). Lux etiam apud illos in simili gradu est, quorum lux caeli est Divina Sapientia et quisque in luce est secundum receptionem ejus. (De Luce Caeli et ejus varia receptione, videatur supra n. 126-132.)

junction), and shares its own with them. From that turning and consequent conjunction and sharing the angels have their wisdom. That all conjunction and all turning in the spiritual world are in accord may be seen above (n 255).

273. Although the angels are unceasingly perfected in wisdom,¹ their wisdom, even to eternity, cannot become so perfect that there can be any ratio between it and the Lord's Divine wisdom, for the Lord's Divine wisdom is infinite and the wisdom of angels finite, and between what is infinite and what is finite no ratio is possible.

274. As it is wisdom that makes the angels perfect and constitutes their life, and as heaven with its good things flows into every one in the measure of his wisdom, so all in heaven desire and hunger for wisdom much as a hungry man hungers for food. So, too, knowledge, intelligence, and wisdom are spiritual nutriment, as food is natural nutriment, and the one corresponds to the other.

275. The angels in the same heaven, or in the same society of heaven, are not all in like wisdom, their wisdom differs. Those at the centre are in the greatest wisdom, and those round about even to the borders are in less wisdom. The decrease of wisdom in accord with the distance from the centre is like the decrease of light verging to shade (see n 43 and 128). Their light is in the same degree as their wisdom, since the light of heaven is the Divine wisdom, and every one is in light in the measure of his reception of wisdom. Respecting the light of heaven and the different kinds of reception of it see above (n 126-132).

XXXI

THE STATE OF INNOCENCE OF ANGELS IN HEAVEN

276. What innocence is and its nature few in the world know, and those who are in evil know nothing about it. It is, indeed, visible to the eyes, as seen in the face, speech, and movements, particularly of children, and yet what innocence is, and especially that it is that in which heaven is stored up in

¹ Angels are perfected to eternity (n 4803, 6648)

bus, imprimis infantum, sed usque non scitur quid illa, minus quod illa sit in qua caelum se recondit apud hominem. Ut itaque sciatur, velim ordine progredi, et dicere primum de innocentia infantiae, et dein de innocentia sapientiae, et tandem de statu caeli quoad innocentiam.

277. Innocentia infantiae seu infantum non est genuina innocentia, nam solum est in forma externa, et non interna, usque tamen ex illa disci potest, qualis innocentia est, elucet enim ex illorum facie, et ex aliquibus illorum gestibus, et ex prima illorum loquela, et afficit, quod nempe illis non sit cogitatio interna, nondum enim sciunt quid bonum et malum, ac verum et falsum, ex quibus cogitatio, inde illis non est prudentia ex proprio non propositum et deliberatum, ita non finis mali, non illis proprium ex amore sui et mundi acquisitum, non sibi quicquam tribuunt, omnia accepta referunt suis parentibus, contenti paucis et pusillis quae illis dono dantur, laetantur illis, non sollicitudo illis de victu et amictu, et nulla de futuris, non spectant ad mundum, et inde ⁽¹⁾cupiunt multa. Amant suos parentes, suam nutricem, et infantes socios, cum quibus in innocentia ludunt, se patiuntur duci, auscultant et obediunt. Et quia in eo statu sunt, omnia recipiunt vita, inde illis, praeter quod sciant unde, mores decentes, inde illis loquela, et inde illis initia mentis memoriae et cogitationis, quibus recipiendis et imbuendis pro medio inservit status illorum innocentiae. Sed haec innocentia, ut supra dictum est, externa est, quia solum corporis, non mentis, ⁽²⁾mens enim eorum nondum formata est, nam mens est intellectus et voluntas, inde cogitatio et affectio. Dictum mihi est e caelo, quod infantes praecipue sub auspicio Domini sint, et influxus sit e caelo

(EX ARCANIS CAELESTIBUS.)

(g) Quod innocentia infantum non sit vera innocentia sed quod vera innocentia habitet in sapientia (n. 1616, 2305, 2306, 3495[? 3494], 4563, 4797, 5608, 9301, 10021)

Quod bonum infantiae non sit bonum spirituale, sed quod fiat per implantationem veri (n. 3504)

Quod tamen bonum infantiae sit medium per quod implantatur intelligentia (n. 1616, 3183, 9301, 10110)

Quod homo absque bono innocentiae in infantia foret ferus (n. 3494)

Quod quicquid imbuatur in infantia appareat naturale (n. 3494)

man is thus far unknown In making this known let us proceed in order, and consider first the innocence of childhood, then the innocence of wisdom, and lastly the state of heaven in regard to innocence.

277. The innocence of childhood or of children is not genuine innocence, for it is innocence not in internal form but in external form Nevertheless one may learn from it what innocence is, since it shines forth from the face of children and from some of their movements and from their first speech, and affects those about them It can be seen that children have no internal thought, for they do not yet know what is good and what is evil, or what is true and what is false, of which such thought consists [2.] Consequently they have no prudence of their own, no purpose or deliberation, thus no end that looks to evil, neither have they anything of their own acquired from love of self and the world they do not attribute anything to themselves, regarding all that they have as received from their parents, they are content with the few and paltry things presented to them, and find delight in them, they have no solicitude about food and clothing, and none about the future, they do not look to the world and covet many things from it, they love their parents and nurses and their child companions with whom they play in innocence, they suffer themselves to be led, they give heed and obey [3.] And being in this state they receive everything as a matter of life, and therefore, without knowing why, they have becoming manners, and also learn to talk, and have the beginning of memory and thought, their state of innocence serving as a medium whereby these things are received and implanted But this innocence, as has been said above, is external, because it belongs to the body alone, and not to the mind,¹ for their minds are not yet formed, the mind being understanding and will and thought and affection therefrom [4.] I have been told from heaven that children are specially under the Lord's auspices, and that they receive influx from the inmost heaven,

¹ The innocence of children is not true innocence, but true innocence has its abode in wisdom (n. 1616, 2305, 2306, 3494, 4563, 4797, 5608, 9301, 10021)

The good of children is not spiritual good, but it becomes such by the implantation of truth (n. 3504)

Nevertheless the good of children is a medium whereby intelligence is implanted (n. 1616, 3183, 9301, 10110)

Without the good of innocence in childhood man would be a wild beast (n. 3494)

Whatever the mind is imbued with in childhood appears natural (n. 3494)

intimo, ubi status innocentiae est, et quod influxus pertranseat interiora eorum, et quod in pertranseundo non afficiat illa nisi quam per innocentiam, et quod inde innocentia sistatur in facie et in aliquibus gestibus, et appareat, et quod illa sit, qua intime afficiuntur parentes, et facit amorem qui vocatur storge

278. Innocentia sapientiae est genuina innocentia, quia est interna, nam est ipsius mentis, ita ipsius voluntatis et inde intellectus, et cum in illis est innocentia, est quoque sapientia, nam sapientia est illorum. Inde dicitur in caelo, quod innocentia habitet in sapientia, et quod tantum sapientiae sit angelo, quantum ei innocentia quod ita sit, confirmant per id, quod qui in innocentiae statu sunt, sibi nihil boni tribuant, sed accepta ferant et addicent omnia Domino, quod velint duci ab Ipso, et non a semet, quod ament omne quod bonum est, et delectentur omni quod verum est, quia sciunt et percipiunt quod amare bonum, ita velle et facere id, sit amare Dominum, et amare verum sit amare proximum, quod vivant contenti suis, sive pauca sint sive multa, quia sciunt quod tantum recipiant quantum conducit, pauca quibus conducit paucum, et multa quibus conducit multum, et quod illi non sciant quid conducit illis, sed solum Dominus, cui aeterna sunt omnia quae providet inde nec sunt solliciti de futuris, sollicitudinem de futuris vocant curam pro crastino, quam dicunt esse dolorem ob jacturam aut non receptionem talium quae non necessaria sunt ad usus vitae cum sociis nunquam agunt ex fine mali, sed ex bono, justo et sincero, agere ex fine mali vocant astum, quem fugiunt sicut venenum serpentis, quoniam est prorsus contra innocentiam. Quia nihil plus amant quam duci a Domino, et quia Ipsi accepta ferunt omnia, ideo remoti sunt a suo proprio, et quantum remoti a suo proprio sunt, tantum influit Dominus, inde est, quod quae audiunt ab Ipso, sive sit medio Verbo, sive media praedicatione, non reponant in memoria, sed statim obediant, hoc est, velint et faciant, voluntas est ipsa illorum memoria. Illi ut plurimum simplices in externa forma apparent, sed sapientes et prudentes in interna sunt, illi sunt qui intelliguntur a Domino,

"Estote prudentes sicut serpentes, et simplices sicut columbae" (*Matth.* x. 16)

where there is a state of innocence, that this influx passes through their interiors, and that in its passing through, their interiors are affected purely by the innocence, and for this reason innocence is shown in their faces and in some of their movements and becomes evident, and that it is this innocence by which parents are inmosty affected, and that gives rise to the love that is called *storge*

278. The innocence of wisdom is genuine innocence, because it is internal, for it belongs to the mind itself, that is, to the will itself and to its understanding. And when there is innocence in these there is also wisdom, for wisdom also belongs to the will and understanding. This is why it is said in heaven that innocence has its abode in wisdom, and that an angel has just as much of innocence as he has of wisdom. This is confirmed by the fact that those who are in a state of innocence attribute nothing of good to themselves, but regard all things as received and ascribe them to the Lord, that they wish to be led by Him and not by themselves, that they love every thing that is good and find delight in every thing that is true, because they know and perceive that loving what is good, that is, willing and doing it, is loving the Lord, and loving truth is loving the neighbor, that they live contented with their own, whether it be little or much, because they know that they receive just as much as is good for them—those receiving little for whom a little is useful, and those receiving much for whom much is useful, also they recognize that they do not themselves know what is good for them, the Lord alone knowing this, who looks in all things that He provides to what is eternal. [2] Neither are they anxious about the future, anxiety about the future they call care for the morrow, which they define as grief on account of losing or not receiving things that are not necessary for the uses of life. With companions they never act from ends that look to evil, but from what is good, just, and sincere. Acting from evil ends they call cunning, which they shun as the poison of a serpent, since it is wholly antagonistic to innocence. As they love nothing so much as to be led of the Lord, attributing all things they receive to Him, they are kept apart from what is their own (*proprium*), and to the extent that they are kept apart from what is their own the Lord flows into them, and in consequence of this whatever they hear from the Lord, whether through the Word or by means of preaching, they do not store up in the memory, but instantly obey it, that is, will it and do it, their will being itself their memory. These for the most part outwardly appear simple, but inwardly they are wise and prudent. These are meant by the Lord in the words,

Talis est innocentia, quae vocatur innocentia sapientiae. Quia innocentia nihil boni sibi tribuit sed omne bonum addicat Domino, et quia sic amat duci a Domino, et inde est receptio omnis boni et veri, ex quibus sapientia, ideo homo ita creatus est, ut, cum est infans sit in innocentia sed externa, at cum fit senex sit in innocentia interna, ut per illam in hanc et ex hac in illam veniat. quare etiam homo cum fit senex etiam decrescit corpore et fit e novo sicut infans sed ut infans sapiens, ita angelus; nam infans sapiens in eminenti sensu est angelus. Inde est, quod in Verbo "infans" significet innocentem et "senex" sapientem in quo innocentia.⁽²⁾

279. Similiter fit cum omni qui regeneratur. Regeneratio est renaissance quoad spirituales hominem. is primum introducit in innocentiam infantiae, quae est quod nihil veri sciat et boni possit ex se, sed solum ex Domino. et quod desideret et appetat illa ex causa solum quia est verum et quia est bonum, dantur etiam illa a Domino, sicut progreditur aetate. ducitur ille primum in scientiam rerum deinde a scientia in intelligentiam et demum ab intelligentia in sapientiam semper comitante innocentia quae est ut dictum est quod nihil veri sciat et nihil boni possit ex se sed ex Domino absque hac fide et ejus perceptione nemo aliquid caeli recipere potest in eo praecipue consistit innocentia sapientiae.

280. Quia innocentia est duci a Domino, et non a semet inde omnes qui in caelo sunt in innocentia sunt, nam omnes qui ibi amant duci a Domino, sciunt enim quod ducere se ipsum sit duci a proprio et proprium est amare semet et qui amat semet non patitur duci a proprio. Inde est quod quantum angelus in innocentia est tantum in caelo sit hoc est tantum in Divino bono ac Divino vero nam esse in his est in caelo. Distinguntur itaque

caeli secundum innocentiam. illi qui in caelo ultimo seu primo sunt in innocentia primi seu ultimi gradus sunt. illi qui in caelo medio seu secundo sunt in innocentia secundi seu medi gradus sunt. qui autem in caelo intimo seu tertio sunt in innocentia tertii seu intimi gradus sunt, hi ideo sunt ipsae innocentiae caeli nam prae ceteris amant duci a Domino sicut infantes a suo patre. quare etiam recipiunt Divinum verum quod vel immediate a Domino vel mediate per Verbum ac per praedicationes audiunt statim voluntate et faciunt illud et sic marcant vitae. Inde illis tanta sapientia prae angelis inferiorum caelorum (videatur n. 270 271). Quia illi angeli tales sunt ideo sunt proximi Domino a quo illis est innocentia, et quoque sunt separati a proprio adeo ut vivant quas. in Domino. Illi apparent simplices in externa forma ac coram oculis angelorum inferiorum caelorum sicut infantes ita parvuli; et quoque sicut qui non multum sapient. tametsi sapientissimi angelorum caeli sunt norunt enim quod illis nihil sapientiae sit ex se et quod sapere sit id agnoscere tum quod sciunt sit quas. nihil respective ad id quod non sciunt. ita scire agnoscere et percipere dicunt esse primum gradum ad sapientiam. Sunt etiam illi angeli nati, quoniam nuditas correspondet innocentiae.

281. De innocentia multum locutus sum cum angelis et informatus quod innocentia sit. Esse omnis boni et inde quod bonum tantum sit bonum quantum in illo est innocentia consequenter quod sapientia tantum sit sapientia quantum ducit ad innocentiam similiter amor caritas et fides et quod inde sit quod nemo intrare possit cae-

EXPLICIT CAELUM

(1.) Quod omnes sunt modis et innocentiae (n. 154, 2736, 3837)

Et quod ideo apparentia sunt in omnes (n. 154)

Quod etiam sunt modis et innocentiae (n. 154)

Quod etiam sunt modis et innocentiae (n. 154)

Quod etiam sunt modis et innocentiae (n. 154)

(2.) Quod omnes sunt modis et verum fide in se habere debent innocentiam et bonum et verum (n. 2736, 2737, 31, 312, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100)

Quod innocentia est modis et verum fide in se habere debent

Quod nemo potest intrare in caelum nisi per innocentiam

Consequently the heavens are distinguished by degrees of innocence—those who are in the outmost or first heaven are in innocence of the first or outmost degree, those who are in the middle or second heaven are in innocence of the second or middle degree, while those who are in the inmost or third heaven are in innocence of the third or inmost degree, and are therefore the veriest innocences of heaven, for more than all others they love to be led by the Lord as little children by their father, and for the same reason the Divine truth that they hear immediately from the Lord or mediately through the Word and preaching they take directly into their will and do, thus committing it to life. And this is why their wisdom is so superior to that of the angels of the lower heavens (see n 270, 271). These angels of the inmost heaven, being such, are nearest to the Lord from whom they receive innocence, and are so separated from what is their own that they live as it were in the Lord. Externally they appear simple, and before the eyes of the angels of the lower heavens they appear like children, that is, as very small, and not very wise, although they are the wisest of the angels of heaven, since they know that they have nothing of wisdom from themselves, and that acknowledging this is being wise. They know also that what they know is as nothing compared to what they do not know, and they say that knowing, acknowledging, and perceiving this is the first step towards wisdom. These angels have no clothing, because nakedness corresponds to innocence.¹

281. I have talked much with angels about innocence, and have been told that innocence is the being (*esse*) of all good, and that good is therefore so far good as it has innocence in it, consequently that wisdom is so far wisdom as it partakes of innocence, and the same is true of love, charity, and faith,²

wisdom, and in that state he may pass into heaven and become an angel (n 3183, 5608)

¹ All in the inmost heaven are innocences (n 154, 2736, 3887)

Therefore they appear to others like children (n. 154)

They are also naked (n 165, 8375, 9950)

Nakedness belongs to innocence (n. 165 8375)

Spirits have a custom of exhibiting innocence by laying aside their garments and presenting themselves naked (n 165, 8375 9950)

² Every good of love and truth or faith to be good and true, must have innocence in it (n. 2526, 2780 3111, 3994, 6013 7840 9262, 10134)

Innocence is the essential of good and truth (n 2780 7840)

No one is admitted into heaven unless he possesses something of innocence (n 4797)

lum, nisi ei innocentia sit et quod id sit, quod intelligitur a Domino,

"Sinite infantes venire ad Me, ne prohibete eos, talium enim est regnum" caelorum "Amen dico vobis, quicumque non receperit regnum" caelorum "ut infans, non ingreditur in illud" ([*Matth* x 14, xviii 3,] *Marc* x 14, 15, *Luc* xviii 16, 17)

per "infantes" ibi, ut quoque alibi in Verbo, intelliguntur innocentes (*l* [175 162]) innocentiae status etiam describitur a Domino (*Matth* vi 124, 25), sed per meras correspondentias causa quod bonum sit bonum quantum in eo est innocentia, est quia omne bonum est a Domino, et innocentia est velle duci a Domino Informatus etiam sum, quod verum non conjugari possit bono ac bonum vero, nisi media innocentia, inde quoque est, quod angelus non sit angelus caeli, nisi in illo innocentia sit, nam caelum non est in aliquo priusquam in illo conjunctum est verum bono inde conjunctio veri et boni vocatur conjugium caeleste, et conjugium caeleste est caelum Informatus etiam sum quod amor vere conjugalit ducat suam existentiam ex innocentia, quia ex conjunctione boni et veri, in qua sunt binae mentes, nempe mariti et uxoris, quae conjunctio cum descendit, sistitur sub specie amoris conjugalit nam conjuges, sicut mentes eorum, se mutuo amant Inde est lusus sicut infantiae et sicut innocentiae in amore conjugalit (*l*)

(EX ARCANIS CAELESTIBUS.)

(*l*) Quod amor vere conjugalit sit innocentia (n 2736)

Quod amor conjugalit sit velle quod alter, ita mutuo et vicissim (n 2731)

Quod qui in amore conjugalit sunt, in intimis vitae cohabitent (n 2732)

Quod sit unio duarum mentium, et sic ut ex amore unum sint (n 10168, 10169)

Quod amor vere conjugalit ducat originem et essentiam ex conjugio boni et veri (n 2728, 2729)

De spiritibus angelicis qui perceptionem habent, num sit conjugale ex idea conjunctionis boni et veri (n 10756)

Quod amor conjugalit se prorsus similiter habeat, sicut conjunctio boni et veri (n 1094[? 1904] 2173, 2429[? 2729] 2503[? 2508], 3101[? 3103], 3102[? 3132] 3155, 3179, 3180, 4358, 5407[? 5807], 5835, 9206, 9207 9495 9637)

Quod ideo in Verbo per "conjugium" intelligatur conjugium boni et veri, quale est in caelo et quale erit in ecclesia (n 3132, 4434, 4834)

therefore no one can enter heaven unless he possesses innocence, and thus the Lord teaches when he says,

Suffer little children to come unto Me and forbid them not, for of such is the kingdom of the heavens. Verily I say unto you, Who ever shall not receive the kingdom of the heavens as a little child, he shall not enter into it (*Mark* x. 14, 15, *Luke* xviii. 16, 17)

Here as elsewhere in the Word "little children" mean those who are innocent. A state of innocence is also described by the Lord in *Matthew* (vi. 25-34), but by correspondences only. Good is good so far as it has innocence in it, for the reason that all good is from the Lord, and innocence is a willingness to be led by the Lord. I have also been told that truth can be conjoined to good and good to truth only by means of innocence, and therefore an angel is not an angel of heaven unless he has innocence in him, for heaven is not in any one until good is conjoined to truth in him, and this is why the conjunction of truth and good is called the heavenly marriage, and the heavenly marriage is heaven. Again I have been told that true marriage love derives its existence from innocence, because it derives its existence from the conjunction of good and truth, and the two minds of husband and wife are in that conjunction, and when that conjunction descends it presents the appearance of marriage love, for consorts are in mutual love, as their minds are. This is why in marriage love there is a playfulness like that of childhood and innocence.¹

282. Because innocence with the angels of heaven is the very being (*esse*) of good, it is evident that the Divine good that

¹ True marriage love is innocence (n. 2736)

Marriage love consists in willing what the other wills, thus mutually and reciprocally (n. 2731)

They who are in marriage love dwell together in the inmosts of life (n. 2732)

There is such a union of the two minds that from love they are a one (n. 10168, 10169)

True marriage love derives its origin and essence from the marriage of good and truth (n. 2728, 2729)

About angelic spirits who have a perception from the idea of the conjunction of good and truth whether anything of marriage exists (n. 10755)

Marriage love is just the same thing as the conjunction of good and truth (n. 1904, 2173, 2508, 2729, 3103, 3132, 3155, 3179, 3180, 4358, 5807, 5835, 9206, 9207, 9495, 9637)

Therefore in the Word "marriage" means the marriage of good and truth, such as there is in heaven and such as there will be in the church (n. 3132, 4434, 4835)

282. Quia innocentia est ipsum Esse boni apud angelos caeli, patet quod Divinum Bonum procedens a Domino sit ipsa Innocentia, nam id Bonum est quod influit apud angelos, et afficit illorum intima, ac disponit et adaptat ad recipiendum omne bonum caeli similiter fit apud infantes, quorum interiora per transfluxum innocentiae a Domino non modo formantur, sed etiam continue adaptantur et disponuntur ad recipiendum bonum amoris caelestis, quoniam bonum innocentiae ab intimo agit, est enim, ut dictum est, Esse omnis boni Ex his constare potest, quod omnis innocentia sit a Domino inde est, quod Dominus in Verbo dicatur Agnus, nam "agnus" significat innocentiam ^(m) Quia innocentia est intimum in omni bono caeli, ideo quoque illa ita afficit mentes, ut qui illam sentit, quod fit appropinquante angelo intimi caeli, videatur sibi non sui juris esse, et inde tali jucundo affici et quasi auferri, ut appareat omne jucundum mundi nihil esse respective ex apperceptione ejus hoc loquor

283. Omnes qui in bono innocentiae sunt, afficiuntur innocentia, et quantum quis in illo bono est, tantum afficitur at qui non in bono innocentiae sunt, non afficiuntur illa quapropter omnes illi qui in inferno sunt, prorsus contra innocentiam sunt, nec sciunt quid innocentia, immo tales sunt, ut quantum quis innocens, tantum flagrent ei damnum inferre inde est, quod non sustineant videre infantes, ut primum vident, incenduntur crudeli cupidine nocendi Ex eo patuit, quod proprium hominis, et inde amor sui, sit contra innocentiam, nam omnes qui in inferno sunt, in proprio sunt et inde in amore sui ⁽ⁿ⁾

(EX ARCANIS CAELESTIBUS)

(m) Quod "agnus" in Verbo significet innocentiam et ejus bonum (n 3994, 10132)

(n) Quod proprium hominis sit se amare prae Deo, et mundo ¹prae caelo, et nihili facere proximum respective ad se, ita quod sit amor sui et mundi (n 694, 731, 4317, 5660)

Quod mali sint prorsus contra innocentiam, usque ut non sufferant praesentiam ejus (n 2126)

goes forth from the Lord is innocence itself, for it is that good that flows into angels, and affects their inmosts, and arranges and fits them for receiving all the good of heaven. It is the same with children, whose interiors are not only formed by means of innocence flowing through them from the Lord, but also are continually being fitted and arranged for receiving the good of heavenly love, since the good of innocence acts from the inmost, for that good, as has been said, is the being (*esse*) of all good. From all this it is evident that all innocence is from the Lord. For this reason the Lord is called in the Word a "lamb," a lamb signifying innocence.¹ Because innocence is the inmost in all the good of heaven, it so affects the mind that when it is felt by any one—as when an angel of the inmost heaven approaches—he seems to himself to be no longer his own, and is moved and as it were carried away by such a delight that no delight of the world seems to be anything in comparison with it. Thus I say from having perceived it.

283. Every one who is in the good of innocence is affected by innocence, and is affected to the extent that he is in that good—but those who are not in the good of innocence are not affected by innocence. For this reason all who are in hell are wholly antagonistic to innocence, they do not know what it is, their antagonism is such that so far as any one is innocent they burn to do him mischief, therefore they cannot bear to see little children, and as soon as they see them they are inflamed with a cruel desire to do them harm. From all this it is clear that what is man's own, and therefore the love of self, is antagonistic to innocence, for all who are in hell are in what is their own, and therefore in the love of self.²

¹ In the Word a "lamb" signifies innocence and its good (n. 3994, 10132)

² What is man's own is loving self more than God, and the world more than heaven, and making one's neighbor of no account as compared with oneself, thus it is the love of self and of the world (n. 694, 731, 4317, 5660)

The evil are wholly antagonistic to innocence even to the extent that they cannot endure its presence (n. 2126)

[XXXII]

DE STATU PACIS IN CAELO

284. Qui non in pace caeli fuerat, non percipere potest quid pax in qua sunt angeli, homo etiam, quamdiu in corpore est, non potest recipere pacem caeli, ita non percipere illam, quia hominis perceptio est in naturali. Is, ut percipiat, debet talis esse, ut quoad cogitationem possit elevari et abduci a corpore, et sisti in spiritu, et tunc esse cum angelis. Quia ita mihi percepta est pax caeli, possum describere illam, ast non vocibus qualis est in se, quia voces humanae non adaequatae sunt, sed modo vocibus qualis est comparative ad illam requiem animi, quae est illis qui contenti sunt in Deo.

285. Sunt duo intima caeli, nempe innocentia et pax. Intima dicuntur, quia immediate procedunt a Domino. Innocentia est ex qua omne bonum caeli, et pax est ex qua omne jucundum boni, omne bonum suum jucundum habet, utrumque tam bonum quam jucundum est amoris, nam quod amatur hoc bonum dicitur, et quoque ut jucundum percipitur. Inde sequitur, quod duo illa intima, quae sunt innocentia et pax, ex Divino Amore Domini procedant, et afficiant angelos ab intimo. Quod innocentia sit intimum boni, videatur in articulo mox praecedente, ubi de statu innocentiae angelorum caeli actum est, quod autem pax sit intimum jucundi ex bono innocentiae, nunc explicabitur.

286. Unde pax primum dicitur. Divina Pax est in Domino, existens ex unione ipsius Divini ac Divini Humani in Ipso. Divinum pacis in caelo est a Domino, existens ex conjunctione Ipsius cum angelis caeli, et in particulari ex conjunctione boni et veri apud unumquemvis angelum. Hae sunt origines pacis. Ex quibus constare potest quod pax in caelis sit Divinum intime afficiens beatitudine omne bonum ibi, ita ex qua omne gaudium caeli, et quod sit in sua essentia Divinum gaudium Divini amoris Domini ex conjunctione Ipsius cum caelo, et cum

XXXII

THE STATE OF PEACE IN HEAVEN

284. Only those that have experienced the peace of heaven can have any perception of the peace in which the angels are. As man is unable, as long as he is in the body, to receive the peace of heaven, so he can have no perception of it, because his perception is confined to what is natural. To perceive it he must be able in respect to thought, to be raised up and withdrawn from the body and kept in the spirit, and at the same time be with angels. In this way has the peace of heaven been perceived by me, and for this reason I am able to describe it, yet not in words as that peace is in itself, because human words are inadequate, but only as it is in comparison with that rest of mind that those enjoy who are content in God.

285. There are two inmost things of heaven, namely, innocence and peace. These are said to be inmost things because they proceed directly from the Lord. From innocence comes every good of heaven, and from peace every delight of good. Every good has its delight, and both good and delight spring from love, for whatever is loved is called good, and is also perceived as delightful. From this it follows that these two inmost things, innocence and peace, go forth from the Lord's Divine love and move the angels from what is inmost. That innocence is the inmost of good may be seen in the preceding chapter, where the state of innocence of the angels of heaven is described. That peace is the inmost of delight from the good of innocence shall now be explained.

286. The origin of peace shall be first considered. Divine peace is in the Lord, it springs from the union of the Divine itself and the Divine Human in Him. The Divine of peace in heaven is from the Lord, springing from his conjunction with the angels of heaven, and in particular from the conjunction of good and truth in each angel. These are the origins of peace. From this it can be seen that peace in the heavens is the Divine inmost affecting with blessedness every thing good there, and from this is every joy of heaven, also that it is in its essence the Divine joy of the Lord's Divine love, resulting from his conjunction with heaven and with every one there.

unoquoque ibi hoc gaudium perceptum a Domino in angelis, et ab angelis a Domino, est pax. Inde per derivationem est angelis omne beatum, jucundum, et felix, seu id quod vocatur gaudium caeleste ^(o)

287. Quia inde sunt origines pacis, ideo Dominus vocatur "Princeps pacis," et dicit quod ab Ipso pax, et in Ipso pax, tum angeli dicuntur "angeli pacis," et caelum "habitaculum pacis," ut in his sequentibus locis

"Puer natus est nobis, Filius datus est nobis, super cujus humero principatus, et vocabitur nomen Ipsius Mirabilis Consiliarius, Deus, Heros, Pater aeternitatis, Princeps Pacis multiplicanti principatum et pacem non erit finis' (*Esai* ix. 5, 6 [*B A* 6, 7])

Jesus dixit, "Pacem relinquo vobis, pacem meam do vobis, non sicut mundus dat, Ego do vobis" (*Joh* xiv 27)

"Haec locutus sum vobis, ut in Me pacem habeatis" (*Joh* xvi 33)

"Tollet Jehovah facies suas ad te, et dabit tibi pacem" (*Num* vi 26)

"Angeli pacis amare flent, vastatae sunt semitae" (*Esai* xxxiii 7, 8)

"Erit opus justitiae pax et habitabit populus meus in habitaculo pacis" (*Esai* xxxii 17, 18)

Quod sit pax Divina et caelestis, quae per "pacem" in Verbo intelligitur, constare etiam potest ex aliis locis ubi nominatur

(Ut *Esai* lvi 7, cap lvi 10, cap lix 8 *Jeren* xvi 5, cap xxv 37 cap xxix 11 *Hagg* ii 6 *Sach* viii 12 *Psal* xxxvii 37 et alibi)

Quia Pax significat Dominum et caelum, et quoque caeleste gaudium, et jucundum boni, ideo salutationes antiquis temporibus fuerunt, et inde quoque hodie sunt, "Pax vobiscum," quod etiam Dominus confirmavit, dicendo ad discipulos quos emisit,

"Quam domum intraveritis, primum dicite Pax domui huic, et si fuerit 101 filius pacis, requiescet super illo pax vestra" (*Luc* x 5, 6),

et quoque Ipse Dominus, cum apparuit apostolis, dixit,

'Pax vobiscum" (*Joh* xx 19, 21, 26)

(EX A*CANIS CAELESTIBUS)

(o) Quod per pacem in supremo sensu intelligatur Dominus quia ab Ipso pax et in sensu interno caelum quia ibi in statu pacis (n 3780, 4681)

Quod pax in caelis sit Divinum intime efficiens beatitudine omne bonum et verum ibi et quod sit incomprehensibilis homini (n 92, 3780 4662 8455 8665)

Quod Divina pax sit in bono non autem in vero absque bono (n. 8722)

This joy felt by the Lord in angels and by angels from the Lord, is peace. By derivation from this the angels have every thing that is blessed, delightful, and happy, or that which is called heavenly joy.¹

287. Because these are the origins of peace the Lord is called "the Prince of peace," and He declares that from Him is peace and in Him is peace, and the angels are called angels of peace, and heaven is called a habitation of peace, as in the following passages

"Unto us a Child is born, unto us a Son is given, and the government shall be upon His shoulder, and His name shall be called Wonderful, Counsellor, God, Mighty, Father of eternity Prince of peace. Of the increase of His government and peace there shall be no end (*Isa* ix. 6, 7)

Jesus said, 'Peace I leave with you, My peace I give unto you, not as the world giveth give I unto you' (*John* xiv. 27)

"These things have I spoken unto you that in Me ye may have peace' (*John* xvi. 33)

"Jehovah lift up His countenance upon thee and give thee peace" (*Num* vi. 26)

"The angels of peace weep bitterly, the highways are wasted" (*Isa* xxxiii. 7, 8)

"The work of righteousness shall be peace, and My people shall dwell in a habitation of peace (*Isa* xxxii. 17, 18)

[2] That it is Divine and heavenly peace that is meant in the Word by "peace" can be seen also from other passages where it is mentioned

(As *Isa* lii. 7, lii. 10, lii. 8, *Jer* xvi. 5, xxv. 37, xxx. 11, *Hag* ii. 9, *Zech* viii. 12, *Psalms* xxxvii. 37, and elsewhere)

Because "peace" means the Lord and heaven, and also heavenly joy and the delight of good, "Peace be with you" was an ancient form of salutation that is still in use, and it was ratified by the Lord in His saying to the disciples whom He sent forth,

"Into whatsoever house ye enter, first say Peace be to this house and if a son of peace be there, your peace shall rest upon it' (*Luke* x. 5, 6)

And when the Lord Himself appeared to the apostles, He said
"Peace be with you" (*John* xx. 19, 21, 26).

¹ By peace in the highest sense the Lord is meant, because peace is from Him, and in the internal sense heaven is meant, because all there are in a state of peace (n. 3780, 4681)

Peace in the heavens is the Divine inmost affecting with blessedness every thing good and true there, and this peace is incomprehensible to man (n. 92, 3780, 5662, 8455, 8665)

Divine peace is in good, but not in truth apart from good (n. 8722)

Status pacis etiam intelligitur in Verbo per

Quod Jehovah dicitur "odoratus odorem quietis" (ut *Exod* xxix. 18, 25, 41 *Levit* i. 9, 13, 17 cap ii 2, 9 cap vi 8, 14, cap xxiii 12, 13, 18 *Num* xv 3, 7, 13 cap xxviii 6, 8, 13 cap xxxix 2, 6, 8, 13, 36)

per "odorem quietis" in sensu caelesti significatur perceptio pacis ^(f) Quoniam "pax" significat unionem ipsius Divini ac Divini Humani in Domino ac conjunctionem Domini cum caelo et cum ecclesia, ac cum omnibus in caelo et quoque in ecclesia qui recipiunt Ipsum, ideo in recordationem eorum Sabbatum institutum est, ac nominatum a *quiete* seu *pax*, ac sanctissimum Ecclesiae Repraesentativum fuit, ac ideo Dominus Se vocavit "Dominum Sabbati"

(*Matth* xii 8, *Marc* ii 27, 28, *Luc* vi 5) ^(f)

288. Pax caeli, quia est Divinum beatitudine intime afficiens ipsum bonum quod apud angelos, non venit ad manifestam eorum perceptionem, nisi quam per jucunditatem cordis cum in bono suae vitae sunt, et per amoenitatem cum audiunt verum concordans bono suo, ac per hilaritatem mentis cum percipiunt conjunctionem eorum; inde tamen influunt in omnia vitae illorum acta et cogitata, et ibi sistit se ut gaudium, etiam in externa specie Sed pax quoad suum quale et quantum differt in caelis secundum innocentiam eorum qui ibi, quoniam innocentia et pax pari passu ambulant, nam ut supra dictum est, innocentia

(EX AFRANCIS CAELESTIBUS.)

(f) Quod "odor" in Verbo significet perceptivum grati vel ingrati secundum quale amoris et fidei de quo dicitur (n 3577, 4626, 4628 47-8, 5021 [5621], 10292)

Quod "odor quietis," ubi de Jehovah, sit perceptivum pacis (n. 925, 10054)

Quod ideo thura, suffimenta odores in oleis et unguentis facta sint repraesentativa (n 925, 47-8 5621, 10177)

(g) Quod "sabbatum" in supremo sensu significaverit unionem ipsius Divini ac Divini Humani in Domino, in sensu interno conjunctionem Divini Humani Domini cum caelo et cum ecclesia, in genere conjunctionem boni et veri, ita conjugum caeleste (n 8295 10356 10730)

Inde quod "quies die sabbati" significaverit statum illius unionis quia tunc Domino quies et per id pax et salus in caelis et in terris et in sensu respectivo conjunctionem Domini cum homine, quia tunc ei pax et salus (n 849+, 8510 10360 10367, 10370 10374, 10668 10730).

[3] A state of peace is also meant in the Word where it is said that

Jehovah "smelled an odor of rest" (as *Exod* **xxix** 18, 25, 41, *Lev* 1 9, 13, 17, 11 2, 9, **vi** 15, 21, **xxiii** 12, 13, 18, *Num* **xv** 3, 7, 13, **xxviii** 6, 8, 13, **xxix** 2, 6, 8, 13, 36)

"Odor of rest" in the heavenly sense signifies a perception of peace¹ As peace signifies the union of the Divine itself and the Divine Human in the Lord, also the conjunction of the Lord with heaven and with the church, and with all who are in heaven, and with all in the church who receive Him, so the Sabbath was instituted as a reminder of these things, its name meaning *rest* or *peace*, and was the most holy representative of the church For the same reason the Lord called Himself "the Lord of the Sabbath"

(*Matt* **xii** 8, *Mark* 11 27, 28, *Luke* **vi** 5)²

288. Because the peace of heaven is the Divine inmost affecting with blessedness the veriest good in the angels, it can be clearly perceived by them only in the delight of their hearts when they are in the good of their life, in the pleasure with which they hear truth that agrees with their good, and in gladness of mind when they perceive the conjunction of good and truth From this it flows into all the acts and thoughts of their life, and there presents itself as joy, even in outward respects [2.] But peace in the heavens differs in quality and quantity in agreement with the innocence of those who are there, since innocence and peace walk hand in hand, for every good of

¹ In the Word an "odor" signifies the perception of agreeableness or disagreeableness, according to the quality of the love and faith of which it is predicated (n 3577, 4626, 4628, 4748, 5621, 10292)

An "odor of rest," in reference to Jehovah, means a perception of peace (n 925, 10054)

This is why frankincense, incense, and odors in oils and ointments, became representative (n 925, 4748, 5621, 10177)

² The "Sabbath" signifies in the highest sense the union of the Divine itself and the Divine Human in the Lord, in the internal sense the conjunction of the Divine Human of the Lord with heaven and with the church, in general the conjunction of good and truth, thus the heavenly marriage (n 8495, 10356, 10730)

Therefore "rest on the Sabbath day" signified the state of that union, because therein the Lord had rest, and thereby there is peace and salvation in the heavens and on the earth, and in a relative sense it signified the conjunction of the Lord with man, because man then has peace and salvation (n 8494, 8510, 10360, 10367, 10370, 10374, 10668, 10730)

est ex qua omne bonum caeli, et pax ex qua omne jucundum illius boni. Inde constare potest, quod similia quae de statu innocentiae in caelis in superiori articulo dicta sunt, etiam de statu pacis hic dici queant, quoniam innocentia et pax conjunctae sunt sicut bonum et ejus jucundum, bonum enim sentitur per suum jucundum, et jucundum cognoscitur ex suo bono. Quia ita est, patet, quod angeli intimi seu tertii caeli in tertio seu intimo gradu pacis sint, quia in tertio seu intimo gradu innocentiae sunt, et quod angeli inferiorum caelorum in minore gradu pacis sint, quia in minore gradu innocentiae (videatur supra, n. 280). Quod innocentia et pax simul sint, sicut bonum et ejus jucundum, videri potest apud infantes, qui quia in innocentia sunt etiam in pace sunt, et quia in pace, ideo omnia apud illos plena lusus sunt. Sed pax apud infantes est pax externa, pax autem interna sicut innocentia interna non datur nisi in sapientia, et quia in sapientia, datur in conjunctione boni et veri, nam inde sapientia. Datur etiam pax caelestis seu angelica apud homines qui in sapientia sunt ex conjunctione boni et veri, et qui inde se percipiunt contentos in Deo, ast illa, quamdiu in mundo vivunt, recondita latet in eorum interioribus, sed revelatur cum relinquunt corpus, et intrant caelum, nam tunc interiora aperiuntur.

289. Quia Divina pax existit ex conjunctione Domini cum caelo, et in specie apud unumquemvis angelum ex conjunctione boni et veri, ideo angeli, quando in statu amoris sunt, in statu pacis sunt, nam tunc apud illos conjungitur bonum vero. (Quod angelorum status per vices mutantur, videatur supra, n. 154-160). Similiter fit cum homine qui regeneratur, quando apud illum conjunctio boni et veri existit, quod fit imprimis post tentationes, tunc in statum jucundi ex pace caelesti venit (*). Pax illa comparative se habet sicut mane seu aurora tempore veris, quo tempore, exacta nocte, ab exortu solis omnia telluris incipiunt e novo vivere, ac odor vegetativus circumspargi ex rore qui e caelo descendit, et quoque media temperie

(EX ARCANIS CAELESTIBUS)

(*) Quod conjunctio boni et veri apud hominem qui regeneratur fiat in statu pacis (n. 3696, 8517)

heaven, as said above, is from innocence, and every delight of that good is from peace. Evidently, then, what has been said in the foregoing chapter about the state of innocence in the heavens may be said here of the state of peace there, since the conjunction of innocence and peace is like that of good and its delight, for good is felt in its delight, and delight is known from its good. This being so, it is evident that angels of the inmost or third heaven are in the third or inmost degree of peace, because they are in the third or inmost degree of innocence, and that angels of the lower heavens are in a less degree of peace, because they are in a less degree of innocence (see above, n 280) [3] That innocence and peace go together like good and its delight can be seen in little children, who are in peace because they are in innocence, and because they are in peace are in their whole nature full of play. Yet the peace of little children is external peace, while internal peace, like internal innocence, is possible only in wisdom, and for this reason only in the conjunction of good and truth, since wisdom is from that conjunction. Heavenly or angelic peace is also possible in men who are in wisdom from the conjunction of good and truth, and who in consequence have a sense of content in God, nevertheless, while they live in the world this peace lies hidden in their interiors, but it is revealed when they leave the body and enter heaven, for their interiors are then opened.

289. As the Divine peace springs from the conjunction of the Lord with heaven, and specially from the conjunction of good and truth in each angel, so when the angels are in a state of love they are in a state of peace, for then good and truth are conjoined in them. (That the states of angels undergo successive changes may be seen above, n 154-160) This is true also of a man who is being regenerated. As soon as good and truth come to be conjoined in him, which takes place especially after temptations, he comes into a state of delight from heavenly peace¹. This peace may be likened to morning or dawn in spring, when, the night being passed, with the rising of the sun all things of the earth begin to live anew, the fragrance of growing vegetation is spread abroad with the dew that descends from heaven, and the mild vernal temperature gives fertility to

¹ The conjunction of good and truth in a man who is being regenerated is effected in a state of peace (n 3696 8517)

verna dat fertilitatem humo, et quoque indit amoenitatem mentibus humanis, et hoc ideo, quia mane seu aurora tempore veris correspondet statui pacis angelorum in caelo (videatur n 155) ^(s)

290. Locutus etiam sum cum angelis de pace, et dixi, quod in mundo dicatur pax cum cessant bella et hostilitates inter regna, et cum cessant inimicitiae et discordiae inter homines, et quod credatur quod pax interna sit requies animi ex remotis curis, et praecipue tranquillitas et jucunditas ex successu rerum sed angeli dixerunt, quod quies animi, et tranquillitas et jucunditas ex remotis curis et ex successu rerum appareant ut pacis, sed quod non sunt pacis nisi quam apud illos qui in bono caelesti sunt, quoniam pax non datur quam in illo bono, influit enim pax a Domino in intimum eorum, et ab intimo eorum descendit et defluit in inferiora eorum, et sistit requiem mentis, tranquillitatem animi, et gaudium ex illis. Apud illos autem qui in malo sunt non datur pax ^(t) apparet quidem sicut quies, tranquillitas et jucunditas, quando illis succedit ex voto, sed est externa et nulla interna, interius enim flagrant inimicitiae, odia, vindictae, saevitiae, et plures cupiditates malae, in quas etiam animus eorum fertur, ut primum aliquem vident qui sibi non favet, ac erumpit quando non timor, et quod inde sit quod jucunditas eorum habitet in insania, sed illorum qui in bono sunt in sapientia, discrimen est sicut inter infernum et inter caelum

(EX ARCANIS CAELESTIBUS.)

(s) Quod status pacis in caelis se habeat sicut status aurorae et veris in terris (n 1726, 2780, 5662)

(t) Quod cupiditates, quae sunt amoris sui et mundi, prorsus tolerant pacem (n 3170, 5662)

Quod quidam ponant pacem in irrequie, ac in talibus quae sunt contraria paci (n 5662)

Quod non detur pax, nisi cupiditates mali sublatae sint (n 5662).

the ground and imparts pleasure to the minds of men, and this because morning or dawn in the time of spring corresponds to the state of peace of angels in heaven (see n 155) ¹

290. I have talked with the angels about peace, saying that what is called peace in the world is when wars and hostilities cease between kingdoms, or when enmities or discords cease among men, also that internal peace is believed to consist in rest of mind when cares are removed, especially in tranquility and enjoyment from success in business. But the angels said that rest of mind and tranquility and enjoyment from the removal of cares and success in business seem to be constituents of peace, but are so only with those who are in heavenly good, for only in that good is peace possible. For peace flows in from the Lord into the inmost of such, and from their inmost descends and flows down into the lower faculties, producing a sense of rest in the mind, tranquility of disposition, and joy therefrom. But to those who are in evil peace is impossible ². There is an appearance of rest, tranquility, and delight when things succeed according to their wishes, but it is external peace and not at all internal, for inwardly they burn with enmity, hatred, revenge, cruelty, and many evil lusts, into which their disposition is carried whenever any one is seen to be unfavorable to them, and which burst forth when they are not restrained by fear. Consequently the delight of such dwells in insanity, while the delight of those who are in good dwells in wisdom. The difference is like that between hell and heaven.

¹ The state of peace in the heavens is like a state of dawn or spring-time on the earth (n 1726, 2780, 5662)

² The lusts that originate in love of self and of the world wholly take away peace (n 3170, 5662)

There are some who think to find peace in restlessness, and in such things as are contrary to peace (n 5662)

Peace is possible only when the lusts of evil are removed (n 5662)

[XXXIII]

DE CONJUNCTIONE CAELI CUM HUMANO GENERE

291. Notum est in ecclesia, quod omne bonum sit a Deo, et nihil ab homine, et quod ideo nemo sibi aliquod bonum oporteat addicare ut suum, et quoque notum est, quod malum sit a diabolo inde est, quod illi qui ex doctrina ecclesiae loquuntur, dicant de illis qui bene agunt et quoque de illis qui pie loquuntur et praedicant, quod ducti sint a Deo, contrarium autem de illis qui male agunt ac impie loquuntur Haec ita non possunt esse, nisi homini conjunctio sit cum caelo, et conjunctio cum inferno, et nisi conjunctiones illae sint cum ejus voluntate et cum ejus intellectu, nam ex illis corpus agit et os loquitur Qualis illa conjunctio est, nunc dicetur

292. Apud unumquemvis hominem sunt spiritus boni et sunt spiritus mali per spiritus bonos fit homini conjunctio cum caelo, et per spiritus malos cum inferno Spiritus illi sunt in mundo spirituum, qui est medius inter caelum et infernum, de quo mundo in specie agetur in sequentibus Spiritus illi cum ad hominem veniunt, intrant in omnem ejus memoriam, et inde in omnem ejus cogitationem, spiritus mali in illa memoriae et cogitationis quae mala sunt, spiritus autem boni in illa memoriae et cogitationis quae bona sunt Spiritus prorsus non sciunt quod apud hominem sint, sed cum ibi sunt, credunt quod omnia quae memoriae et cogitationis hominis sunt, sua sint, nec vident hominem, quia illa quae in mundo nostro solari sunt, non cadunt in visum eorum " Quam maxime ca-

EX ALCA IS CAELSTIEL

(a) Quod apud unumquemvis hominem sint angeli et spiritus et quod per illos homini communicatio sit cum mundo spirituum (a) 697 2706 286 2887 4247 4248 546 5866 5976-5993)

Quod homo absque spiritibus apud se non vivere possit (a) 59

Quod homo non appareat spiritibus nec spiritus homini (a) 50551-5862,1)

Quod spiritus nihil possint videre quod in mundo nostro solari apud hominem a seorsum ipse vidit cum quod loquatur et non (a) 2)

XXXIII

THE CONJUNCTION OF HEAVEN WITH THE HUMAN RACE.

291. It is acknowledged in the church that all good is from God, and that nothing of good is from man, consequently that no one ought to ascribe any good to himself as his own. It is also acknowledged that evil is from the devil. Therefore those who speak from the doctrine of the church say of those who behave well, and of those who speak and preach piously, that they are led by God, but the opposite of those who do not behave well and who speak impiously. For this to be true there must be conjunction of heaven and of hell with man, and this conjunction must be with man's will and with his understanding, for it is from these that his body acts and his mouth speaks. What this conjunction is shall now be told.

292. With every individual there are good spirits and evil spirits. Through good spirits he has conjunction with heaven, and through evil spirits with hell. These spirits are in the world of spirits, which lies midway between heaven and hell. This world will be described particularly hereafter. When these spirits come to a man they enter into his entire memory, and thus into his entire thought, evil spirits into the evil things of his memory and thought, and good spirits into the good things of his memory and thought. These spirits have no knowledge whatever that they are with man, but when they are with him they believe that all things of his memory and thought are their own, neither do they see the man, because nothing that is in our solar world falls into their sight¹. The Lord exercises the greatest care that spirits may not know that they are with man, for if they knew it they would talk with him, and in that case evil spirits would destroy him, for evil spirits, being joined

¹ There are angels and spirits with every man, and by means of them are communication with the spiritual world (n 697, 2796, 2886, 2887, 4047, 4048, 5846-5866, 5976-5993)

Man without spirits attending him cannot live (n 5993)

Man is not seen by spirits and spirits are not seen by man (n 5862)

Spirits can see nothing in our solar world pertaining to any man except the one with whom they are speaking (n 1880)

vetur a Domino, ne spiritus sciant quod apud hominem sint; si enim scirent, loquerentur cum illo; et tunc spiritus mali illam perderent. Nam mali spiritus, quia conjuncti sunt cum inferno nihil plus cupiunt, quam perdere hominem, non solum quoad animam hoc est quoad fidem et amorem sed etiam quoad corpus. Aliter fit cum non loquuntur cum homine; tunc nec sciunt quod ex illo sint quae cogitant et quoque quae inter se loquuntur; nam inter se loquuntur etiam ex homine sed credunt quod sua sint; et quisque sua aestimat et amat: ita spiritus tenentur ad amandum et aestimandum hominem, tametsi id non sciunt. Quod talis conjunctio spirituum cum homine sit, ex plurium annorum continua experientia tam notum mihi factum est ut nihil notius.

293. Quod spiritus qui communicant cum inferno, etiam homini sint adjuncti est quia homo nascitur in omnis generis malis et inde prima ejus vita non est nisi quam ex illis. Quapropter nisi homini adjuncti forent tales spiritus qualis ille est, non potest vivere immo nec potest abduci a suis malis et reformari: quare tenetur in sua vita per malos spiritus et detinetur ab illa per bonos spiritus; per utrosque etiam est in aequilibrio, et quia est in aequilibrio est in suo libero, et potest abduci a malis, et fieri ad bonum et quoque ei implantari bonum quod nequaquam fieri potest nisi in libero sit; nec liberum ei dari, nisi spiritus ab inferno ab una parte agant, et spiritus e caelo ab altera ac homo sit in medio. Ostensum etiam est, quod homini quantum ex hereditario et inde ex se, nulla vita foret, si non liceret ei in malo esse, et quoque nulla si non in libero, tum quod cogi non possit ad bonum, et quod coactum non inhaereat, ut et quod bonum quod homo recipit in libero, implantetur ejus voluntati, et fiat sicut ejus proprium,⁽¹⁾ et quod inde sit, quod ho-

EX ANIMIS CAELESTIBUS

(1) Quod omne i bonum sit amoris et affectionis, quoniam quod homo amat hoc libere facit (n. 2870 3158 8907² 8987² 8990, 9585 9594)

Quod a i bonum est amoris quod sit vitae ejus (n. 2873)

Quod non libere apparet ut proprium nisi quod ex libero (n. 2880)

Quod verum homini esse debeat, ut possit reformari (n. 1937, 1947 2875 2881 3145 3146 3158 4031 8700)

with hell, desire nothing so much as to destroy man, not alone his soul, that is, his faith and love, but also his body. It is otherwise when spirits do not talk with man in which case they are not aware that what they are thinking and what they are saying among themselves is from man for although it is from man that they talk with one another they believe that what they are thinking and saying is their own, and every one esteems and loves what is his own. In this way spirits are constrained to love and esteem man, even when they do not know it. That such is the conjunction of spirits with man has become so well known to me from a continual experience of many years that there is nothing better known to me.

293. The reason why spirits that communicate with hell are associated with man is that man is born into evils of every kind consequently his first life is wholly from evil, and therefore unless spirits like himself were associated with him he could not live, nor indeed could he be withdrawn from his evils and reformed. He is therefore both held in his own life by means of evil spirits and withheld from it by means of good spirits, and by the two he is kept in equilibrium and being in equilibrium he is in freedom, and can be drawn away from evils and turned towards good, and good can be implanted in him, which would not be possible if he were not in freedom, and freedom is possible to man only when the spirits from hell act on one side and spirits from heaven on the other, and man is between the two. Again, it has been shown that so far as a man's life is from what he inherits, and thus from self if he were not permitted to be in evil he would have no life, also if he were not in freedom he would have no life, also that he cannot be forced to what is good and that what is forced does not abide, also that the good that man receives in freedom is implanted in his will and becomes as it were his own.¹ These

¹ All freedom pertains to love and affection since what a man loves, that he does freely (n. 2870, 3158, 8987, 8990, 9585, 9591)

As freedom belongs to man's love, so it belongs to man's life (n. 2873)

Nothing appears as man's own except what is from freedom (n. 2880)

Man must have freedom that he may be reformed (n. 1937, 1947, 2876, 2881, 3145, 3146, 3158, 4031, 8700)

Otherwise no love of good and truth can be implanted in man and be appropriated as seemingly his own (n. 2877, 2879, 2880, 2883, 8700)

Nothing that comes from compulsion is conjoined to man (n. 2875,

mini sit communicatio cum inferno et communicatio cum caelo

294. Qualis communicatio caeli est cum spiritibus bonis. et qualis communicatio inferni cum spiritibus malis. et inde qualis est coniunctio caeli et inferni cum homine etiam dicetur. Omnes spiritus qui in mundo spirituum sunt communicationem habent cum caelo aut cum inferno: mali cum inferno et boni cum caelo. Caelum in societates est distinctum, similiter infernam. unusquisque spiritus ad aliquam societatem pertinet et quoque subsistit ex influxu inde ita cum illa unum agit. inde est, quod sicut homo est coniunctus cum spiritibus ita sit coniunctus cum caelo aut cum inferno. et quidem cum illa societate ibi in qua est quoad suam affectionem seu quoad suum amorem, nam omnes societates caeli distinctae sunt secundum affectiones boni et veri et omnes societates inferni secundum affectiones mali et falsi. (De Societatibus Caeli videatur supra n. 11-15 tum n. 128-151)

295. Tales spiritus homini adjuncti sunt qualis ipse est quoad affectionem vel quoad amorem sed boni spiritus ei adiunguntur a Domino, at mali arcessuntur ab ipso nomine. Verum mutantur spiritus apud hominem secundum mutationes eius affectionum, inde alii ei spiritus sunt in infantia alii in pueritia. alii in adolescentia et iuventute, et alii in senectute. in infantia adsunt spiritus qui in innocentia sunt ita quod communicant cum caelo innocentiae quod est caelum intimum seu tertium in pueritia adsunt spiritus qui in affectione scientiae sunt ita quod communicant cum caelo ultimo seu primo in adolescentia et iuventute adsuntque spiritus affectionis veri et boni sunt et inde in intelligentia ita quod communicant cum caelo secundo seu medio in senectute autem adsunt spiritus qui in sapientia et in

Quia per omnes etiam non magis est unitus
etiam per omnes etiam non magis est unitus

Quia per omnes etiam non magis est unitus
etiam per omnes etiam non magis est unitus

Quia per omnes etiam non magis est unitus
etiam per omnes etiam non magis est unitus

are the reasons why man has communication with hell and communication with heaven

294. What the communication of heaven is with good spirits, and what the communication of hell is with evil spirits, and the consequent conjunction of heaven and hell with man, shall also be told. All spirits who are in the world of spirits have communication with heaven or with hell, evil spirits with hell, and good spirits with heaven. Heaven is divided into societies, and hell also. Every spirit belongs to some society, and continues to exist by influx from it, thus acting as one with it. Consequently as man is conjoined with spirits so is he conjoined with heaven or with hell, even with the society there to which he is attached by his affection or his love, for the societies of heaven are all distinguished from each other by their affections for good and truth, and the societies of hell by their affections for evil and falsity. (As to the societies of heaven see above, n 41-45, also n 148-151)

295. The spirits associated with man are such as he himself is in respect to his affection or love, but the Lord associates good spirits with him, while evil spirits are invited by the man himself. The spirits with man, however, are changed in accord with the changes of his affections, thus there are some spirits that are with him in early childhood, others in boyhood, others in youth and manhood and others in old age. In early childhood those spirits are present who are in innocence and who thus communicate with the heaven of innocence, which is the inmost or third heaven, in boyhood those spirits are present who are in an affection for knowing, and who thus communicate with the outmost or first heaven, in youth and manhood spirits are present who are in an affection for what is true and good, and in consequent intelligence, and who thus communicate with the second or middle heaven, while in old age spirits are present who are in wisdom and innocence and who thus communicate with the inmost or third heaven. But the Lord maintains this association with such as can be reformed and regenerated. It is otherwise with such as cannot be reformed

8700)

If man could be reformed by compulsion every one would be reformed (n 2851)

Compulsion in reformation is harmful (n 231)

What states of compulsion are (n 891)

nocentia sunt, ita qui communicant cum caelo intimo seu tertio Sed haec adjunctio fit a Domino apud illos qui reformari ac regenerari possunt aliter autem apud illos qui non reformari seu regenerari possunt, his quoque spiritus boni adjuncti sunt, ut per illos detineantur a malo quantum possibile est, sed immediata eorum conjunctio est cum malis spiritibus qui communicant cum inferno, unde eis tales sunt quales ipsi homines sunt; si amantes sui, vel amantes lucri, vel amantes vindictae, vel amantes adulterii sunt spiritus similes adsunt; et in eorum affectionibus malis quasi habitant; et illi, quantum homo non arceri potest a malo per bonos spiritus tantum accendunt illum, et quantum affectio regnat tantum adhaerent nec recedunt Ita homo malus conjunctus est inferno et homo bonus conjunctus est caelo

296. Quod homo regatur per spiritus a Domino, est quia non in ordine caeli est nascitur enim in mala quae inferni sunt, ita prorsus contra Divinum ordinem, quapropter redigendus est in ordinem, et non redigi potest nisi mediate per spiritus Aliter foret si homo nasceretur in bonum quod est secundum ordinem caeli tunc non regeretur a Domino per spiritus, sed per ipsum ordinem, ita per influxum communem Per hunc influxum regitur homo quoad illa quae procedunt a cogitatione et voluntate in actum, ita quoad loquelas et quoad actiones, nam hae et illae fluunt secundum ordinem naturalem, cum quibus ideo spiritus qui adjuncti sunt homini nihil commune habent Per influxum communem e mundo spirituali etiam reguntur animalia, quia haec in ordine suae vitae sunt, nec illum potuerunt pervertere et destruere, quia illis non rationale (1) Quale discrimen inter homines et inter bestias, videatur supra (n 39)

(EX APICALIS CAELSTIETIS.)

(1) Quod discrimen inter homines et bestias sit, quod homines possint elevari a Domino ad Se et cogitare de Divino, amare illud, sic conjungi Domino, inde eis vita aeterna, secus autem bestiae (n 4525 6323 9231)

Quod bestiae sint in ordine suae vitae et quod ideo nascantur in convenientia suae naturae non autem homo, qui ideo per intellectualia in ordinem vitae introducendus est (n 637, 5850, 6323)

and regenerated. While with these good spirits are associated, and they may be thereby withheld from evil as much as possible they are directly conjoined with evil spirits who communicate with hell, whereby they have such spirits with them as are like themselves. If they are lovers of self or lovers of gain, or lovers of revenge, or lovers of adultery, like spirits are present and as it were dwell in their evil affections, and man is acted by these, except so far as he can be kept from evil by good spirits and they cling to him and do not withdraw, so far as the evil affection prevails. Thus it is that a bad man is conjoined to hell and a good man is conjoined to heaven.

296. Man is governed by the Lord through spirits because he is not in the order of heaven, for he is born into evils which are of hell thus into the complete opposite of Divine order, consequently he needs to be brought back into order, and this can only be done mediately by means of spirits. It would be otherwise if man were born into the good that is in accord with the order of heaven, then he would be governed not by the Lord through spirits, but by means of the order itself, thus by means of general influx. By means of this influx man is governed in respect to whatever goes forth from his thought and will into act, that is, in respect to speech and acts, for these proceed in harmony with natural order, and therefore with these the spirits associated with man have nothing in common. Animals also are governed by means of this general influx from the spiritual world, because they are in the order of their life, and animals have not been able to pervert and destroy that order because they have no rational faculty.¹ What the difference between men and beasts is may be seen above (n 39)

¹ The difference between men and beasts is that men are capable of being raised up by the Lord to Himself of thinking about the Divine, loving it, and being thereby conjoined to the Lord, from which they have eternal life, but it is otherwise with beasts (n 4525, 6323, 9231)

Beasts are in the order of their life and are therefore born into things suitable to their nature but man is not, and he must therefore be led into the order of his life by intellectual means (n 637, 5850, 6323)

According to general influx thought with man falls into speech and will into movements (n 5862, 5990, 6192, 6211)

297. As to what further concerns the conjunction of heaven with the human race, let it be noted that the Lord Himself flows into each man, in accord with the order of heaven, both into his inmosts and into his outmosts, and arranges him for receiving heaven, and governs his outmosts from his inmosts, and at the same time his inmosts from his outmosts, thus holding in connection each thing and all things in man. This influx of the Lord is called direct influx, while the other influx that is effected through spirits is called mediate influx. The latter is maintained by means of the former. Direct influx, which is that of the Lord Himself, is from His Divine Human, and is into man's will and through his will into his understanding, and thus into his good and through his good into his truth, or what is the same thing, into his love and through his love into his faith, and not the reverse, still less is it into faith apart from love or into truth apart from good or into understanding that is not from will. This Divine influx is unceasing, and in the good is received in good, but not in the evil, for in them it is either rejected or suffocated or perverted, and in consequence they have an evil life which in a spiritual sense is death.¹

298. The spirits that are with man, both those conjoined with heaven and those conjoined with hell, never flow into man from their own memory and its thought, for if they should flow in from their own thought, whatever belonged to them would seem to man to be his (see above, n 256). Nevertheless there

The general influx of the spiritual world into the lives of beasts (n 1633, 3646)

¹ There is direct influx from the Lord, and also mediate influx through the spiritual world (n 6063, 6307, 6472, 9682, 9683)

The Lord's direct influx is into the least particulars of all things (n 6058, 6474-6478, 8717, 8728)

The Lord flows in into firsts and at the same time into lasts—in what manner (n 5147, 5150, 6473, 7004, 7007, 7270)

The Lord's influx is into the good in man, and through the good into truth, and not the reverse (n 5482, 5649, 6027, 8685, 8701, 10153)

The life that flows in from the Lord varies in accord with the state of man and in accord with reception (n 2069, 5986, 6472, 7343)

With the evil the good that flows in from the Lord is turned into evil and the truth into falsity, from experience (n 3642, 4632)

The good and the truth therefrom that continually flow in from the Lord are received just to the extent that evil and falsity therefrom do not obstruct (n 2411, 3142, 3147, 5828)

si influerent ex sua cogitatione, homo non aliter sciret quam quod quae illorum sunt, sua forent (videatur supra, n. 256), sed usque per illos influit apud hominem e caelo affectio quae est amoris boni et veri, et ex inferno affectio quae est amoris mali et falsi, quantum itaque hominis affectio concordat cum illa quae influit, tantum recipitur ab illo in sua cogitatione, nam interior cogitatio hominis est prorsus secundum ejus affectionem seu amorem, quantum autem non concordat, tantum non recipitur. inde patet, quia non infertur cogitatio apud hominem per spiritus, sed solum affectio boni et affectio mali, quod homini sit electio, quia liberum, ita quod possit cogitatione recipere bonum et rejicere malum, nam scit quid bonum et quid malum ex Verbo quod recipit cogitatione ex affectione, hoc etiam appropriatur ei, quod autem non recipit cogitatione ex affectione, hoc non appropriatur ei. Ex his constare potest qualis est influxus boni e caelo, ac influxus mali ex inferno apud hominem.

299. Datum etiam est scire, unde homini anxietas, dolor animi ac tristitia interior quae melancholia vocatur. Sunt spiritus qui nondum in conjunctione cum inferno sunt, quia adhuc in primo suo statu, de quibus in sequentibus, ubi de Mundo Spirituum, dicetur illi amant indigesta et maligna, qualia sunt sordescientium ciborum in ventriculo, quapropter adsunt ubi talia apud hominem, quia illa eis sunt jucunda, ac inter se ex sua affectione mala ibi loquuntur. Affectio loquelae eorum influit inde apud hominem, quae affectio si contraria est affectioni hominis, fit ei tristitia et anxietas melancholica, si autem convenit, fit ei laetitia et hilaritas. Illi spiritus juxta ventriculum apparent, quidam ad sinistrum ejus, quidam ad dextrum ejus, quidam inferius, quidam superius, etiam propius et remotius, ita varie secundum affectiones in quibus sunt. Quod inde anxietas animi sit, ex pluri experientia scire et confirmari datum est, vidi illos, audivi illos, sensi anxietates ab illis subortas, locutus sum cum illis, abacti sunt et cessavit anxietas, redierunt et rediit anxietas, et appercepi incrementum et decrementum ejus secundum eorum appropinquationem et remotionem. Inde patuit mihi, unde est, quod quidam, qui non sciunt quid

conscientia ex eo quod non sit illis conscientia, adscribant ejus dolorem ventriculo ^(aa)

300. Conjunctio caeli cum homine, non est sicut conjunctio hominis cum homine, sed est conjunctio cum interioribus quae sunt mentis ejus, ita cum spirituali seu interno ejus homine cum naturali autem seu externo ejus est conjunctio per correspondentias, de qua conjunctione in sequente articulo, ubi de Conjunctione Caeli cum Homine per Verbum agendum est, dicitur

301. Quod conjunctio caeli cum humano genere, et hujus cum caelo, talis sit ut unum subsistat ab altero, in sequente articulo etiam dicitur

302. Locutus sum cum angelis de conjunctione caeli cum humano genere, et dixi, quod homo ecclesiae quidem dicat, quod omne bonum sit a Deo, et quod angeli sint apud hominem, sed quod usque pauci credant quod sint conjuncti homini, minus quod sint in cogitatione et affectione ejus. Ad haec angeli dixerunt, quod sciant quod talis fides et usque talis loquela sit in mundo, et maxime intra ecclesiam, (quod mirati sunt,) ubi tamen est Verbum, quod illos docet de caelo, et de ejus conjunctione cum homine, cum tamen talis conjunctio sit, ut homo ne minimum cogitare possit absque spiritibus ei adjunctis, et quod vita ejus spiritualis inde pendeat. Causam ignorantiae hujus rei dixerunt esse, quod homo credat se vivere ex se absque nexu cum Primo Esse vitae, et quod

[(EX ARCANIS CAELESTIBUS)]

(aa) Quod qui conscientiam non habent, non sciant quid conscientia (n 7490, 9121)

Quod sint quidam qui rident ad conscientiam cum audiunt quid sit (n 7217)

Quod quidam credant quod conscientia nihil sit, quidam quod sit aliquid triste dolorificum naturale vel ex causis in corpore vel ex causis in mundo, quidam quod aliquid apud vulgus ex religioso (n [206 831.] 950)

Quod sit conscientia vera, conscientia spuria, et conscientia falsa (n 1033)

Quod dolor conscientiae sit anxietas mentis propter injustum, insincrum, et quodcunque malum quod homo credit esse contra Deum et contra bonum proximi (n 7217)

Quod conscientia illis sit qui in amore in Deum et in charitate erga proximum sunt, non autem illis qui non sunt (n 831 965 2380, 7490)

is, because they have no conscience, ascribe its pangs to the stomach¹

300. The conjunction of heaven with man is not like the conjunction of one man with another, but the conjunction is with the interiors of man's mind, that is, with his spiritual or internal man, although there is a conjunction with his natural or external man by means of correspondences, which will be described in the next chapter where the conjunction of heaven with man by means of the Word will be treated of

301. It will also be shown in the next chapter that the conjunction of heaven with the human race and of the human race with heaven is such that one has its permanent existence from the other

302. I have talked with angels about the conjunction of heaven with the human race, saying that while the man of the church declares that all good is from God, and that angels are with man, yet few believe that angels are conjoined to man, still less that they are in his thought and affection. The angels replied that they knew that such a belief and such a mode of speaking still exists in the world, and especially, to their surprise, within the church, where the Word is present to teach men about heaven and its conjunction with man, nevertheless, there is such a conjunction that man is unable to think the least thing unless spirits are associated with him, and on this his spiritual life depends. They said that the cause of their ignorance is man's belief that he lives from himself, and that he has no connection with the First Being (*Ere*) of life, together with his not knowing that this connection exists by means of the heavens, and yet if that connection were broken a man would

¹ Those who have no conscience do not know what conscience is (n 7490, 9121)

There are some who laugh at conscience when they hear what it is (n 7217)

Some believe that conscience is nothing, some that it is something natural that is sad and mournful, arising either from causes in the body or from causes in the world, some that it is something that the common people get from their religion (n 206, 831, 950[, *TCR* n 665])

There is true conscience, spurious conscience, and false conscience (n 1033)

Pain of conscience is an anxiety of mind on account of what is unjust, insincere, or in any respect evil, which man believes to be against God and against the good of the neighbor (n 7217)

Those have conscience who are in love to God and in charity towards the neighbor, but those who are not so have no conscience (n 831, 965, 2380, 7490)

instantly fall dead. If man only believed, as is really true, that all good is from the Lord and all evil from hell, he would neither make the good in him a matter of merit nor would evil be imputed to him, for he would then look to the Lord in all the good he thinks and does, and all the evil that flows in would be cast down to hell from which it comes. But because man does not believe that anything flows into him either from heaven or from hell, and therefore supposes that all things that he thinks and wills are in himself and from himself, he appropriates the evil to himself, and the good he defiles with merit.

XXXIV

CONJUNCTION OF HEAVEN WITH MAN BY MEANS OF THE WORD

303. Those who think from interior reason can see that there is a connection of all things through intermediates with the First, and that whatever is not in connection disappears. For they know, when they think about it, that nothing can have permanent existence from itself, but only from what is prior to itself, thus all things from a First, also that the connection with what is prior is like the connection of an effect with its effecting cause, for when the effecting cause is taken away from its effect the effect is dissolved and vanishes. Because the learned thought thus they saw and said that permanent existence is a perpetual springing forth, thus that all things have permanent existence from a First, and as they sprang from that First so they perpetually spring forth, that is, have permanent existence from it. But what the connection of every thing is with that which is prior to itself, thus with the First which is the source of all things, cannot be told in a few words, because it is various and diverse. It can only be said in general that there is a connection of the natural world with the spiritual world, and that in consequence there is a correspondence of all things in the natural world with all things in the spiritual (see n 103-115), also that there is a connection and consequently a correspondence of all things of man with all things of heaven (see n 87-102).

consociationem Quod cum angelis non conjunctionem sed modo consociationem habeat, est quia homo ex creatione est similis angelo quoad interiora quae mentis sunt, similis enim homini est voluntas quae angelo, et similis ei intellectus, inde est, quod homo post obitum, si vixerat secundum ordinem Divinum, fiat angelus, et quod tunc similis ei cum angelis sapientia sit quapropter cum dicitur conjunctio hominis cum caelo, intelligitur conjunctio ejus cum Domino et consociatio cum angelis, nam caelum non est caelum ex proprio angelorum, sed ex Divino Domini quod Divinum Domini faciat caelum, videatur supra (n 7-¹¹12) Homo autem insuper habet quod non angeli, quod non solum in spirituali mundo quoad sua interiora sit, sed etiam simul in naturali quoad exteriora exteriora ejus quae sunt in naturali mundo, sunt omnia quae ejus memoriae naturalis seu externae sunt, et quae inde cogitationis et imaginationis sunt, in genere cognitiones et scientiae cum illarum jucundis et amoenis, quantum sapiunt ex mundo, tum plures voluptates quae sunt sensualium corporis, insuper etiam ipsi sensus, loquela, et actiones illa omnia etiam sunt ultima, in quae desinit influxus Divinus Domini, nam ille non subsistit in medio, sed pergit ad sua ultima Ex his constare potest, quod in homine sit ultimum ordinis Divini, et quia est ultimum, quod sit basis et fundamentum Quia influxus Divinus Domini non subsistit in medio, sed pergit ad sua ultima, ut dictum est, et quia medium, quod transit, est caelum angelicum, ac ultimum est apud hominem, et quia non datur inconnexum, sequitur quod talis sit nexus et conjunctio caeli cum humano genere ut unum subsistat ab altero, et quod foret cum humano genere absque caelo sicut cum catena ablato unco, et cum caelo absque humano genere sicut cum domo absque fundamento ^(bb)

[(EX ARCANIS CAELESTIBUS.)]

(bb) Quod nihil existat a se, sed a priori se, ita omnia a Primo, et quod a quo existunt etiam subsistant, et quod subsistere sit perpetuo existere (n 2886, 2888, 3627, 3628, 3648, 4523, 4524 6040 6056)

Quod Divinus ordo non subsistat in medio, sed terminetur in ultimo, ac ultimum est homo, ita quod Divinus ordo terminetur apud hominem (n 634 2853 3632, 5897, 6239 6451 6465, 9216^[p 9-15], 9217^[p 9216] 9221 9225 9836 9905, 10044, 10329, 10335, 10548)

304. Man is so created as to have a conjunction and connection with the Lord, but with the angels of heaven only an affiliation. Man has affiliation with the angels, but not conjunction, because in respect to the interiors of his mind man is by creation like an angel, having a like will and a like understanding. Consequently if a man has lived in accordance with the Divine order he becomes after death an angel, with the same wisdom as an angel. Therefore when the conjunction of man with heaven is spoken of his conjunction with the Lord and affiliation with the angels is meant, for heaven is heaven from the Lord's Divine, and not from what is strictly the own (*proprium*) of angels. That it is the Lord's Divine that makes heaven may be seen above (n 7-12) [2.] But man has, beyond what the angels have, that he is not only in respect to his interiors in the spiritual world, but also at the same time in respect to his exteriors in the natural world. His exteriors which are in the natural world are all things of his natural or external memory and of his thought and imagination therefrom, in general, knowledges and sciences with their delights and pleasures so far as they savor of the world, also many pleasures belonging to the senses of the body, together with his senses themselves, his speech, and his actions. And all these are the outmosts in which the Lord's Divine influx terminates, for that influx does not stop midway, but goes on to its outmosts. All this shows that the outmost of Divine order is in man, and being the outmost it is also the base and foundation [3.] As the Lord's Divine influx does not stop midway but goes out to its outmosts, as has been said, and as this middle part through which it passes is the angelic heaven, while the outmost is in man, and as nothing can exist unconnected, it follows that the connection and conjunction of heaven with the human race is such that one has its permanent existence from the other, and that the human race apart from heaven would be like a chain without a hook, and heaven without the human race would be like a house without a foundation.¹

¹ Nothing springs from itself, but from what is prior to itself, thus all things from a First, and they also have permanent existence from Him from whom they spring forth, and permanent existence is a perpetual springing forth (n 2886, 2888, 3627, 3628, 3648, 4523, 4524, 6040 6056)

Divine order does not stop midway, but terminates in an outmost and that outmost is man, thus Divine order terminates in man (n 634 2853, 3632, 5397, 6239, 6451, 6465, 9215, 9216, 9824, 9828, 9836, 9905 10044, 10329, 10335, 10548)

305. Sed quia homo hunc nexum cum caelo rupit, per id quod averterit interiora sua a caelo, et converterit illa ad mundum et semet, per amorem sui et mundi, et sic subtraxerit se ut non amplius serviret caelo pro basi et fundamento, ideo provisum est a Domino medium quod loco baseos et fundamenti esset caelo, et quoque pro conjunctione caeli cum homine, hoc medium est Verbum. Quomodo autem Verbum inservit pro tali medio, multis ostensum est in *Arcanis Caelestibus*, quae omnia in unum collata videantur in opusculo *De Equo Albo*, de quo in *Apocalypsi*, et quoque in *Appendice ad Doctrinam Caelestem*, ex quibus aliqua hic in notis sub linea afferuntur ^(cc)

Quod interiora ordine successivo influant in externa usque in extremum seu ultimum, et quod etiam ibi existant et subsistant (n 634, 6239, 6465, 9216[? 9215], 9217[? 9216])

Quod interiora existant et subsistant in ultimo in ordine simultaneo (de quo, n 5897, 6451, 8603, 10099)

Quod inde omnia interiora contineantur in nexu a Primo per Ultimum (n 9828)

Quod inde "Primum et Ultimum" significant omnia et singula, ita totum (n 10044, 10329, 10335)

Et quod inde in ultimis sit robur et potentia (n 9836)

^(cc) Quod Verbum in sensu litterae sit naturale (n 8783)

Ex causa quia naturale est ultimum in quod desinunt spiritualia et caelestia, quae sunt interiora, et super quo haec sicut domus super suo fundamento subsistunt (n 9430, 9433, 9824, 10044, 10436)

Ut Verbum tale sit, quod ideo per meras correspondentias conscriptum sit (n 1404, 1408, 1409, 1540, 1615[? 1619], 1659, 1709, 1783, 8615, 10687)

Quod Verbum, quia tale in sensu litterae, sit continens sensus spiritualis et caelestis (n 9407)

Et quod sit accommodatum tam hominibus quam angelis simul (n 1769-1772, 1887, 2143, 2157, 2275, 2333, 2396[? 2395], 2540, 2541, 2545, 2553, 7381, 8862, 10322)

Et quod sit uniens caeli et terrae (n 2310, 2495, 9212, 9216, 9357, 9396, 10375)

Quod conjunctio Domini cum homine sit per Verbum medio sensu interno (n 10375)

Quod per omnia et singula Verbi sit conjunctio et quod inde Verbum sit mirabile prae omni scripto (n 10632-10634)

Quod Dominus, postquam Verbum conscriptum est, loquatur per id cum hominibus (n 10290)

Quod ecclesia, ubi Verbum et per id Dominus notus, ad illos qui extra ecclesiam ubi non Verbum et Dominus non notus, sit sicut cor et pulmo in homine respective ad reliqua corporis, quae ex illis ut ex suae vitae fontibus vivunt (n 637, 931, 2054 2853)

Quod ecclesia universalis in terris sit coram Domino sicut unus Homo (n 739-1? 739[? 9276])

305. But man has severed this connection with heaven by turning his interiors away from heaven, and turning them to the world and to self by means of his love of self and of the world, thereby so withdrawing himself that he no longer serves as a basis and foundation for heaven, and for this reason the Lord has provided a medium to serve in place of this base and foundation for heaven, and also for a conjunction of heaven with man. This medium is the Word. How the Word serves as such a medium has been shown in many places in the *Arcana Caelestia*, all of which may be seen gathered up in the little work on *The White Horse* mentioned in the *Apocalypse*, also in the *Appendix to the New Jerusalem and its Heavenly Doctrine*, from which some notes are here appended¹

Interior things flow into external things, even into an extreme or outmost, in successive order, and there they spring forth and have permanent existence (n 634, 6239, 6465, 9215, 9216)

Interior things spring forth and have permanent existence in what is outmost in simultaneous order (n 5897, 6451, 8603, 10099)

Therefore all interior things are held together in connection from a First by means of a Last (n 9828)

Therefore "the First and the Last" signify all things and each thing, that is, the whole (n 10044, 10329, 10335)

Consequently in outmosts there is strength and power (n 9836)

¹ The Word in the sense of the letter is natural (n 8783)

For the reason that the natural is the outmost in which spiritual and heavenly things, which are interior things, terminate and on which they rest, like a house upon its foundation (n 9430, 9433, 9824, 10044, 10436)

That the Word may be such it is composed wholly of correspondences (n 1404, 1408, 1409, 1540, 1619, 1659, 1709, 1783, 8615, 10687)

Because the Word is such in the sense of the letter it is the contaminant of the spiritual and heavenly sense (n 9407)

And it is adapted both to men and to angels (n 1769-1772, 1887, 2143, 2157, 2275, 2333, 2395, 2540, 2541, 2547, 2553, 7381, 8862, 10332)

And it is what makes heaven and earth one (n 2310, 2495, 9212, 9216, 9357, 9396, 10375)

The conjunction of the Lord with man is through the Word, by means of the internal sense (n 10375)

There is conjunction by means of all things and each particular thing of the Word, and in consequence the Word is wonderful above all other writing (n 10632-10634)

Since the Word was written the Lord speaks with men by means of it (n 10290)

The church, where the Word is and the Lord is known by means of it, in relation to those who are out of the church where there is no Word and the Lord is unknown, is like the heart and lungs in man in comparison with the other parts of the body, which live from them as from the fountains of their life (n 637, 931, 2054, 2853)

Before the Lord the universal church on the earth is as a single man (n 7396, 9276)

Consequently unless there were on this earth a church where the

306. I have been told from heaven that the most ancient people, because their interiors were turned heavenwards, had direct revelation, and by this means there was at that time a conjunction of the Lord with the human race. After their times there was no such direct revelation, but there was a mediate revelation by means of correspondences, inasmuch as all Divine worship then consisted of correspondences, and for this reason the churches of that time were called representative churches. For it was then known what correspondence is and what representation is, and that all things on the earth correspond to spiritual things in heaven and in the church, or what is the same, represent them, and therefore the natural things that constituted the externals of their worship served them as mediums for thinking spiritually, that is, thinking with the angels. When the knowledge of correspondences and representations had been lost the Word was written, in which all the words and their meanings are correspondences, and thus contain a spiritual or internal sense, in which are the angels, and in consequence, whenever a man reads the Word and perceives it according to the sense of the letter or the outer sense the angels perceive it according to the internal or spiritual sense, for the thought of angels is all spiritual while the thought of man is natural. These two kinds of thought appear diverse, nevertheless they are one because they correspond. Thus it was that when man had separated himself from heaven and had severed the bond the Lord provided a medium of conjunction of heaven with man by means of the Word.

307. How heaven is conjoined with man by means of the Word I will illustrate by some passages from it. "The New Jerusalem" is described in the *Apocalypse* in these words

"I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. And I saw the holy city New Jerusalem coming down from God out of heaven. The city was foursquare, its length as great as its breadth, and an angel measured the city with a reed twelve thousand furlongs, the length the breadth, and the height of it are equal. And he measured the wall thereof, an hundred and forty-four cubits, the measure of a man, that is, of an angel. The building of the wall was of jasper, but the city itself was pure gold, and like unto pure glass, and the foundations of the wall were adorned with every precious stone. The twelve gates were twelve

Word is, and where the Lord is known by means of it, the human race here would perish (n. 468, 637, 931, 4545, 10452)

tatis aurum purum tanquam vitrum pellucidum" (cap. XXI 1 2, 16-18[, 19, 21])

Homo qui haec legit, non aliter illa intelligit quam secundum sensum litterae, nempe quod perituum sit caelum aspectabile cum terra, et novum caelum exstitorium, et quod super novam terram descensura sit sancta civitas Hierosolyma, et quod illa futura sit quoad omnes suas mensuras secundum descriptionem. Sed angeli qui apud hominem sunt, prorsus aliter illa intelligunt, nempe, singula spiritualiter quae homo naturaliter. Per "novum caelum et novam terram" intelligunt novam ecclesiam, per "civitatem Hierosolimam descendentem a Deo e caelo," intelligunt caelestem ejus doctrinam revelatam a Domino, per "longitudinem," "latitudinem," et "altitudinem" ejus, quae aequales, et duodecim millia stadiorum, intelligunt omnia bona et vera illius doctrinae in complexu, per "morum" ejus intelligunt vera tutantia illam, per "mensuram muri centum quadraginta quatuor cubitorum," quae "mensura hominis, hoc est, angeli," intelligunt omnia illa vera tutantia in complexu, et quale eorum, per "duodecim portas" ejus quae ex margaritis, intelligunt vera introducentia, "margaritae" etiam significant talia vera, per "fundamenta muri" quae ex lapidibus pretiosis, intelligunt cognitiones super quibus doctrina illa fundatur, per "aurum simile vitro puro," ex quo civitas et ex quo platea ejus, intelligunt bonum amoris, ex quo pellucet doctrina cum suis veris. Ita percipiunt angeli omnia illa, proinde non sicut homo, ideae hominis naturales ita transeunt in ideas spirituales apud angelos, praeter quod sciant aliquid de sensu litterae Verbi, ut de novo caelo et de nova terra, de nova civitate Hierosolyma, de muro ejus, de fundamentis muri, ac de mensuris. Usque tamen angelorum cogitationes, unum faciunt cum cogitationibus hominis, quia correspondent, unum faciunt paene sicut voces loquentis et intellectus earum apud audientem qui non attendit ad voces sed solum ad intellectum. Inde patet, quomodo caelum conjungitur cum homine per Verbum. Sit adhuc exemplum ex Verbo,

"In die illo erit semita ab Aegypto ad Aschurem, et veniet Aschur in Aegyptum et Aegyptus in Aschurem et servient Aegyptii Aschuri in die illo erit Israel tertius Aegypto et Aschuri benedictio

pearls, and the street of the city was pure gold, as it were transparent glass' (xxi 1, 2, 16-19, 21)

When man reads these words he understands them merely in accordance with the sense of the letter, namely, that the visible heaven with the earth is to perish, and a new heaven is to come into existence, and upon the new earth the holy city Jerusalem is to descend, with all its dimensions as here described. But the angels that are with man understand these things in a wholly different way, that is, every thing that man understands naturally they understand spiritually. [2] By "the new heaven and the new earth" they understand a new church, by "the city Jerusalem coming down from God out of heaven" they understand its heavenly doctrine revealed by the Lord, by "its length, breadth, and height, which are equal," and "twelve thousand furlongs," they understand all the goods and truths of that doctrine in the complex, by the "wall" they understand the truths protecting it, by "the measure of the wall, a hundred and forty-four cubits, which is the measure of a man, that is, of an angel," they understand all those protecting truths in the complex and their character, by its "twelve gates which were of pearls," they understand introductory truths, "pearls" signifying such truths, by "the foundations of the wall which were of precious stones" they understand the knowledges on which that doctrine is founded, by "the gold like unto pure glass," of which the city and its street were made, they understand the good of love which makes the doctrine and its truths transparent. Thus do the angels perceive all these things, and therefore not as man perceives them. The natural ideas of man thus pass into spiritual ideas with the angels without their knowing anything of the sense of the letter of the Word, that is, about "a new heaven and a new earth," "a new city Jerusalem," its "wall, the foundations of the wall, and its dimensions." And yet the thoughts of angels make one with the thoughts of man, because they correspond, they make one almost the same as the words of a speaker make one with the understanding of them by a hearer who attends solely to the meaning and not to the words. All this shows how heaven is conjoined with man by means of the Word. [3] Let us take another example from the Word

"In that day there shall be a highway from Egypt to Assyria, and Assyria shall come into Egypt and Egypt into Assyria, and the Egyptians shall serve Assyria. In that day shall Israel be a

et quod a terra cum Deo sit [scilicet] Deum et unde Benedi-
ctus sit Deus et mens Aegyptii et Chus medium medium Assy-
rius et Deo sit mens Israel. Et cap. XII. 23-25.

Quomodo homo cogitat et quomodo angelus, cum haec legantur constare potest ex sensu litterae Verbi, et ex sensu ejus interno: homo cogitat ex sensu litterae, quod Aegyptii et Assyrii ad Deum convertendi sint et acceptandi, et quod unum facturi cum gente Israelitica: sed angeli cogitant secundum sensum internum de homine ecclesiae spiritualis qui in eo sensu ibi describitur cujus spirituale est Israel naturale est Aegyptius et rationale, quod medium est Aschur. — Hic et ille sensus usque unum sunt quia correspondent: quare cum angeli ita spiritualiter cogitant et homo ita naturaliter, conjuncti sunt paene sicut anima et corpus, sensus etiam internus Verbi est ejus anima, et sensus litterae est ejus corpus. Tale est Verbum ubi vis: inde patet quod sit medium conjunctionis caeli cum homine et quod sensus litterae ejus inserviat pro basi et fundamento.

308. Est quoque conjunctio caeli per Verbum cum illis qui extra ecclesiam sunt ubi non Verbum: nam ecclesia Domini est universalis et apud omnes qui Divinum agnoscunt et in charitate vivunt, instruuntur etiam post obitum ab angelis et recipiunt Divina vera de qua re infra in suo articulo ubi de gentibus videatur. Ecclesia universalis in terris est in conspectu Domini sicut unus

[EX ARGUMENTIS CAUSAE]

(25) Quod 'Aegyptius' et 'Aegyptus' in Verbo significet naturale, et inde sciendum (n. 1957 5070 5080 5095 5160 5160, 5799, 6015 6117 6255 7355 7355 7357 7618 9310 9310 9311).

Quod 'Aschur' significet rationale (n. 119 1185).

Quod 'Israel' significet spirituale (n. 5111 5301 5803 5806, 5812 5817 5819 5825 5833, 5870 5891 6125 6657 6852 6858 7035, 7061 7198, 7201, 7215 7223 7956 7957 8231 8305 9310).

(26) Quod ecclesia in specie sit ubi Verbum est, et per haec Dominus notus in ubi Divina vera e caelo sunt revelata (n. 3857 10761).

Quod ecclesia Domini sit apud omnes qui in bono et vero terrarum orbe in bono vivunt secundum religiosum suum (n. 3263 6637, 10765).

Quod omnes ubique sunt, cum in bono vivunt secundum religiosum suum, et agnoscunt Divinum, acceptentur a Domino (n. 2583-2601, 2661, 2853 3263, 4190 4197 6700 9256).

Et praeterea omnes gentes ubique nati (n. 2289-2309 4792).

third to Egypt and to Assyria, a blessing in the midst of the land, which Jehovah of hosts shall bless saying, Blessed be My people the Egyptian, and the Assyrian the work of My hands, and Israel Mine inheritance" (*Isaiah* 𐤀𐤓𐤁 23-25)

What man thinks when these words are read, and what the angels think, can be seen from the sense of the letter of the Word and from its internal sense. Man from the sense of the letter thinks that the Egyptians and Assyrians are to be converted to God and accepted, and are then to become one with the Israelitish nation, but angels in accordance with the internal sense think of a man of the spiritual church who is here described in that sense, whose spiritual is "Israel," whose natural is the "Egyptian," and whose rational, which is the middle, is the "Assyrian." Nevertheless, these two senses are one because they correspond, and therefore when the angels thus think spiritually and man naturally they are conjoined almost as soul and body are, in fact, the internal sense of the Word is its soul and the sense of the letter is its body. Such is the Word throughout. All this shows that it is a medium of conjunction of heaven with man, and that its literal sense serves as a base and foundation.

308. There is also a conjunction of heaven by means of the Word with those who are outside of the church where there is no Word, for the Lord's church is universal, and is with all who acknowledge the Divine and live in charity. Moreover, such are taught after death by the angels and receive Divine truths,² on which subject more may be seen below, in the chapter on the heathen. The universal church on the earth in the sight of the Lord resembles a single man, just as heaven

¹ In the Word "Egypt" and "Egyptian" signify the natural and its knowledge (n 4967, 5079, 5080, 5095, 5160, 5799, 6015, 6147, 6252, 7355, 7648, 9340, 9391)

"Assyria" signifies the rational (n 119, 1186)

"Israel" signifies the spiritual (n 5414, 5801, 5803, 5806, 5812, 5817, 5819, 5826, 5833, 5879, 5951, 6426, 6637, 6862, 6868, 7035, 7062, 7198, 7201, 7215, 7223, 7957, 8234, 8805, 9340)

² The church specifically is where the Word is and where the Lord is known by means of it, thus where Divine truths from heaven are revealed (n 3857, 10761)

The Lord's church is with all in the whole globe who live in good in accordance with the principles of their religion (n 3263, 6637, 10765)

All in every country who live in good in accordance with the principles of their religion and who acknowledge the Divine are accepted of the Lord (n 2589-2604, 2861, 2863, 3263, 4190, 4197, 6700, 9256)

And besides these all children wheresoever they are born (n 2289-2309, 4792)

Homo, prorsus sicut caelum (de quo supra, n. 59-72), at ecclesia ubi Verbum et per id Dominus notus, est sicut cor et sicut pulmo in illo homine, quod omnia viscera et membra totius corporis ex corde et pulmone per varias derivationes vitam trahant, notum est, ita quoque illud humanum genus, quod extra ecclesiam ubi Verbum est, vivit, et constituit illius hominis membra. Conjunctio caeli per Verbum cum illis qui distant, etiam comparari potest luci, quae e medio propagatur circumcirca, Divina lux est in Verbo, ac ibi Dominus cum caelo praesens, ex qua praesentia etiam distantes in luce sunt, aliter foret si non Verbum. Haec amplius elucidari possunt per illa quae supra de forma caeli secundum quam consociationes et communicationes ibi, ostensa sunt. Sed hoc arcanum comprehensibile est illis qui in spirituali luce sunt, non autem illis qui solum in naturali, nam illi qui in luce spirituali sunt, innumerabilia clare vident, quae illi qui solum in luce naturali sunt non vident, aut sicut unum obscurum vident.

309. Nisi tale Verbum in hac tellure datum fuisset, homo hujus telluris separatus fuisset a caelo, et si separatus a caelo non amplius rationalis esset, rationale enim humanum existit ex influxu lucis caeli. Homo etiam hujus telluris talis est, ut non recipere possit revelationem immediatam, et per illam instrui de veris Divinis, sicut incolae aliarum tellurum, de quibus in peculiari opusculo actum est, est enim plus quam illi in mundanis, ita in externis, ac interna sunt quae revelationem recipiunt, si externa reciperent non intelligeretur verum. Quod homo hujus telluris talis sit, manifeste patet ex illis intra ecclesiam, qui tametsi sciunt ex Verbo de caelo, de inferno, de vita post mortem, usque illa corde negant, inter quos etiam sunt, qui eruditionis famam prae reliquis aucupaverunt, de quibus inde credendum esset, quod plus saperent quam alii.

310. Cum angelis de Verbo aliquoties locutus sum, et dixi, quod id a quibusdam contemnatur propter stilum ejus simplicem, et quod prorsus non sciatur aliquid de sensu ejus interno, et inde non credatur quod tanta sapientia inibi recondita lateat. Angeli dixerunt, quod stilus Verbi, tametsi in sensu litterae apparet simplex, usque

does (see n 59-72), but the church where the Word is and where the Lord is known by means of it is like the heart and lungs in that man. It is known that all the viscera and members of the entire body draw their life from the heart and lungs through various derivations, and it is thus that those of the human race live who are outside of the church where the Word is, and who constitute the members of that man. Again, the conjunction of heaven with those who are at a distance by means of the Word may be compared to light radiating from a centre all around. The Divine light is in the Word, and there the Lord with heaven is present, and from that presence those at a distance are in light, but it would be otherwise if there were no Word. This may be more clearly seen from what has been shown above respecting the form of heaven in accordance with which all who are in heaven have affiliation and communication. But while this arcnum may be comprehended by those who are in spiritual light, it cannot be comprehended by those who are only in natural light, for innumerable things are clearly seen by those who are in spiritual light that are not seen or are seen obscurely in a general way by those who are only in natural light.

309. Unless such a Word had been given on this earth the man of this earth would have been separated from heaven, and if separated from heaven he would have ceased to be rational, for the human rational exists by an influx of the light of heaven. Again, the man of this earth is such that he is not capable of receiving direct revelation and of being taught Divine truth by such revelation, as the inhabitants of other earths are, that have been especially described in another small work. For the man of this earth is more in worldly things, that is, in externals, than the men of other earths, and it is internal things that are receptive of revelation, if it were received in external things the truth would not be understood. That such is the man of this earth is clearly evident from the state of those who are within the church, which is such that while they know from the Word about heaven, about hell, about the life after death, they in heart deny these things, although among them there are some who have acquired a pre-eminent reputation for learning, and who might for that reason be supposed to be wiser than others.

310. I have at times talked with angels about the Word, saying that it is despised by some on account of its simple style, and that nothing whatever is known about its internal sense, and for this reason it is not believed that so much wis-

talís sit ut nusquam aliquid ei comparari queat quoad excellentiam, quoniam Divina sapientia non solum in omni sensu ibi, sed etiam in singula voce, latet, et quod illa sapientia eluceat in caelo voluerunt dicere quod sit lux caeli, quia est Divinum Verum, nam Divinum Verum in caelo lucet (videatur supra, n 132) Dixerunt etiam, quod absque tali Verbo nulla foret lux caeli apud homines nostrae telluris, ita nec conjunctio caeli cum illis, nam quantum lux caeli adest apud hominem, tantum est conjunctio, et quoque tantum est ei revelatio Divini Veri per Verbum quod homo non sciat quod conjunctio illa sit per sensum spiritualement Verbi correspondentem sensui ejus naturali, est causa, quia homo hujus telluris non scit aliquid de spirituali angelorum cogitatione et loquela, et quod sit diversa a naturali hominum cogitatione et loquela, et nisi id sciat quod prorsus non scire possit quid sensus internus, et inde quod per illum talis conjunctio dari possit Dixerunt etiam, si homo sciret quod talis sensus sit, et ex aliqua ejus scientia cogitaret cum legit Verbum, quod veniret in sapientiam interiorem, et plus adhuc conjungeretur caelo, quoniam per id in ideas similes angelicis intraret.

[XXXV]

QUOD CAELUM ET INFERNUM SINT EX HUMANO GENERE

3II. In Christiano orbe prorsus nescitur, quod caelum et infernum sint ex humano genere creditur enim, quod angeli fuerint a principio creati, et quod inde caelum, ac quod Diabolus seu Satanás fuerit lucis angelus, sed quia rebellis factus, cum turba sua dejectus sit, et quod inde infernum Quod talis fides in Christiano orbe sit, mirantur angeli quam maxime, et adhuc magis quod prorsus nihil sciant de caelo, cum tamen id est primarium doctrinae in ecclesia et quia talis ignorantia regnat, corde gavisí sunt, quod placuerit Domino nunc revelare illis

don lies hid in it. The angels said that although the style of the Word seems simple in the sense of the letter, it is such that nothing can be compared to it in excellence, since Divine wisdom lies concealed not only in the meaning as a whole but also in each word, and that in heaven the wisdom shines forth. They wished to declare that this wisdom is the very light of heaven because it is Divine truth, for that which shines in heaven is the Divine truth (see n. 132). Again, they said that without such a Word there would be no light of heaven with the men of our earth, nor would there be any conjunction of heaven with them, for there is conjunction only so far as the light of heaven is present with man, and that light is present only so far as Divine truth is revealed to man by means of the Word. This conjunction by means of the correspondence of the spiritual sense of the Word with its natural sense is unknown to man, because the man of this earth knows nothing about the spiritual thought and speech of angels, and how it differs from the natural thought and speech of men, and until this is known it cannot in the least be known what the internal sense is, and that such conjunction is possible by means of that sense. They said, furthermore, that if this sense were known to man, and if man in reading the Word were to think in accordance with some knowledge of it, he would come into interior wisdom, and would be still more conjoined with heaven, since by this means he would enter into ideas like the ideas of the angels.

XXXV

HEAVEN AND HELL ARE FROM THE HUMAN RACE

311. In the Christian world it is wholly unknown that heaven and hell are from the human race, for it is believed that in the beginning angels were created and heaven was thus formed, also that the devil or Satan was an angel of light, but having rebelled he was cast down with his crew, and thus hell was formed. The angels never cease to wonder at such a belief in the Christian world, and still more that nothing is really known about heaven, when that is in fact the primary principle of all doctrine in the church. But since such ignorance prevails they rejoice in heart that it has pleased the Lord to reveal to

plura de caelo et quoque de inferno, et per id, quantum possibile est, discutere tenebras, quae indies increscunt, quia ecclesia ad suum finem pervenit. Quare volunt, ut ex ore illorum asseverem, quod in universo caelo non sit unus angelus qui a principio creatus est, nec in inferno aliquis diabolus qui creatus lucis angelus et dejectus, sed quod omnes tam in caelo quam in inferno sint ex humano genere, in caelo illi qui in mundo in caelesti amore et fide vixerunt, in inferno qui in infernali amore et fide; et quod infernum in toto complexu sit quod vocatur Diabolus et Satanas; illud infernum quod a tergo est, ubi sunt qui vocantur mali genii, Diabolus, et illud infernum quod anterius est, ubi sunt qui vocantur mali spiritus, Satanas (57). Quale unum infernum, et quale alterum, in sequentibus dicitur. Quod Christianus orbis talem fidem de illis in caelo et de illis in inferno ceperit, dicebant quod sit ex aliquibus locis in Verbo non intellectis aliter quam secundum sensum litterae, et non illustratis et explicatis per genuinam doctrinam ex Verbo, cum tamen sensus litterae Verbi, nisi genuina doctrina prae luceat, distrahit mentes in varia, unde ignorantiae, haereses et errores (58).

312. Quod homo ecclesiae ita credat, etiam est causa quia credit quod nullus homo in caelum aut in infernum prius veniat quam tempore ultimi iudicii, de quo illam

[[EX ASCANTIS CAELESTIUM.]]

(57) Quod inferna simul sumpta, seu infernales simul sumpti, dicantur Diabolus et Satanas (n 691)

Quod qui diaboli fuerunt in mundo, diaboli fiant post mortem (n. 958)

(58) Quod doctrina ecclesiae erit ex Verbo (n 3464, 5402, 6832[? 6822] 10763, 10765[? 10764])

Quod Verbum absque doctrina non intelligatur (n 9021[? 9025], 9109 9124 9130, 10324, 10431 10582)

Quod vera doctrina sit lucerna illis qui legunt Verbum (n 10401[? 10400])

Quod genuina doctrina erit ab illis qui in illustratione sunt a Domino (n 2510, 2516, 2519 9124, 10105)

Quod qui in sensu litterae absque doctrina sunt, in nullum intellectum veniant de veris Divinis (n 9109 9110 10582)

Et quod in plures errores ferantur (n 10131)

Differentia inter illos qui docent et discunt ex doctrina ecclesiae quae ex Verbo, et inter illos qui ex solo sensu litterae Verbi, qualis (n 9025)

opinionem cepit, quod interitura sint tunc omnia quae coram oculis, et quod nova exstitura, et quod anima tunc reditura sit in suum corpus ex qua conjunctione homo iterum vivet homo haec fides involvit alteram de angelis quod sint a principio creati, nam non credi potest quod caelum et infernum sint ex humano genere quum creditur quod nullus homo illuc prius veniat quam in fine mundi Sed ut evincatur homo quod non ita sit, datum est mihi consortium habere cum angelis, et quoque loqui cum illis qui in inferno sunt, et hoc nunc per plures annos, quandoque continue a mane usque ad vesperam et sic informari de caelo et de inferno, et hoc ob causam, ne homo ecclesiae ulterius permaneat in sua erronea fide de resurrectione tempore iudicii, ac de animae statu interea, tum de angelis et de diabolo quae fides quia est fides falsi, involvit tenebras, et apud eos qui ex propria intelligentia de illis cogitant, infert dubitationem et tandem negationem dicunt enim corde “Quomodo potest tantum caelum cum tot sideribus et cum sole et luna destrui et dissipari? et quomodo possunt stellae e caelo tunc cadere in terram, quae tamen majores terra sunt? et quomodo possunt corpora a vermibus exesa, putredine consumpta, et in omnes ventos dissipata, recolligi ad animam suam? ubinam interea anima, et qualis illa cum absque sensu qui ei fuit in corpore?” praeter plura similia, quae quia incomprehensibilia non cadunt in fidem et apud plures destruunt fidem de animae vita post mortem, deque caelo et inferno, et cum illis reliqua quae fidei ecclesiae sunt Quod destruxerint, patet ex illis qui dicunt, “Quis ex caelo ad nos venit et narravit quod sit? quid infernum? num sit? quid hoc quod homo cruciabitur igne in aeternum? quid dies iudicii? annon per saecula frustra expectatus est?” praeter plura quae negationis omnium sunt Ne itaque illi, qui talia cogitant, ut solent plures qui ex mundanis, quae sapiunt, eruditi et docti audiunt, amplius perturbent et seducant simplices fide et corde, ac inducant infernales tenebras de Deo, de caelo, de vita aeterna, ac de ceteris quae ex illis pendent, aperta sunt interiora quae spiritus mei sunt a Domino, et sic loqui datum est cum omnibus quos usquam notos habui in vita corporis postquam defuncti sunt, cum quibusdam per dies, cum qui-

return into its body and from that union men will again live as men. This belief involves the other—that angels were created such from the beginning, for it is impossible to believe that heaven and hell are from the human race when it is believed that no man can go there until the end of the world. [2.] But that men might be convinced that this is not true it has been granted me to be in company with angels, and also to talk with those who are in hell, and this now for some years, sometimes continuously from morning until evening, and thus be informed about heaven and hell. This has been permitted that the man of the church may no longer continue in his erroneous belief about the resurrection and the day of judgment, and the state of the soul in the meanwhile, also about angels and the devil. As this belief is a belief in what is false it involves the mind in darkness, and with those who think about these things from their own intelligence it induces doubt and at length denial, for they say in heart, “How can so vast a heaven, with so many constellations and with the sun and moon, be destroyed and dissipated, and how can the stars which are larger than the earth fall from heaven to the earth, and can bodies eaten up by worms, consumed by corruption, and scattered to all the winds, be gathered together again to their souls, and where in the meantime is the soul, and what is it when deprived of the senses it had in the body?” [3.] with many other like things, which being incomprehensible cannot be believed, and which destroy the belief of many in the life of the soul after death, and their belief in heaven and hell, and with these other matters of belief pertaining to the church. That this belief has been destroyed is evident from its being said, “Who has ever come to us from heaven and told us that there is a heaven? What is hell? Is there any? What is this about man’s being tormented with fire to eternity? What is the day of judgment? Has it not been expected in vain for ages?” with other things that involve a denial of everything. [4.] Therefore lest those who think in this way—as many do who from their worldly wisdom are regarded as erudite and learned—should any longer confound and mislead the simple in faith and heart and induce infernal darkness respecting God and heaven and eternal life, and all else that depends on these, the interiors of my spirit have been opened by the Lord and I have thus been permitted to talk with all after their decease with whom I was ever acquainted in the life of the body—with some for days, with

busdam per menses, et cum quibusdam per annum, et quoque cum aliis tam multis ut parum dicerem si centum millia, ex quibus plures fuerunt in caelis, et plures in infernis Locutus etiam sum cum quibusdam post biduum ab obitu, et narraui quod nunc funeralia et exsequiae eorum parentur ut sepeliantur, ad quae dixerunt, quod bene faciant ut rejiciant id quod illis pro corpore et ejus functionibus inserviverat in mundo, ac voluerunt ut dicerem quod non mortui sint, sed quod vivant aequae homines nunc sicut prius, et quod transmigraverint modo ab uno mundo in alterum, et quod non sciant quod aliquid perdiderint, quoniam in corpore et hujus sensualibus sunt ut prius, et quoque in intellectu et in voluntate ut prius, et quod similes illis cogitationes et affectiones, similes sensationes, et similia desideria, qualia in mundo Plerique ex recens mortuis, cum se viderunt vivere homines sicut prius, ac in simili statu, (nam post mortem primum cuius status vitae est, qualis ei fuerat in mundo, sed ille successive apud eum mutatur vel in caelum vel in infernum,) novo gaudio affecti sunt quod vivant, et dixerunt quod hoc non crediderint sed valde mirati, quod in tali ignorantia et caecitate de statu suae vitae post mortem fuerint, et magis, quod in tali sit homo ecclesiae, qui tamen prae omnibus in universo terrarum orbe in luce de illis potest esse ^(hk) Causam illius caecitatis et ignorantiae tunc pri-

[[EX ARCANIS CAELESTIBUS.]]

(ii) Quod hodie in Christianismo pauci credant quod homo post mortem statim resurgat (Praef ad cap xvi *Genes*, et n 4622, 10758), sed quod tempore ultimi judicii, cum orbis aspectabilis periturus est (n 10594[? 10595])

Causa quod ita credatur (n 10594[? 10595], 10758)

Quod usque homo statim post mortem resurgat, et quod tunc sit homo quoad omnia et singula (n 4527, 5006, 5078, 8939, 8991, 10594, 10758)

Quod anima quae vivit post mortem, sit spiritus hominis, qui in homine est ipse homo et quoque in altera vita in perfecta forma humana (n 322, 1880, 1881, 3633, 4622 4735, 5883, 6054, 6605, 6626, 7021, 10594) ab experientia (n 4527, 5006, 8939) ex Verbo (n 10597) explicatur quid intelligitur per quod mortui visi in sancta urbe, *Matth* xlvii 53 (n 9229)

Quomodo homo resuscitatur a mortuis, ab experientia (n 168-189)

De statu ejus post resurrectionem (n 317-319, 2119, 5079, 10596), falsae opiniones de anima et ejus resurrectione (n 444, 445, 4527, 4622 4658)

munum videbant, quae est, quod externa, quae sunt mundana et corporea, occupaverint et impleverint mentes eorum, in tantum ut non elevari possent in lucem caeli, ac intueri res ecclesiae ultra doctrinalia, ex corporicis enim et mundanis, cum tantum amantur quantum hodie, influunt merae tenebrae, cum ulterius vadunt

313. Permulti ex eruditis e Christiano orbe obstupescunt, cum se post obitum vident in corpore, in vestibulis, inque domibus, sicut in mundo, et cum revocantur in memoriam quae cogitaverunt de vita post mortem, de anima, de spiritibus, et de caelo et inferno, pudore afficiuntur, et dicunt se fatue cogitavisse, ac simplices fide multo sapientius quam illi. Explorati sunt eruditi, qui confirmaverunt se in talibus, et qui omnia naturae adscripserunt, et compertum est, quod interiora eorum prorsus clausa sint, et exteriora aperta, sic ut non spectaverint ad caelum, sed ad mundum, proinde etiam ad infernum, nam quantum interiora aperta sunt, tantum spectat homo ad caelum, quantum autem interiora clausa sunt et exteriora aperta, tantum spectat ad infernum. Interiora enim hominis ad receptionem omnium caeli formata sunt, et exteriora ad receptionem omnium mundi, et qui recipiunt mundum et non simul caelum, recipiunt infernum ⁽¹⁷⁾

314. Quod caelum sit ex humano genere, constare etiam potest ex eo, quod mentes angelicae et mentes humanae similes sint, utraque gaudent facultate intelligendi, percipiendi et volendi, utraque ad recipiendum caelum formatae sunt, nam mens humana aequae sapit ac mens angelica, sed quod non tantum sapiat in mundo, est quia in corpore terrestri est, et in eo mens ejus spiritualis cogitat naturaliter, aliter vero cum soluta est a vinculo cum illo corpore, tunc non amplius naturaliter sed spiritualiter cogitat, et cum spiritualiter, tunc incomprehensibilia et ineffabilia naturali homini cogitat, ita sicut

[(EX ARCANIS CAELESTIBUS)]

(17) Quod in homine conjunctus sit mundus spiritualis et mundus naturalis (n. 6057)

Quod internum hominis sit ad imaginem caeli formatum, externum autem ad imaginem mundi (n. 3628, 4523, 4524, 6057, 6314¹², 6013), [9279] 9706 10156, 10472)

angelus sapit ex quibus constare potest, quod internum hominis, quod vocatur ejus spiritus, sit in essentia sua angelus (videatur supra, n 57),^(kk) qui cum solutus est a terrestri corpore aequae est in forma humana ac angelus, (quod angelus sit in perfecta forma humana, videatur supra, n 73-77,) cum autem internum hominis non apertum est supra, sed modo infra, tunc usque illud post solutionem a corpore est in forma humana, sed dira et diabolica; nam non spectare potest sursum ad caelum, sed modo deorsum ad infernum

315. Qui de ordine Divino instructus est, etiam intelligere potest quod homo creatus sit ut fiat angelus, quia in illo est ultimum ordinis (n 304), in quo formari potest id quod caelestis et angelicae sapientiae est, et quod potest redintegrari et multiplicari Divinus ordo nusquam subsistit in medio, et ibi absque ultimo format aliquid, non enim est in suo pleno et perfecto, sed vadit ad ultimum,^{(kk) [Laf 179]} at cum est in suo ultimo, tunc format, et quoque per media ibi collata se redintegrat et producit ulterius, quod fit per procreationes quapropter ibi est seminarium caeli

316. Quod Dominus non modo quoad spiritum, sed etiam quoad corpus resurrexerit, est quia Dominus totum Humanum suum cum fuit in mundo, glorificavit, hoc est, Divinum fecit, anima enim, quae Ipsi a Patre, ex se Ipsum Divinum fuit, et corpus factum est similitudo animae, hoc est, Patris, ita quoque Divinum, inde est, quod Ipse secus ac ullus homo, quoad utrumque resurrexerit^(ll) quod etiam manifestavit discipulis, qui credebant videre spiritum

[[EX ARCANIS CAELESTIBUS]]

(A) Quod totidem gradus vitae in homine sint quot caeli et quod aperiantur post mortem secundum ejus vitam (n 3747, 9594)

Quod caelum sit in homine (n 3884)

Quod homines qui amoris et chiritatis vitam vivunt in se habent sapientiam angelicam sed tunc absconditam, et quod in illam veniunt post mortem (n 2492)

Quod homini Verbo dicatur angelus qui recipit bonum amoris et fidei a Domino (n 10528)

(B) Quod homo resurgat tantum quoad spiritum (n 10593, 10594)

(C) Quod solus Dominus etiam quoad corpus resurrexerit (n 179, 2055, 5070, 10221)

wise like an angel, all of which shows that the internal part of man, called his spirit, is in its essence an angel (see above, n 57),¹ and when loosed from the earthly body is, like an angel, in the human form (That an angel is in a complete human form may be seen above, n 73-77) When, however, the internal of man is not open above but only beneath, it is still, after it has been loosed from the body, in a human form, but a horrible and diabolical form, able only to look downwards towards hell, and not upwards towards heaven

315. Moreover, any one who has been taught about Divine order can understand that man was created to become an angel, because the outmost of order is in him (n 304), in which what pertains to heavenly and angelic wisdom can be brought into form and can be renewed and multiplied Divine order never stops midway to form there a something apart from the outmost, for it is not in its fulness and completion there, but it goes on to the outmost, and when it is in its outmost it takes on its form, and by means there collected it renews itself and produces itself further, which it accomplishes through procreations Therefore the seed-ground of heaven is in the outmost.

316. The Lord rose again not as to His spirit alone but also as to his body, because when He was in the world He glorified His whole Human, that is, made it Divine, for His soul which He had from the Father was of itself the very Divine, while His body became a likeness of the soul, that is, of the Father, thus also Divine This is why He, differently from any man, rose again as to both,² and thus He made manifest to the disciples, who when they saw Him believed that they saw a spirit, and He said,

¹ There are as many degrees of life in man as there are heavens, and they are opened after death in accord with his life (n 3747, 9594)
Heaven is in man (n 3884)

Men who are living a life of love and charity have in them angelic wisdom, although it is for the time hidden, but they come into that wisdom after death (n 2494)

The man who receives from the Lord the good of love and of faith is called in the Word an angel (n 10528)

² Man rises again only as to his spirit (n 10593, 10594)

The Lord alone rose again in respect also to His body (n 1729, 2083, 5078, 10825)

cum Ipsum, dicendo,

"Videte manus meas et pedes meos, quod Ipse ego sim, palpate Me et videte, nam spiritus carnem et ossa non habet, sicut Me videtis habere" (*Luc* xiv 36-38[39]),

per quae indicavit, quod non modo sit homo quoad spiritum, sed etiam quoad corpus

317. Ut sciatur quod homo post mortem vivat, et secundum vitam suam in mundo veniat vel in caelum, vel in infernum, manifestata mihi sunt plura de statu hominis post mortem, de quibus in sequentibus, ubi de mundo spirituum, ordine agetur

[XXXVI]

3

DE GENTIBUS SEU POPULIS EXTRA ECCLESIAM IN CAELO

318. Communis opinio est, quod illi qui extra ecclesiam nati sunt, qui Gentes seu Gentiles vocantur, non possint salvari, ex causa quia non habent Verbum, ac ita ignorant Dominum, et absque Domino nulla salus sed usque ex illo solo sciri potest, quod illi quoque salventur, quia Domini misericordia est universalis, hoc est, erga singulos, quod illi aequè nascentur homines sicut qui intra ecclesiam, qui pauci sunt respectivè, quodque eorum culpa non sit quod ignorent Dominum Quisque, qui ex aliqua ratione illustrata cogitat, videre potest, quod nullus homo ad infernum natus sit, est enim Dominus ipse Amor, et Amor Ipsius est velle salvare omnes quare etiam providit, ut omnibus religio sit, ac per illam agnitio Divini, ac vita interior, nam vivere secundum religiosum est interius vivere, spectat enim tunc Divinum, et quantum hoc spectat tantum non spectat mundum, sed removel se a mundo, ita a vita mundi, quae est vita exterior ^(mm)

[(EX ARCANIS CAELESTIBUS.)]

(mm) Quod gentes aequè salventur ac Christiani (n 932, 1032, 1059 2284 2589 2590 3778 4190 4197)

"See My hands and My feet, that it is I Myself, handle Me and see, for a spirit hath not flesh and bones as ye behold Me having" (*Luke xxii 36-39*),

indicating thereby that He was a man both in respect to His spirit and in respect to His body

317. That it might be made clear that man lives after death and enters in accord with his life in the world either heaven or hell, many things have been disclosed to me about the state of man after death, which will be presented in due order in the following pages, when the world of spirits is treated of

XXXVI

THE HEATHEN, OR PEOPLES OUTSIDE OF THE CHURCH, IN HEAVEN

318. There is a general opinion that those born outside of the church, who are called the nations, or heathen, cannot be saved, because not having the Word they know nothing about the Lord, and apart from the Lord there is no salvation. But that these also are saved this alone makes certain, that the mercy of the Lord is universal that is, extends to every individual, that these equally with those within the church, who are few in comparison, are born men, and that their ignorance of the Lord is not their fault. Any one who thinks from any enlightened reason can see that no man is born for hell, for the Lord is love itself and His love is to will the salvation of all. Therefore He has provided a religion for every one, and by it acknowledgment of the Divine and interior life, for to live in accordance with one's religion is to live interiorly, since one then looks to the Divine, and so far as he looks to the Divine he does not look to the world but separates himself from the world, that is, from the life of the world, which is exterior life¹

¹ The heathen as well as the Christians are saved (n 932, 1032, 1059, 2284, 2589, 2590, 3778, 4190, 4197)

319. Quod Gentiles aequae salventur ac Christiani, scire possunt qui sciunt quid facit caelum apud hominem, nam caelum est in homine, et qui caelum in se habent in caelum veniunt. Caelum in homine est agnoscere Divinum, et duci a Divino, primum et primarium omnis religionis est agnoscere Divinum, religio quae non agnoscit Divinum non est religio, et praecepta omnis religionis spectant cultum, ita quomodo Divinum colendum est, ut Ipsi acceptus sit, et hoc cum animo ejus insidet, ita quantum hoc vult, aut quantum hoc amat, tantum ducitur a Domino. Notum est, quod Gentiles moralem vitam vivant aequae ac Christiani, et plures illorum meliorem quam Christiani. Moralis vita vivitur vel propter Divinum, vel propter homines in mundo, moralis vita quae vivitur propter Divinum, est spiritualis vita; utraque in externa forma similis apparet, sed in interna est prorsus dissimilis, una salvat hominem, altera non salvat, nam qui vivit moralem vitam propter Divinum, is ducitur a Divino, at qui vivit moralem vitam propter homines in mundo, is ducitur a semet. Sed illustretur hoc per exemplum qui non malefacit proximo ex causa quia est contra religionem, ita contra Divinum, is ex spirituali origine abstinere a malefaciendo, at qui non malefacit alteri ex causa solum propter timorem legis, jacturae famae, honoris aut lucri, ita propter se et mundum, is ex origine naturali abstinere a malefaciendo, et is ducitur a semet, hujus vita est naturalis, illius autem spiritualis. homo, cujus vita moralis est spiritualis, caelum in se habet, at cujus vita moralis est solum naturalis, caelum in se non habet, causa est, quia caelum a superiore influit, et aperit interiora ejus, et per interiora influit in exteriora, mundus autem ab inferiori influit, et

De sorte gentium et populorum extra ecclesiam in altera vita (n. 2589-2604)

Quod ecclesia in specie sit ubi Verbum et per id Dominus notus (n. 3857-10761)

At usque quod non ideo ab ecclesia sint qui nati ubi Verbum est et Dominus notus sed qui vivunt vitam caritatis et fidei (n. 6637-10123-10153-10578-10635-10629)

Quod ecclesia Domini sit apud omnes in universo orbe qui in bono vivunt secundum religiosum suum et a nos unt Divinum et quod acceptentur a Domino et in caelum veniant (n. 2509-2604-2611-2657-2661-2662-2663-2664-2665-2666-2667-2668-2669-2670-2671-2672-2673-2674-2675-2676-2677-2678-2679-2680-2681-2682-2683-2684-2685-2686-2687-2688-2689-2690-2691-2692-2693-2694-2695-2696-2697-2698-2699-2700-2701-2702-2703-2704-2705-2706-2707-2708-2709-2710-2711-2712-2713-2714-2715-2716-2717-2718-2719-2720-2721-2722-2723-2724-2725-2726-2727-2728-2729-2730-2731-2732-2733-2734-2735-2736-2737-2738-2739-2740-2741-2742-2743-2744-2745-2746-2747-2748-2749-2750-2751-2752-2753-2754-2755-2756-2757-2758-2759-2760-2761-2762-2763-2764-2765-2766-2767-2768-2769-2770-2771-2772-2773-2774-2775-2776-2777-2778-2779-2780-2781-2782-2783-2784-2785-2786-2787-2788-2789-2790-2791-2792-2793-2794-2795-2796-2797-2798-2799-2800-2801-2802-2803-2804-2805-2806-2807-2808-2809-2810-2811-2812-2813-2814-2815-2816-2817-2818-2819-2820-2821-2822-2823-2824-2825-2826-2827-2828-2829-2830-2831-2832-2833-2834-2835-2836-2837-2838-2839-2840-2841-2842-2843-2844-2845-2846-2847-2848-2849-2850-2851-2852-2853-2854-2855-2856-2857-2858-2859-2860-2861-2862-2863-2864-2865-2866-2867-2868-2869-2870-2871-2872-2873-2874-2875-2876-2877-2878-2879-2880-2881-2882-2883-2884-2885-2886-2887-2888-2889-2890-2891-2892-2893-2894-2895-2896-2897-2898-2899-2900-2901-2902-2903-2904-2905-2906-2907-2908-2909-2910-2911-2912-2913-2914-2915-2916-2917-2918-2919-2920-2921-2922-2923-2924-2925-2926-2927-2928-2929-2930-2931-2932-2933-2934-2935-2936-2937-2938-2939-2940-2941-2942-2943-2944-2945-2946-2947-2948-2949-2950-2951-2952-2953-2954-2955-2956-2957-2958-2959-2960-2961-2962-2963-2964-2965-2966-2967-2968-2969-2970-2971-2972-2973-2974-2975-2976-2977-2978-2979-2980-2981-2982-2983-2984-2985-2986-2987-2988-2989-2990-2991-2992-2993-2994-2995-2996-2997-2998-2999-3000)

319. That the heathen as well as Christians are saved any one can see who knows what it is that makes heaven in man, for heaven is within man, and those that have heaven within them come into heaven. Heaven within man is acknowledging the Divine and being led by the Divine. The first and chief thing of every religion is to acknowledge the Divine. A religion that does not acknowledge the Divine is no religion. The precepts of every religion look to worship, thus to the way in which the Divine is to be worshipped that the worship may be acceptable to Him, and when this has been settled in one's mind, that is, so far as one wills this or so far as he loves it he is led by the Lord. Every one knows that the heathen as well as Christians live a moral life, and many of them a better life than Christians. Moral life may be lived either out of regard to the Divine or out of regard to men in the world, and a moral life that is lived out of regard to the Divine is a spiritual life. In outward form the two appear alike, but in inward form they are wholly different, the one saves man, the other does not. For he who lives a moral life out of regard to the Divine is led by the Divine, while he who leads a moral life out of regard to men in the world is led by himself. [2] This may be illustrated by an example. He that refrains from doing evil to his neighbor because it is antagonistic to religion, that is, antagonistic to the Divine, refrains from doing evil from a spiritual motive, but he that refrains from doing evil to another merely from fear of the law, or the loss of reputation, of honor, or gain, that is, from regard to self and the world, refrains from doing evil from a natural motive, and is led by himself. The life of the latter is natural, that of the former is spiritual. A man whose moral life is spiritual has heaven within him, but he whose moral life is merely natural does not have heaven within him, and for the reason that heaven flows in from above and opens man's interiors, and through his interiors

The lot of the nations and peoples outside of the church in the other life (n 2589-2604)

The church is specifically where the Word is, and by it the Lord is known (n 3857, 10761)

Nevertheless, those born where the Word is and where the Lord is known are not on that account of the church, but only those who live a life of charity and of faith (n 6637, 10143, 10153, 10578, 10645, 10829)

The Lord's church is with all in the whole world who live in good in accordance with their religion and acknowledge a Divine, and such are accepted of the Lord and come into heaven (n 2589-2604, 2861, 2863, 3263, 4190, 4197, 6700, 9256)

aperit exteriora, sed non interiora, nam influxus non datur e mundo naturali in spirituales, sed e mundo spirituali in naturalem, quapropter si non caelum recipitur simul, clauduntur interiora. Ex his videri potest, quinam caelum in se recipiunt, et quinam non recipiunt. Sed caelum in uno non simile est quale in altero, differt in unoquoque secundum affectionem boni et inde veri qui in affectione boni sunt propter Divinum, illi amant Divinum Verum, nam bonum et verum se mutuo amant, et volunt conjugī, ^(nr) quapropter Gentes, quamvis non in genuinis veris in mundo sunt, usque tamen ex amore recipiunt illa in altera vita.

320. Erat quidam spiritus ex Gentilibus, qui in bono charitatis secundum suum religiosum in mundo vixerat, is cum Christianos spiritus audivit ratiocinantes de credendis, (spiritus inter se multo plenius et acutius ratiocinantur quam homines, imprimis de bonis et veris,) ille miratus quod ita disceptarent, dixit se non illa velle audire, nam ratiocinabantur ex apparentiis et fallaciis, instruens eos ita, "Si sum bonus, quae vera sunt ex ipso bono possum scire, et quae non scio possum recipere."

321. Multis instructus sum, quod Gentiles, qui moratam egerunt vitam ac in obedientia et subordinatione, inque charitate mutua secundum suum religiosum vixerunt, et inde aliquid conscientiae receperunt, in altera vita accepti sint, ac ibi cum sollicita cura ab angelis instruuntur in bonis et veris fidei, et quod illi, cum instruuntur, modeste, intelligenter, et sapienter se gerant, et facile vera recipiant et illis imbuantur, nulla etiam principia falsi contra vera fidei sibi formarunt, quae discutienda, minus scandala contra Dominum, sicut plures Christiani, qui non aliam ideam de Ipso quam sicut de vulgari homine foveant, aliter Gentiles, qui cum audiunt, quod Deus Homo

((EX ARCANIS CAELESTIBUS))

(nr) Quod inter bonum et verum sit instar conjugii (n. 1094[? 1904] 2173 2503, 2508))

Quod bonum et verum in perpetuo conitu conjunctionis sint et quod bonum desideret verum et ejus conjunctionem (n. 9206 9207, 9495)

Quomodo fit conjunctio boni et veri et apud quos (n. 3834 3843, 406 4077 4301 4315 4353 4364 4368 5365, 7623-7627, 9259)

flows in to his exteriors while the world flows in from beneath and opens the exteriors but not the interiors. For there can be no flowing in from the natural world into the spiritual, but only from the spiritual world into the natural, therefore if heaven also does not enter the interiors remain closed. All this makes clear who those are that receive heaven within them, and who do not. [3.] And yet heaven is not the same in one as in another. It differs in each one in accordance with his affection for good and its truth. Those that are in an affection for good out of regard to the Divine have a regard for Divine truth since good and truth love each other and desire to be conjoined.¹ This explains why the heathen, although they are not in genuine truths in the world, yet because of their love receive truths in the other life.

320. A certain spirit from among the heathen who had lived in the world in good of charity in accordance with his religion, hearing Christian spirits reasoning about what must be believed (for spirits reason with each other far more thoroughly and acutely than men especially about what is good and true,) wondered at such contentions, and said that he did not care to listen to them, for they reasoned from appearances and fallacies, and he gave them this instruction. "If I am good I can know from the good itself what is true, and what I do not know I can learn."

321. I have been taught in many ways that the heathen who have led a moral life and have lived in obedience and subordination and mutual charity in accordance with their religion, and have thus received something of conscience, are accepted in the other life, and are there instructed with solicitous care by the angels in the goods and truths of faith, and that when they are being taught they behave themselves modestly, intelligently, and wisely, and readily accept truths and adopt them. They have not worked out for themselves any principles of falsity antagonistic to the truths of faith that will need to be shaken off, still less cavils against the Lord, as many Christians have who cherish no other idea of Him than that He is an or-

¹ Between good and truth there is a kind of marriage (n. 1904, 2173, 2505)

Good and truth are in a perpetual endeavor to be conjoined, and good longs for truth and for conjunction with it (n. 9205, 9207, 9295)

How the conjunction of good and truth takes place, and in whom (n. 3834, 3843, 4096, 4097, 4301, 4345, 4353, 4354, 4258, 5355, 7623-7627, 9258)

factus sit, ac ita Se manifestaverit in mundo, illico agnoscunt, et Dominum adorant, dicentes quod Deus omnino Se manifestaverit, quia Deus caeli et terrae est, et quia humanum genus est Ipsius^(oo) Divina veritas est, quod absque Domino nulla salus sit, sed hoc intelligendum est ita, quod nulla salus sit quam a Domino Sunt in universo plures tellures, et omnes plenae incolis, vix ibi ulli sciunt, quod Dominus assumpserit Humanum in nostra tellure, sed usque quia Divinum sub humana forma adorant, a Domino acceptantur et ducuntur, de qua re videatur in opusculo *De Telluribus in Universo*

322. Sunt inter Gentiles, sicut inter Christianos, sapientes et simplices Ut instruerer quales sunt, cum illis et his datum est loqui, quandoque per horas et dies Sed qui sapientes sunt, hodie non dantur sicut antiquis temporibus, imprimis in Antiqua Ecclesia, quae per multum orbis Asiatici diffusa fuit, e qua religio emanavit ad plures Gentes Ut scirem quales fuerunt, cum quibusdam in familiari sermone esse datum est Fuit apud me⁽¹⁾ quidam, qui olim inter sapientiores fuit, et quoque inde notus in orbe erudito, cum quo de variis locutus sum, credere dabatur quod esset Cicero Et quia novi quod sapiens fuerit, sermo fuit cum illo de sapientia, de intelligentia, de ordine, de Verbo, et demum de Domino De sapientia dixit, quod non alia sapientia detur, quam quae est vitae, et quod de alia re sapientia praedicari nequeat de intelligentia, quod illa sit inde de ordine, quod ordo sit a Supremo Deo, et quod vivere in illo ordine sit sapiens et

[[EX ARCANIS CAELESTIBUS]]

(oo) Discrimen inter bonum in quo sunt Gentes, et in quo sunt Christiani (n 4189 4197)

De veris apud Gentes (n 3263, 3778 4190)

Quod interiora non ita claudi possint apud Gentes, ut apud Christianos (n 9256)

Quod nec tanta nubes dari queat apud Gentes qui secundum religiosum suum in mutua charitate vivunt, quam apud Christianos qui in nulla charitate vivunt, causae (n 1059, 9256)

Quod Gentes non possint profanare sancta ecclesiae prout Christiani quia non sciunt illa (n 1327, 1328, 2051)

Quod timeant Christianos propter vitam (n 2596, 2597)

Quod illi qui bene secundum religiosum suum vixerunt, instruantur ab angelis et facile recipiant vera fidei, et agnoscant Dominum (n 2049, 2595, 2598, 2600, 2601, 2603 2661[? 2861], 2863, 3263)

Word, when I read to him something from the prophets he was delighted, especially with this, that every name and every word signified interior things, and he wondered greatly that learned men at this day are not delighted with such study. I saw plainly that the interiors of his thought or mind had been opened. He said that he was unable to hear more, as he perceived something more holy than he could bear, being affected so interiorly [3.] At length I spoke with him about the Lord, saying that while He was born a man He was conceived of God, and that he put off the maternal human and put on a Divine Human, and that it is He that governs the universe. To this he replied that he knew some things concerning the Lord, and perceived in his way that if mankind were to be saved it could not have been done otherwise. In the meantime some bad Christians infused various cavils, but to these he gave no attention, remarking that this was not strange, since in the life of the body they had imbibed unbecoming ideas on the subject, and until they got rid of these they could not admit ideas that confirmed the truth, as the ignorant can.

323. It has also been granted me to talk with others who lived in ancient times, and who were then among the more wise. At first they appeared in front at a distance, and were able then to perceive the interiors of my thoughts, thus many things fully. From one idea of thought they were able to discern the entire series and fill it with delightful things of wisdom combined with charming representations. From this they were perceived to be among the more wise, and I was told that they were some of the ancient people, and as they came nearer I read to them something from the Word, and they were delighted beyond measure. I perceived the essence of their delight and gratification, which arose chiefly from this, that all things and each thing they heard from the Word were representative and significative of heavenly and spiritual things. They said that in their time, when they lived in the world, their mode of thinking and speaking and also of writing was of this nature, and that this was their pursuit of wisdom.

324. But as regards the heathen of the present day, they are not so wise, but most of them are simple in heart. Nevertheless, those of them that have lived in mutual charity receive wisdom in the other life, and of these one or two examples may be cited. When I read the seventeenth and eighteenth chapters of *Judges* (about Micah, and how the sons of Dan carried away his graven image and teraphim and Levite) a heathen spirit was

dicum, de Micha, quod Danis filii abstulerint ejus sculptile, theraphim, et Levitam, tunc erat spiritus ex gentilibus, qui in vita corporis sui adoraverat sculptile Cum attente audiret quid factum Michae, et in quo dolore fuit propter sculptile suum, quod abstulerunt Danitae, etiam illum superveniebat et afficiebat dolor, usque adeo ut vix sciret prae interiore dolore quid cogitaret, qui dolor perceptus est, et simul percepta innocentia in singulis ejus affectionibus Christiani etiam spiritus aderant, et observabant, et mirati sunt, quod sculptilis adorator tanta misericordiae et innocentiae affectione moveretur Postea boni spiritus cum eo locuti sunt, dicentes, quod sculptile non esset adorandum, et quod hoc intelligere posset quia homo, sed quod cogitare debeat extra sculptile de Deo Creatore et Governatore universi caeli et universae terrae, et quod ille Deus esset Dominus Cum haec dicebantur, percipere dabatur ejus adorationis affectum interiorem, qui mecum communicabatur, multo sanctiorem quam apud Christianos Ex quo constare potest, quod Gentiles facilius in caelum veniant, quam Christiani hodie, secundum Domini verba apud *Lucam*

“Tunc venient ab oriente et occidente, et a septentrione et meridie, et discumbent in regno Dei et ecce sunt ultimi qui erunt primi, et sunt primi qui erunt ultimi” (xiii 29, 30),

nam in statu in quo ille erat, potuit imbui omnibus fidei, et illa cum interiore affectione recipere, apud eum erat misericordia quae amoris, et in ejus ignorantia erat innocentia, quae cum adsunt, omnia fidei sicut sponte recipiuntur, et hoc cum gaudio Receptus dem est inter angelos

325. Unus chorus ad distantiam auditus fuit quodam mane, ex chori repaesentationibus cognoscere datum est, quod essent Chinenses, sistebant enim speciem hirci lanati, tum placentam ex milis, et cochleare ^[1]ebenum, ut et ideam urbis natatilis Desiderabant propius ad me venire, et cum se applicarent, dicebant quod soli apud me esse vellent, ut sua cogitata aperirent Sed dicebatur eis, quod soli non essent, et quod alii qui indignantur quod soli esse vellent, cum tamen hospites Indignatione eorum percepta, in cogitationem lapsi sunt, ^[2]num praevaricati sint contra proximum, et num quicquam sibi vin-

present who in the life of the body had worshipped a graven image. He listened attentively to what was done to Micah, and Micah's great grief on account of his graven image which the Danites took away, and such grief came upon him and moved him that he scarcely knew, by reason of inward distress, what to think. Not only was this grief perceived, but also the innocence that was in all his affections. The Christian spirits that were present watched him and wondered that a worshipper of a graven image should have so great a feeling of sympathy and innocence stirred in him. Afterwards some good spirits talked with him, saying that graven images should not be worshipped, and that being a man he was capable of understanding this, that he ought, apart from a graven image, to think of God the Creator and Ruler of the whole heaven and the whole earth, and that that God is the Lord. When this was said I was permitted to perceive the interior nature of his adoration, which was communicated to me, and it was much more holy than in the case of Christians. All this makes clear that at the present day the heathen come into heaven with less difficulty than Christians, according to the Lord's words in *Luke*

"Then shall they come from the east and the west, and from the north and the south, and shall recline in the kingdom of God. And behold, there are last who shall be first, and there are first who shall be last" (*xiii. 29, 30*)

For in the state in which that spirit was he could be imbued with all things of faith and receive them with interior affection, there was in him the mercy of love, and in his ignorance there was innocence, and when these are present all things of faith are received as it were spontaneously and with joy. He was afterwards received among angels.

325. A choir at a distance was heard one morning, and from the choir's representations I was permitted to know that they were Chinese, for they exhibited a kind of woolly goat, then a cake of millet, and an ebony spoon, also the idea of a floating city. They desired to come nearer to me, and when they had joined me they said that they wished to be alone with me, that they might disclose their thoughts. But they were told that they were not alone, and that some were displeased at their wishing to be alone, although they were guests. When they perceived this displeasure they began to think whether they had transgressed against their neighbor, and whether they had claimed any thing to themselves that belonged to others. All thought in the other life being communicated I was permitted

dicaverint quod aliorum esset , (cogitationes in altera vita omnes communicantur ,) commotionem animi eorum percipere datum est , erat agnitionis quod forte illos laeserint, tum pudoris inde, et una aliarum affectionum probarum , inde quod charitate essent praediti, cognoscebatur Mox locutus sum cum illis, tandem etiam de Domino cum Ipsum nominarem Christum, repugnantia quaedam apud eos percepta est , sed causa detegebatur, quod traxerint id e mundo, ex eo quod noverint Christianos pejus vivere quam illi, et in nulla charitate , at cum Dominum simpliciter nominarem, tunc interius commoti sunt Instruebantur dein ab angelis, quod Christiana doctrina prae omni alia in universo orbe amorem et charitatem praescribat, sed quod pauci sint qui secundum illam vivunt Sunt Gentiles, qui, cum vixerunt in mundo, ex conversatione et fama cognoverunt quod Christiani malam vitam agant, ut in adulteris, in odiis, in rixis, in ebrietate, et similibus, quae illi horruerunt, quia talia contra eorum religiosa. Illi in altera vita alius timidiore sunt recipiendi vera fidei. Sed instruuntur ab angelis, quod doctrina Christiana, ac ipsa fides, prorsus aliud doceat , at quod illi minus quam Gentiles secundum doctrinalia vivant quae cum appercipiunt, vera fidei recipiunt, et Dominum adorant, sed serius

326. Commune est, quod Gentiles, qui adorarunt aliquem deum sub imagine aut statua, vel aliquod sculptile, dum in alteram vitam veniunt, introducuntur ad quosdam, qui loco eorum deorum seu idolorum sunt, ex causa ut phantasias suas exuant , apud quos cum per aliquot dies fuerunt, inde auferuntur Qui adorarunt homines, etiam quandoque ad eos, vel ad alios qui loco eorum, introducuntur , sicut plures ex Judaeis ad Abrahamum, Jacobum, Mosen, Davidem , sed cum appercipiunt quod tale humanum vis sit sicut alius, et quod nihil opis ferre possint, pudefunt, et ad sua loca secundum vitam feruntur Inter Gentes in caelo maxime diliguntur Africani , hi enim facilius reliquis recipiunt bona et vera caeli volunt imprimis dici obedientes non vero fideles Dicunt, quod Christiani, quia fidei doctrinam habent, possint fideles nominari , ii vero [non] nisi illam recipiant, aut, ut dicunt, recipere possint

to perceive the agitation of their minds. It consisted of an apprehension that possibly they had injured those who were displeased, or blame on that account, together with other worthy thoughts, and it was thus known that they were endowed with charity. Soon after I spoke with them, and it last about the Lord. When I called Him "Christ" I perceived a certain resistance in them, but the reason was disclosed, namely, that they had brought this from the world, from their having learned that Christ was not so like them they did, and were destitute of charity. But when I called him simply "Lord" they were not offended. Afterward they were taught by the angels that the Christian doctrine beyond every other in the world is love and charity, but that there are few who live in accordance with it. There are heathen who have come to know that they lived in the world both from intercourse and report, that Christians had been addicted to adultery, hatred, enmities, drunkenness, and the like, which they themselves also became, although contrary to their religion. These are the other heathen more timid than others about accepting the truth of faith, but they are taught by the angels that the Christian doctrine as well as the faith itself teaches a very different life, but that the lives of Christians are less in accord with their doctrine than the lives of heathen. When they recognize this they receive the truths of faith, and adore the Lord, but less readily than others.

326. It is a common thing for heathen that have worshipped any god under an image or statue, or any graven thing, to be introduced, when they come into the other life, to certain spirits in place of their gods or idols, that they may rid themselves of their fancies. When they have been associated with these for some days, the fancies are put away. Also those that have worshipped men are sometimes introduced to the men they have worshipped, or to others in their place—as many of the Jews to Abraham, Jacob, Moses, and David—but when they come to see that they are human the same as others, and that they can give them no help, they are ashamed, and are carried to their own places in accordance with their lives. Among the heathen in heaven the Africans are most beloved, for they receive the goods and truths of heaven more readily than others. They especially wish to be called obedient, but not faithful. They say that as Christians possess the doctrine of faith they may be called faithful, but they themselves simply accept that doctrine, or as they say, have the ability to accept it.

327. Locutus sum cum quibusdam, qui in Ecclesia Antiqua fuerunt, (Ecclesia Antiqua dicitur, quae fuit post diluvium, tunc per plura regna extensa, nempe per Assyriam, Mesopotamiam, Syriam, Aethiopiam, Arabiam, Libyam, Aegyptum, Philisthaeam usque ad Tyrum et Zidonem, per terram Canaanem cis et trans Jordanem,⁽¹⁷¹⁾) et qui tunc noverunt de Domino quod venturus, ac imbuti bonae fidei, at usque desciverunt, et facti idololatrae Erant antrorsum versus sinistrum, in loco tenebricoso, et in statu miserabili Loquela eorum fuit sicut tibialis, unius toni, paene absque cogitationis rationali Dicebant quod ibi fuerint per plura saecula, et quod inde quandoque eximantur, ut inserviant aliis pro aliquibus usibus, qui viles sunt Ex illis cogitare datum est de pluribus Christianis, qui non exterius idololatrae sunt, sed interius, sunt enim cultores sui et mundi, ac corde negant Dominum, qualis sor, illos in altera vita maneat

328. Quod ecclesia Domini sit per universum terrarum orbem sparsa, ita universalis, et quod in illa sint omnes qui in bono charitatis secundum religiosum suum vixerunt, et quod ecclesia, ubi Verbum et per id Dominus notus, sit ad illos qui extra ecclesiam, sicut cor et pulmo in homine, ex quibus omnia viscera et membra corporis varie secundum formas, situs et conjunctiones, vivunt, supra (n 308) videatur

[(EX ARCANIS CAELESTIBUS.)]

(171) Quod Prima et Antiquissima Ecclesia in hac tellure fuerit, quae describitur in primis capitibus *Geneseos* et quod illa ecclesia fuerit caelestis omnium praecipua (n 607, 895, 920, 1121-1124, 2896, 4493, 8891, 9942, 10545)

Quales illi sunt in caelo (n 1114-1125)

Quod variae ecclesiae post diluvium fuerint, quae Ecclesiae Antiquae vocantur, de quibus (n 1125-1127, 1327, 10355)

Quales fuerunt homines Antiquae Ecclesiae (n 609[? 607], 895)

Quod Ecclesiae Antiquae fuerint ecclesiae repraesentativae (n 519, 521, 2896)

Quod apud Antiquam Ecclesiam fuerit Verbum, sed quod id perditum sit (n 2897)

Qualis Antiqua Ecclesia cum coepit declinare (n 1128)

Discrimen inter Antiquissimam Ecclesiam et Antiquam (n 597, 607, 640, 641, 765, 784, 895, 4493)

Quod statuta, judicia, leges, quae mandata sunt in Ecclesia Judaica, fuerint quoad partem similia illis quae fuerunt in Antiqua Ecclesia (n 4288 4449 10149)

Quod Dominus fuerit Deus Antiquissimae Ecclesiae, et quoque Antiquae, et quod vocatus Jehovah (n 1343, 6846)

327. I have talked with some who were in the Ancient Church. That is called the Ancient Church that was established after the deluge, and extended through many kingdoms, namely, Assyria, Mesopotamia, Syria, Ethiopia, Arabia, Libya, Egypt, Philistia as far as Tyre and Zidon and through the land of Canaan on both sides of the Jordan.¹ The men of this church knew about the Lord that He was to come, and were imbued with the goods of faith, and yet they fell away and became idolaters. These spirits were in front towards the left, in a dark place and in a miserable state. Their speech was like the sound of a pipe of one tone, almost without rational thought. They said that they had been there for many centuries, and that they are sometimes taken out that they may serve others for certain uses of a low order. From this I was led to think about many Christians—who are inwardly though not outwardly idolaters, since they are worshippers of self and of the world, and in heart deny the Lord—what lot awaits such in the other life.

328. That the church of the Lord is spread over all the globe and is thus universal, and that all those are in it who have lived in the good of charity in accordance with their religion, and that the church, where the Word is and by means of it the Lord is known, is in relation to those who are out of the church like the heart and lungs in man, from which all the viscera and members of the body have their life, variously according to their forms, positions, and conjunctions, may be seen above (n 308)

¹ The first and Most Ancient Church on this earth was that which is described in the first chapters of *Genesis*, and that church above all others was celestial (n 607, 895, 920, 1121-1124, 2896, 4493, 8891, 9942, 10545)

What the celestial are in heaven (n 1114-1125)

There were various churches after the flood which are called ancient churches (n 1125-1127, 1327, 10355)

What the men of the Ancient Church were (n 609, 895)

The ancient churches were representative churches (n 519, 521, 2896)

In the Ancient Church there was a Word, but it has been lost (n 2897)

The character of the Ancient Church when it began to decline (n 1128)

The difference between the Most Ancient Church and the Ancient Church (n 597, 607, 640, 641, 765, 784, 895, 4493)

The statutes, the judgments, and the laws, which were commanded in the Jewish Church, were in part like those in the Ancient Church (n 4288, 4449, 10149)

The God of the Most Ancient Church and of the Ancient Church was the Lord, and He was called Jehovah (n 1343, 6846)

XXXVII

LITTLE CHILDREN IN HEAVEN

329. It is a belief of some that only such children as are born within the church go to heaven, and that those born out of the church do not, and for the reason that the children within the church are baptised and by baptism are initiated into the faith of the church. Such are not aware that no one receives heaven or faith through baptism, for baptism is merely for a sign and memorial that man should be regenerated, and that those born within the church can be regenerated because the Word is there, and in the Word are the Divine truths by means of which regeneration is effected, and there the Lord who regenerates is known¹. Let them know therefore that every child, wherever he is born, whether within the church or outside of it, whether of pious parents or impious, is received when he dies by the Lord and trained up in heaven, and taught in accordance with Divine order, and imbued with affections for what is good, and through these with a knowledge of what is true, and afterwards as he is perfected in intelligence and wisdom is introduced into heaven and becomes an angel. Every one who thinks from reason can be sure that all are born for heaven and no one for hell, and if man comes into hell he himself is culpable, but little children cannot be held culpable.

330. When children die they are still children in the other life, having a like infantile mind, a like innocence in ignorance, and a like tenderness in all things. They are merely in the rudiments of a capacity to become angels, for children are not angels but become angels. Every one passing out of this world enters the other in the same state of life, a little child in the state of a little child, a boy in the state of a boy, a

¹ Baptism signifies regeneration by the Lord by means of the truths of faith from the Word (n 4255, 5120, 9088, 10239, 10386-10388, 10392).

Baptism is a sign that the man baptised is of the church in which the Lord, who regenerates, is acknowledged, and where the Word is from which are the truths of faith, by means of which regeneration is effected (n 10386-10388).

Baptism confers neither faith nor salvation, but it is a witness that those who are being regenerated will receive faith and salvation (n 10391).

statu infantis, puer in statu pueri, adolescens, vir, senex, in statu adolescentis, viri et senis, verum status cujusvis postea mutatur, infantum autem status excedit statum reliquorum in eo, quod in innocentia sint, et quod nondum eis irradicatum sit malum ex actuali vita, ac innocentia talis est, ut ei implantari possint omnia caeli, nam innocentia est receptaculum veri fidei et boni amoris

331. Status infantum in altera vita multum praestat statu infantum in mundo, nam non induti sunt corpore terrestri, sed simili quo angeli. Corpus terrestre in se grave est, non recipit ab interiori seu spirituali mundo primas sensationes et primos motus, sed ab exteriori seu naturali mundo, quare infantes in mundo discent ^[1]gradi, gestus agere, et loqui, immo aperientur illis sensus, ut visus et auditus, per usum aliter infantes in altera vita, illi quia spiritus sunt, agunt statim secundum interiora sua, gradiuntur absque usu, loquuntur etiam, sed primum ex communibus affectionibus nondum ita distinctis in ideas cogitationum, ast brevi in has quoque initiantur, et hoc quia exteriora eorum sunt homogenea interioribus. Quod loquela angelorum fluat ex affectionibus variegatis per ideas cogitationis, sic ut loquela eorum ^[2]sit prorsus conformis cogitationibus ex affectione, videatur supra (n. 234-245)

332. Infantes utprimum exsuscitati sunt, quod fit statim post obitum, auferuntur in caelum, et traduntur angelis qui ex sexu feminino sunt, quae in vita corporis sui tenere amaverunt infantes, et simul amaverunt Deum. Hae quia in mundo ex teneritudine quasi materna omnes infantes amaverunt, recipiunt illos sicut suos, et infantes quoque ex indole insita amant illas sicut suas matres. totidem infantes sunt apud ^[3]unamquamvis, quot ex spirituali storge desiderat. Hoc caelum apparet antrosum e regione frontis, directe in linea seu radio quo angeli spectant Dominum, situs illius caeli ibi est, quia omnes infantes sub immediato auspicio Domini sunt, influit etiam apud illos caelum innocentiae, quod est caelum tertium.

333. Infantes sunt diversa indole, quidam sunt indole qua angeli spirituales, quidam indole qua angeli caelestes. Infantes qui indole caelesti sunt, apparent in caelo illo ad dextrum, qui indole spirituali ad sinistram. Om-

youth, a man, an old man, in the state of a youth, a man, or an old man, but subsequently each one's state is changed. The state of little children surpasses the state of all others in that they are in innocence, and evil has not yet been rooted in them by actual life, and in innocence all things of heaven can be implanted, for it is a receptacle of the truth of faith and of the good of love.

331. The state of children in the other life far surpasses their state in the world, for they are not clothed with an earthly body, but with such a body as the angels have. The earthly body is in itself gross, and receives its first sensations and first motions not from the inner or spiritual world, but from the outer or natural world, and in consequence in this world children must be taught to walk, to guide their motions, and to speak, and even their senses, as seeing and hearing, must be opened by use. It is not so with children in the other life. As they are spirits they act at once in accordance with their interiors, walking without practice, and also talking, but at first from general affections not yet distinguished into ideas of thought, but they are quickly initiated into these, for the reason that their exteriors are homogeneous with their interiors. The speech of angels (as may be seen above, n 234-245) so flows forth from affection modified by ideas of thought that their speech completely conforms to their thoughts from affection.

332. As soon as little children are resuscitated, which takes place immediately after death, they are taken into heaven and confided to angel women who in the life of the body tenderly loved children and at the same time loved God. Because these during their life in the world loved all children with a kind of motherly tenderness, they receive them as their own, while the children, from an implanted instinct, love them as their own mothers. There are as many children in each one's care as she desires from a spiritual parental affection. This heaven appears in front before the forehead, directly in the line or radius in which the angels look to the Lord. It is so situated because all children are under the immediate auspices of the Lord, and the heaven of innocence, which is the third heaven, flows into them.

333. Children have various dispositions, some that of the spiritual angels and some that of the celestial angels. Those who are of a celestial disposition are seen in that heaven to the

nes infantes in Maximo Homine qui est caelum, in provincia oculorum sunt, in provincia oculi sinistri qui indole spirituali sunt, et in provincia oculi dextri qui indole caelesti, et hoc ex causa, quia Dominus apparet angelis qui in regno spirituali sunt ante oculum sinistram, et [illis] qui in regno caelesti ante oculum dextrum (videatur supra, n 118) Ex eo, quod infantes in provincia oculorum sint in Maximo Homine seu caelo, etiam patet quod infantes sub immediato Domini visu et auspicio sint.

334. Quomodo infantes in caelo educantur, etiam paucis dicetur. A sua educatrice discunt loqui. Loquela eorum prima est modo sonus affectionis, qui per gradus distinctior fit, sicut ideae cogitationis intrant, nam ideae cogitationis ex affectionibus sistunt omnem loquelam angelicam (de qua re videatur in suo articulo, n 234-245) In illorum affectiones, quae omnes procedunt ab innocentia, insinuantur primum talia quae ante oculos apparent, et delectabilia sunt, quae quia ex origine spirituali sunt, in illa influunt simul quae caeli sunt, per quae aperiuntur interiora eorum, et sic indies perficiuntur. Post aetatem hanc primam exactam, transferuntur in aliud caelum, ubi instruuntur a magistris et sic porro.

335. Instruuntur infantes imprimis per repraesentativa genii eorum adaequata, quae quam pulchra, et simul sapientia ab interiori plena sunt, nusquam aliquis credere potest ita illis insinuat per gradus intelligentia, quae suam animam trahit a bono. Bina repraesentativa, quae videre datum est, licet hic referre, ex quibus concludi potest ad reliqua. Primum repraesentabant Dominum e sepulcro ascendentem, et simul Humani Ipsius unionem cum Divino, quod fiebat modo tam sapiente, ut excederet omnem sapientiam humanam, et simul modo innocente infantili. Sistebant etiam ideam sepulcri, sed non simul ideam Domini nisi ita remote ut vix perciperetur quod Dominus, nisi quasi e longinquo, ex causa quia ideae sepulcri inest aliquid funeris, quod sic removebant. Postea admittebant prudenter in sepulcrum quoddam atmosphaericum apparens usque ut tenue aqueum, quo significabant, etiam per remotionem decentem, vitam spirituales in Baptismo. Postea vidi repraesentari ab illis Domini descensum ad vinctos, et ascensum cum vinctis

right, and those of a spiritual disposition to the left. All children in the Greatest Man, which is heaven, are in the province of the eyes—those of a spiritual disposition in the province of the left eye, and those of a celestial disposition in the province of the right eye. This is because the angels who are in the spiritual kingdom see the Lord before the left eye, and those who are in the celestial kingdom before the right eye (see above, n 118). This fact that in the Greatest Man or heaven children are in the province of the eyes is a proof that they are under the immediate sight and auspices of the Lord.

334. How children are taught in heaven shall be briefly told. From their nurses they learn to talk. Their earliest speech is simply a sound of affection, this by degrees becomes more distinct as ideas of thought enter, for ideas of thought from affections constitute all angelic speech (as may be seen in its own chapter, n 234-245). Into their affections, all of which proceed from innocence, such things as appear before their eyes and cause delight are first instilled, and as these things are from a spiritual origin the things of heaven at once flow into them, and by means of these heavenly things their interiors are opened, and they are thereby daily perfected. When this first age is completed they are transferred to another heaven, where they are taught by masters, and so on. Children are taught chiefly by representatives suited to their capacity. These are beautiful and full of wisdom from within, beyond all belief. In this way an intelligence that derives its soul from good is gradually imparted to them. I will here describe two representatives that I have been permitted to see, from which the nature of others may be inferred. First there was a representation of the Lord's rising from the sepulchre, and at the same time of the uniting of His Human with the Divine. This was done in a manner so wise as to surpass all human wisdom, and at the same time in an innocent infantile manner. An idea of a sepulchre was presented, and with it an idea of the Lord, but in so remote a way that there was scarcely any perception of its being the Lord, except seemingly afar off, and for the reason that in the idea of a sepulchre there is something funereal, and this was thus removed. Afterwards they cautiously admitted into the sepulchre something atmospheric, with an appearance of thin vapor, by which they signified spiritual life in baptism, with proper remoteness. Afterwards I saw a representation by the angels of the Lord's descent to those that are "bound," and

in caelum, et hoc incomparabili prudentia et pietate, et quod infantile erat, funiculos fere inconspicuos, molliusculos et tenerrimos demittebant, quibus Dominum alleverent in ascensu, semper in sancto timore, ne quicquam in repraesentativo attingeret aliquid in quo non spirituale caeleste Praeter alia repraesentativa, in quibus sunt, et per quae in cognitiones veri et affectiones boni, sicut per ludos infantum animis conformes, perducuntur

356. Qualis illorum tener intellectus est, etiam ostensum est Cum Orationem Domini orarem, et illi tunc in ideas cogitationis meae influerent ex suo intellectuali, appercepiebatur quod influxus eorum esset tam tener et mollis, ut paene esset solius affectionis, et simul tunc observabatur, quod intellectuale eorum esset apertum usque a Domino, nam erat sicut transfluens quod ab illis Dominus etiam in infantum ideas praecipuis ab intimis influit, nihil enim illas clausit, sicut apud adultos, nulla principia falsi ad intelligendum verum, nec vita mali ad recipiendum bonum, et sic ad sapiendum Ex his constare potest, quod infantes non illico post mortem in statum angelicum veniant, sed quod per cognitiones boni et veri successive introducuntur, et hoc secundum omnem ordinem caelestem, nam omnium minima eorum indolis Domino nota sunt, quare secundum omnia et singula momenta eorum inclinationis ducuntur ad recipiendum vera boni et bona veri

337. Quomodo omnia illis insinuantur per jucunda et amoena, quae genio eorum conveniunt, mihi etiam ostensum est datum enim est videre infantes decoratissime amictos, circum pectus sertis florum ex amoenissimis et caelestibus coloribus splendentium, et quoque circum tenera eorum brachia Quondam etiam videre datum est infantes cum educatricibus una cum virginibus in horto paradisiaco, non ita ex arboribus, sed ex transtris quasi laureis, et sic porticibus, ornatissimo, cum viis adituum versus interiora, et ipsos infantes similiter tunc amictos, et cum intrabant, floretum supra introitum laetissime exsplendescbat Inde quales illis deliciae, constare potest, tum quod per amoena et jucunda introducuntur in bona innocentiae et charitatis, quae bona jucundis et amoenis illis jugiter a Domino insinuantur

338. Ostensum mihi est per modum communicationis in altera vita familiarem, quales infantum ideae sunt, cum vident aliqua objecta, erant sicut omnia et singula viverent, unde in singulis cogitationis eorum ideis inest vita et perceptum est, quod similes fere ideae sint infantibus in tellure, cum in suis lusoris sunt, nam nondum illis est reflexio, qualis adultis, quid inanimatum

339. Dictum supra est, quod infantes sint genio vel caelesti vel spirituali. Qui genio caelesti sunt probe dignoscuntur ab illis qui genio spirituali, illi molliuscule cogitant, loquuntur, et agunt, sic ut vix quicquam appareat nisi fluens quid ex amore boni in Dominum, et erga infantes alios, hi autem non ita molliter, sed quoddam quasi alatum vibratile se manifestat in singulis apud illos, tum quoque patet ab indignatione eorum, praeter alia

340. Multi autem possunt, quod infantes maneant infantes in caelo, et quod sint sicut infantes inter angelos. Qui in ignorantia sunt, quid angelus, in opinione illa potuerunt confirmari a simulacris hic et ibi in templis, ubi angeli ut infantes exhibentur sed res se prorsus aliter habet. Intelligentia et sapientia facit angelum, quam quamdiu infantes nondum habent, sunt quidem apud angelos, sed non sunt angeli, cum vero intelligentes et sapientes [^{facti}] sunt, tunc primum fiunt angeli immo, quod miratus sum, tunc non apparent sicut infantes, sed sicut adulti, nam tunc non amplius infantili genio sunt, sed angelico adulteriori, intelligentia et sapientia hoc secum fert. Quod infantes, sicut perficiuntur intelligentia et sapientia, appareant adultiores, ita sicut adolescentes et juvenes, est causa quia intelligentia et sapientia est ipsa nutritio spiritualis, ^(rr) ideo quae nutriunt mentes eorum, ea

[(EX ARCANIS CAELESTIBUS.)]

(rr) Quod cibus spiritualis sit scientia intelligentia et sapientia, ita bonum et verum, ex quibus illa (n 3114, 4459, 4792, 5147, 5293, 5340 5342, 5410, 5426, 5576 5582 5588, 5656[? 5655] 8562, 9003)

Inde quod cibus in spirituali sensu sit omne quod exit ex ore Domini (n 681)

Quia panis significat omnem cibum in genere, ideo ille significat omne bonum caeleste et spirituale (n 276 680, 2165 2177, 3478, 6118, 8410)

Causa quia illa nutriunt se tenent quae interni hominis (n 4459 5293, 5576, 6277, 8418[? 8410])

338. It was shown me, by a mode of communication common in the other life, what the ideas of children are when they see objects of any kind. Each and every object seemed to them to be alive, and thus in every least idea of their thought there is life. And it was perceived that children on the earth have nearly the same ideas when they are at their little plays, for as yet they have no such reflection as adults have about what is inanimate.

339. It has been said above that children are of a genius either celestial or spiritual. Those of a celestial genius are easily distinguished from those of a spiritual genius. Their thought, speech, and action, is so gentle that hardly anything appears except what flows from a love of good in the Lord and from a love for other children. But those of a spiritual genius are not so gentle, but in every thing with them there appears a sort of vibration, as of wings. The difference is seen also in their ill-feeling and in other things.

340. Many may suppose that in heaven children remain children, and continue as children among the angels. Those who do not know what an angel is may have had this opinion confirmed by paintings and images in churches, in which angels are represented as children. But it is wholly otherwise. Intelligence and wisdom are what constitute an angel, and as long as children do not possess these they are not angels, although they are with the angels, but as soon as they become intelligent and wise they become angels, and what is wonderful, they do not then appear as children, but as adults, for they are no longer of an infantile genius, but of a more mature angelic genius. Intelligence and wisdom produce this effect. The reason why children appear more mature, thus as youths and young men, as their intelligence and wisdom increases, is that intelligence and wisdom are essential spiritual nourishment,¹ and thus the things that nourish their minds also nourish their

¹ Spiritual food is knowledge, intelligence, and wisdom thus the good and truth from which these are (n 3114 4459 4792, 5147, 5293, 5340, 5342, 5410, 5426, 5576 5582 5588, 5655 8562 9003)

Therefore in a spiritual sense every thing that comes forth from the mouth of the Lord is food (n 681)

Because bread means all food in general it signifies every good celestial and spiritual (n 276 680 2165 2177 3475 6118 8410)

And for the reason that these nourish the mind which belongs to the internal man (n 4459 5293 5576 6277 8410)

bodies and this from correspondence, for the form of the body is simply the external of the interiors. But it should be understood that in heaven children advance in age only to early manhood, and remain in this to eternity. That I might be assured that this is so I have been permitted to talk with some who had been educated as children in heaven, and had grown up there, with some also while they were children, and again with the same when they had become young men, and I have learned from them about the progress of their life from one age to another.

341. That innocence is a receptacle of all things of heaven, and thus the innocence of children is a plane for all affections for good and truth, can be seen from what has been shown above (n 276-283) in regard to the innocence of angels in heaven, namely, that innocence is a willingness to be led by the Lord and not by oneself, consequently so far as a man is in innocence he is separated from what is his own, and so far as one is separated from what is his own he is in what is the Lord's own. The Lord's own is what is called His righteousness and merit. But the innocence of children is not genuine innocence, because as yet it is without wisdom. Genuine innocence is wisdom, since so far as any one is wise he loves to be led by the Lord, or what is the same, so far as any one is led by the Lord he is wise. [2] Therefore children are led from the external innocence in which they are at the beginning, and which is called the innocence of childhood, to internal innocence, which is the innocence of wisdom. This innocence is the end that directs all their instruction and progress, and therefore when they have attained to the innocence of wisdom, the innocence of childhood, which in the meanwhile has served them as a plane, is joined to them. [3] The innocence of children has been represented to me as a wooden sort of thing, almost devoid of life, which becomes vivified as they are perfected by knowledge of truth and affections for good. Afterwards genuine innocence was represented by a most beautiful child, naked and full of life, for the really innocent, who are in the inmost heaven and thus nearest to the Lord, always appear before the eyes of other angels as children, and some of them naked, for innocence is represented by nakedness unaccompanied by shame, as is said of the first man and his wife in Paradise (*Gen.* ii 25), so when their state of innocence perished, they were ashamed of their nakedness, and hid themselves (chap iii 7, 10, 11). In

perit, erubescabant nuditatem. et se abscondebant (cap. iii. 7, 10, 11). Verbo. quo sapientiores angeli sunt, eo irrecentiores; et quo innocentiores eo plus apparent sibi sicut infantes. Inde est. quod infantia in Verbo significat innocentiam (videatur supra r. 278).

342. Locutus sum cum angelis de infantibus cum pari sint a malis quia illis nullum actuale malum sicut adultis. Sed dictum est mihi quod illi aequè in malo sint. immo quod illi quoque nihil nisi malum sint: sed quod illi sicut omnes angeli. detineantur a malo et teneantur in bono a Domino usque adeo ut appareat illis sicut in bono ex se sint: quare etiam infantes postquam adulti facti sunt in caelo ne in falsa opinione de se sint quod bonum apud eos sit ex ipsis, et non ex Domino remittuntur quandoque in mala sua. quae hereditario acceperunt, et in illis relinquuntur usque dum sciunt. agnoscunt, et credunt. quod ita se res habeat. Quidam etiam qui infans mortuus. sed qui adolevit in caelo in simili opinione fuit. erat regis cujusdam filius. quare in vitam malorum sibi innatam remissus est et tunc percepit ex sphaera vitae ejus quod haberet animum imperandi aliis et quod adulteria pro nihilo aestimaret. quae fuerunt ei mala hereditario ex parentibus: at postquam agnovit quod talis esset tunc iterum receptus est inter angelos. inter quos prius fuit. Nusquam aliquis in altera vita luit poenam propter malum hereditarium quia ejus non est ita non in culpa quod talis

[EX ARCANIS CAELI.]

(101) Quod homines, quotcumque sunt nascantur in mala omnis generis. usque adeo ut proprium eorum non sit nisi quam malum (n. 210, 215 73. 874-876 907 1017, 2307 2308 3318 3701, 3812, 8180, 8550 10283, 10284 10285 10737 10739).

Quod homo deo renascendus s. hoc est. regenerandus (n. 3701).

Quod malum hereditarium hominis sit amare se prae Deo, et mundum prae caelo et nihil facere propter se respectu ad se, nisi modo propter se. ita semetipsum quod sit amor sui et mundi (n. 694 731 1317 560).

Quod ex amore sui et mundi cum praedominantur, omnia mala sint (n. 1307 1308 131 1314 1315 2113 7233 7376 7480 [7488] 7489 7490 8318 8319 8320 10033 10711).

Quae sunt contemptus aliorum, et invidia omnium vindicta, scelus deus (n. 6667, 7072, 7373, 7374 8318, 10338 10712).

Et quod ex his malis omne falsum (n. 1017 10283 10284 10286).

Quod illi amores ruant in quantum est laxatus fides et amor sui usque ad thronum Dei (n. 7073 8678).

a word, the wiser the angels are the more innocent they are, and the more innocent they are the more they appear to themselves as little children. This is why in the Word "childhood" signifies innocence (see above, n 278)

342. I have talked with angels about children, whether they are free from evils, inasmuch as they have no actual evil as adults have, and I was told that they are equally in evil, and in fact are nothing but evil,¹ but, like the angels, they are so withheld from evil and held in good by the Lord as to seem to themselves to be in good from themselves. For this reason when children have become adults in heaven, that they may not have the false idea about themselves that the good in them is from themselves and not from the Lord, they are now and then let down into their evils which they inherited, and are left in them until they realize, acknowledge, and believe the truth of the matter [2] There was one, the son of a king, who died in childhood and grew up in heaven, who held this opinion. Therefore he was let down into that life of evils into which he was born, and he then perceived from the sphere of his life that he had a disposition to domineer over others, and regarded adulteries as of no account, these evils he had inherited from his parents, but after he had been brought to recognize his real character he was again received among the angels with whom he had before been associated [3] In the other life one never suffers punishment on account of his inherited evil, because it is not his evil, that is, it is not his fault that he is such, he suffers only on account of actual evil that is his,

¹ All kinds of men are born into evils of every kind, even to the extent that what is their own is nothing but evil (n 210, 215, 731, 874-876, 987, 1047, 2307, 2308, 3518, 3701, 3812, 8480, 8550, 10283, 10284, 10286, 10731)

Consequently man must needs be reborn, that is, regenerated (n 3701)

Man's inherited evil consists in his loving himself more than God, and the world more than heaven, and in making his neighbor, in comparison with himself, of no account, except for the sake of self, that is, himself alone, thus it consists in the love of self and of the world (n 694, 731, 4317, 5660)

All evils are from the love of self and of the world, when those loves rule (n 1307, 1308, 1321, 1594, 1691, 3413, 7255, 7376, 7488, 7490, 8318, 9335, 9348, 10038, 10742)

These evils are contempt of others, enmity, hatred, revenge, cruelty, deceit (n 6667, 7370-7374, 9348, 10038, 10742)

And from these evils comes all falsity (n 1047, 10283, 10284, 10286)

These loves, so far as the reins are given them, rush headlong, and the love of self aspires even to the throne of God (n 7375, 8678)

sit : sed propter malum actuale quod ipsis est, ita quantum ex malo hereditario per actuale vitam sibi appropriavit. Quod infantes adulti facti remittantur in statum mali sui hereditarii non est illeo ut penam luant sed ut sciant quod ex se non nisi quam malum sint, et quod ab inferno quod apud eos, ex misericordia Domini, in coelum auferantur : et quod in coelo non sint ex merito sui sed ex Domino : et sic ne ex bono quod apud eos se coram aliis jactent nam hoc est contra bonum amoris mutui, sicut est contra verum fideli.

343. Plures cum aliquot infantes simul apud me fuerunt in choris, quam adoleprosus infantiles essent auditi sunt sicut ceterum inordinatum sic ut nondum sicut unum agerent, quemadmodum cum adultis itres facti sunt : et quod mirus spiritus apud me non potuerunt se retinere, quin eos ducerent ad loquendum. Innata est spiritibus talis cupiditas : sed observatum toties, quod infantes repugnant, non volentes ita loqui : reverentiam et repugnantiam quae erat cum quadam specie indignationis, saepius apperecepi : cumque illis datum est aliquid copiae loquendi, dicebant modo quid n. r. ita est. Instructus sum quod talis sit infantum tentatio, ut adulescant et inaugurantur non modo ad resistendum falso et malo, sed etiam ut non ab alio cogitent loquantur, et agant proinde ut non ab alio potiantur se deici, quem a solo Domino.

344. Ex his quae allata sunt constare potest, qualis est educatio infantum in caelo : nempe quod per intelligentiam veri et sapientiam boni introducantur in vitam angelicam quae est amor in Dominum et amor mutui in quibus est innocentia. Sed quam contraria est educatio infantum in terra apud plures, constare potest ab hoc exemplo. Enim in platea urbis magnae, et vidi pueros inter se dimicantes : affuebat turba quae hoc multa voluptate aspectabat : et instructus sum quod ipsi parentes excitent pueros liberos ad tales pugnas. Spiritus boni et angeli, qui illa per cordis mens videbant, illo ita aversebantur, ut horrorem perciperem, et maxime ex eo, quod parentes eos ad talia incitant : crecentes quod sic in prima pietate extinguant omnem amorem mutuum, et omnem innocentiam quae infantibus a Domino, et illos in cetera et vindictas incitant : consequenter quod liberos suos suo str-

that is, only so far as he has appropriated to himself inherited evil by actual life. When, therefore, the children that have become adults are let down into the state of their inherited evil it is not that they may suffer punishment for it, but that they may learn that of themselves they are nothing but evil, and that it is by the mercy of the Lord that they are taken up into heaven from the hell in which they are, and that it is from the Lord that they are in heaven and not from any merit of their own, consequently that they must not boast before others of the good that is in them, since this is as contrary to the good of mutual love as it is to the truth of faith

343. Several times when a number of children that were in a purely infantile state have been with me in choirs, they were heard as a tender unarranged mass, that is, as not yet acting as one, as they do when they have become more mature. To my surprise the spirits with me could not refrain from inducing them to talk. This desire is innate in spirits. But I noticed, each time, that the children resisted, unwilling to talk in this way. This refusal and resistance, which was accompanied by a kind of indignation, I have often perceived, and when an opportunity to talk was given them they would say nothing except that "It is not so." I have been taught that little children have been so tempted in order that they may get accustomed to resisting, and may begin to resist falsity and evil, and also that they may learn not to think, speak, and act, from another, and in consequence may learn to permit themselves to be led by no one but the Lord.

344. From what has been said it can be seen what child education is in heaven, namely, that it is leading them by means of an understanding of truth and the wisdom of good into the angelic life, which is love to the Lord and mutual love, in which is innocence. But how different in many cases is the education of children on the earth can be seen from this example. I was in the street of a large city, and saw little boys fighting with each other, a crowd flocked around and looked on with much pleasure, and I was told that little boys are incited to such fights by their own parents. Good spirits and angels who saw this through my eyes so revolted at it that I felt their horror, and especially that parents should incite their children to such things, saying that in this way parents extinguish in the earliest age all the mutual love and all the innocence that children have from the Lord, and initiate them into the spirit of

dio ex caelo excludant, ubi nihil nisi amor mutuus. Caveant itaque a talibus parentes, qui liberis suis bonum volunt.

345. Qualis differentia est inter illos qui moriuntur infantes, et qui moriuntur adulti, etiam dicitur. Qui moriuntur adulti, illi planum ex terrestri et materiali mundo acquisitum habent, ac secum ferunt. Hoc planum est memoria eorum et ejus affectio naturalis corporea. Hoc fixum manet, et tunc quiescit, at usque inservit cogitationi eorum post mortem pro plano ultimo, nam in id cogitatio influit. Inde est, quod quale id planum est, et qualiter rationale, cum illis quae ibi sunt correspondet, talis post mortem sit homo. Infantes autem qui infantes mortui sunt, et educati in caelo, non tale planum habent, sed planum naturale spirituale, quoniam nihil trahunt a materiali mundo et terrestri corpore quapropter non in tam crassis affectionibus et inde cogitationibus possunt esse, trahunt enim omnia ex caelo. Praeterea infantes ignorant quod nati sint in mundo, quare se credunt natos in caelo, unde nec sciunt quid alia nativitas quam spiritualis, quae fit per cognitiones boni et veri, et per intelligentiam et sapientiam, ex quibus homo est homo, haec quia a Domino sunt, credunt et amant quod Ipsius Domini sint. Sed usque status hominum qui in tellure adolescent, fieri potest aequè perfectus, ut status infantum qui in caelo, si illi corporeos et terrestres amores, qui sunt amores sui et mundi, remonent, et loco illorum amores spirituales recipiunt.

[XXXVIII]

DE SAPIENTIBUS ET SIMPLICIBUS IN CAELO

346. Creditur quod sapientes gloriam et eminentiam prae simplicibus in caelo habituri sint, quia dicitur apud *Danelem*,

“Intelligentes splendent sicut splendore expansi, et justificantes multos sicut stellae in aeternum” (xii 3)

hatred and revenge, consequently by their own endeavors they shut their children out of heaven, where there is nothing but mutual love. Let parents therefore who wish well to their children beware of such things

345. What the difference is between those who die in childhood and those who die in mature life shall also be told. Those dying in mature life have a plane acquired from the earthly and material world, and this they carry with them. This plane is their memory and its bodily natural affection. This remains fixed and becomes quiescent, but still serves their thought after death as an outmost plane, since the thought flows into it. Consequently such as this plane is, and such as the correspondence is between the things that are in it and the rational faculty, such is the man after death. But the children who die in childhood and are educated in heaven have no such plane, since they derive nothing from the material world and the earthly body, but they have a spiritual-natural plane. For this reason they cannot be in such gross affections and consequent thoughts, since they derive all things from heaven. Moreover, these children do not know that they were born in the world, but believe that they were born in heaven. Neither do they know about any other than spiritual birth, which is effected through knowledge of good and truth and through intelligence and wisdom, from which man is a man, and as these are from the Lord they believe themselves to be the Lord's own, and love to be so. Nevertheless it is possible for the state of men who grow up on the earth to become as perfect as the state of children who grow up in heaven, provided they put away bodily and earthly loves, which are the loves of self and the world, and receive in their place spiritual loves

XXXVIII

THE WISE AND THE SIMPLE IN HEAVEN

346. It is believed that in heaven the wise will have more glory and eminence than the simple, because it is said in *Daniel*,

"They that are intelligent shall shine as with the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever" (xii 3)

sed pauci sciunt, quānam intelliguntur per “intelligentes” et per “justificantes” In vulgo creditur, quod sint qui vocantur eruditi et docti, imprimis qui docuerunt in ecclesia, ac praecelluerunt alius doctrina et praedicatione, et adhuc magis ii inter illos qui ad fidem converterunt multos Omnes tales in mundo creduntur intelligentes, sed usque non sunt intelligentes in caelo, de quibus illa verba dicuntur, si non intelligentia eorum sit intelligentia caelestis, quae qualis sit, in nunc sequentibus dicitur

347. Intelligentia caelestis est intelligentia interior, oriunda ex amore veri, non propter aliquam gloriam in mundo, nec propter aliquam gloriam in caelo, sed propter ipsum verum, quo afficiuntur et delectantur intime Qui ipso vero afficiuntur et delectantur, illi afficiantur et delectantur luce caeli, et qui luce caeli, illi etiam Divino Vero, immo Ipso Domino, nam lux caeli est Divinum Verum, et Divinum Verum est Dominus in caelo (videatur supra, n. 126-140) Haec lux non intrat quam in interiora mentis, nam interiora mentis ad recipiendum illam lucem formata sunt, et sicut intrat etiam afficit et delectat, nam quicquid e caelo influit et recipitur, jucundum et amoenum in se habet exinde est genuina affectio veri, quae est affectio veri propter verum Qui in hac affectione sunt, seu quod idem, qui in hoc amore, illi intelligentia caelesti sunt, ac in caelo splendent sicut splendore expansi quod splendeant, est quia Divinum Verum, ubicunque est in caelo, lucet (videatur supra, n. 132), ac “expansum” caeli ex correspondentia significat illud intellectuale, tam apud angelos quam apud homines, quod in luce caeli est Qui autem in amore veri sunt vel propter gloriam in mundo, vel propter gloriam in caelo, illi non lucere possunt in caelo, quoniam non delectantur et afficiuntur ipsa luce caeli, sed luce mundi, et haec lux absque illa in caelo est mera caligo ^(f) gloria enim sui praedominatur, quia est

[[EX ARCANIS CAELESTIBUS.]]

(ff) Quod lux mundi sit pro externo homine, lux caeli pro interno (n. 3222 3223 [3224] 3337)

Quod lux caeli influat in lumen naturale, et quod naturalis homo tantum sapiat, quantum lucem caeli recipit (n. 4302, 4408)

Quod e luce mundi quae lumen naturale vocatur, non videri possint illi quae in luce caeli sunt sed vicissim (n. 5754 [p. 9755])

But few know who are meant by the "intelligent" and by those that "turn many to righteousness" The common belief is that they are such as are called the accomplished and learned, especially such as have taught in the church and have surpassed others in acquirements and in preaching, and still more such among them as have converted many to the faith In the world all such are regarded as the intelligent, nevertheless such are not the intelligent in heaven that are spoken of in these words, unless their intelligence is heavenly intelligence What this is will now be told

347. Heavenly intelligence is interior intelligence, arising from a love for truth, not with any glory in the world nor any glory in heaven as an end, but with the truth itself as an end, by which they are inmosty affected and with which they are inmosty delighted Those who are affected by and delighted with the truth itself are affected by and delighted with the light of heaven, and those who are affected by and delighted with the light of heaven are also affected by and delighted with Divine truth, and indeed with the Lord himself, for the light of heaven is Divine truth, and Divine truth is the Lord in heaven (see above, n 126-140) This light enters only into the interiors of the mind, for the interiors of the mind are formed for the reception of that light, and are affected by and delighted with that light as it enters, for whatever flows in and is received from heaven has in it what is delightful and pleasant From this comes a genuine affection for truth, which is an affection for truth for truth's sake Those who are in this affection, or what is the same thing, in this love, are in heavenly intelligence, and "shine in heaven as with the brightness of the firmament" They so shine because Divine truth, wherever it is in heaven, is what gives light (see above, n 132), and the "firmament" of heaven signifies from correspondence the intellectual faculty, both with angels and men, that is in the light of heaven (12) But those that love the truth, either with glory in the world or glory in heaven as an end, cannot shine in heaven, since they are delighted with and affected by the light of the world and not with the very light of heaven, and the light of the world without the light of heaven is in heaven mere thick darkness For the glory of self is what rules because it is the end in

¹ The light of the world is for the external man the light of heaven for the internal man (n 3222-3224 3337)

The light of heaven flows into the natural light, and is far as the

finis propter quem, et cum illa gloria est finis, tunc ipse homo se spectat principaliter, et vera, quae suae gloriæ inserviunt, solum spectat ut media ad finem, ac ut servitia, nam qui amat Divina vera propter gloriam sui, ille spectat se in Divinis veris, et non Dominum, unde vertit suum visum, qui est intellectus et fidei, a caelo ad mundum, et a Domino ad semet inde est, quod [tales] in luce mundi sint, et non in luce caeli. Hi in externa forma, ita coram hominibus, apparent aequae intelligentes et docti, sicut illi qui in luce caeli sunt, ex causa quia loquuntur similiter, quandoque in externa specie sapientius, quia excitati ab amore sui, ac docti sunt mentiri affectiones caelestes, sed usque in interna forma, in qua apparent coram angelis, prorsus alii sunt. Ex his aliquantum constare potest, quinam sunt qui intelliguntur per "intelligentes," qui in caelo splendent sicut splendore expansi quinam autem sunt, qui intelliguntur per "justificantes multos," qui splendent sicut stellae, nunc dicetur

348. Per "justificantes multos" intelliguntur illi qui sapientes sunt, et in caelo vocantur illi sapientes qui in bono sunt, et illi ibi in bono sunt qui Divina vera statim immittunt in vitam nam Divinum verum cum fit vitae fit bonum, fit enim voluntatis et amoris, et quicquid est voluntatis et amoris, hoc bonum dicitur hi ideo sapientes vocantur, nam sapientia est vitae Illi autem vocantur intelligentes, qui Divina vera non statim immittunt vitae, sed primum memoriae, e qua dein [verum] depromitur et mandatur vitae Quomodo et quantum illi et hi differunt in caelis, videri potest in articulo ubi agitur de duobus regnis caeli, caelesti et spirituali (n 20-28), et in articulo ubi agitur de tribus caelis (n 29-40) Illi qui in caelesti regno Domini sunt, proinde qui in tertio seu intimo caelo, vocantur justii, ex eo quod nihil iustitiae sibi tribuant, sed omnem Domino, iustitia Domini in caelo est bonum quod a Domino, ⁽ⁱⁱⁱ⁾ quare illi hic intelliguntur per "justificantes,"

Quare qui in sola luce mundi sunt non percipiunt illa quae in luce caeli sunt (n 310b)

Quod lux mundi angelis sit caligo (n 1521, 1783 1880)

(iii) Quod meritum et iustitia Domini sit bonum quod regnat in caelo (n 9186 998612 99831)

Quod iustus et justificatus sit cui addicatur meritum et ius

view and when that glory is the end man puts himself in the first place and such truths as can be made serviceable to his glory he looks upon simply as means to the end and is instruments of service. For he that loves Divine truths for the sake of his own glory regards himself and not the Lord in Divine truths, thereby turning the sight pertaining to his understanding and faith away from heaven to the world, and away from the Lord to himself. Such, therefore, are in the light of the world and not in the light of heaven. [3] In outward form or in the sight of men they appear just as intelligent and learned as those who are in the light of heaven, because they speak in a like manner, and sometimes to outward appearance they even appear wiser, because they are moved by love of self, and are skilled in counterfeiting heavenly affections, but in their inward form in which they appear before the angels they are wholly different. All this shows in some degree who those are that are meant by "the intelligent that will shine in heaven as with the brightness of the firmament." Who are meant by those that "turn many to righteousness," who will shine as the stars, shall now be told.

348. Those who "turn many to righteousness" are those who are wise, and in heaven those are called wise who are in good, and those are in good that apply Divine truths at once to the life, for as soon as Divine truth comes to be of the life it becomes good, since it comes to be of will and love, and whatever is of will and love is called good, therefore such are called wise because wisdom is of the life. But those that do not commit Divine truths at once to the life, but first to the memory, from which they afterwards draw them and apply them to the life, are called the "intelligent." What and how great the difference is between the wise and the intelligent in the heavens can be seen in the chapter that treats of the two kingdoms of heaven, the celestial and the spiritual (n 20-28), and in the chapter that treats of the three heavens (n 29-40). Those who are in the Lord's celestial kingdom, and consequently in the third and inmost heaven, are called "the righteous" because they attribute all righteousness to the Lord and none to themselves. The

natural man receives the light of heaven he becomes wise (n 4302-4408)

The things that are in the light of heaven can be seen in the light of heaven, but not in the light of the world, which is called natural light (n 9755)

Therefore those who are solely in the light of the world do not perceive those things that are in the light of heaven (n 3108)

To the angels the light of the world is darkness (n 1521, 1783, 1880)

hi quoque sunt, de quibus Dominus dicit,

' Justi fulgebunt sicut sol in regno Patris ¹¹mei ' (*Matth* XIII 43)

quod fulgeant sicut sol, est quia in amore in Dominum a Domino sunt, et ille amor intelligitur per "solem" (videatur supra, n 116-125), etiam lux apud illos est flammea, et ideae cogitationis eorum ex flammeo trahunt, quia recipiunt bonum amoris immediate a Domino ut Sole in caelo

349. Omnes qui intelligentiam et sapientiam sibi comparaverunt in mundo, accepti sunt in caelo, et fiunt angeli, quisque secundum quale et quantum intelligentiae et sapientiae quicquid enim homo sibi acquirit in mundo, hoc remanet, et secum fert post mortem, et quoque augetur et impletur, sed intra gradum affectionis et desiderii veri et boni ejus, non autem ultra illum, illi, quibus parum affectionis et desiderii fuit, parum recipiunt, sed usque tantum quantum intra illum gradum recipere possunt, illi autem quibus multum affectionis, et desiderii fuit, multum recipiunt, ipse gradus affectionis et desiderii est sicut mensura, quae augetur ad plenum, plus itaque cui magna mensura, et minus cui parva quod ita sit, est causa, quia amor, cujus est affectio et desiderium, recipit omne quod sibi convenit, inde quantus est amor tantum recipit Hoc intelligitur per Domini verba,

"Omni, qui habet, dabitur ut abundantius habeat" (*Matth* XIII 12, cap. XXV 29),

"In sinum dabitur mensura bona, pressa, agitata et superfluens" (*Luc* VI 38)

350. Omnes in caelum recipiuntur, qui amaverunt verum et bonum propter verum et bonum qui itaque multum amaverunt, illi sunt qui vocantur sapientes, qui autem parum amaverunt, sunt qui vocantur simplices, sapientes in caelo in multa luce sunt, simplices autem in caelo in minore luce sunt, quisque secundum gradum

titia Domini, ac "injustus" cui est justitia propria et meritum sui (n 5069, 9263)

Quales illi in altera vita qui justitiam sibi vindicant (n 942, 2027)

Quod "justitia" in Verbo dicatur de bono, et "judicium" de vero, inde "facere justitiam et judicium" est bonum et verum (n. 2235, 9857)

Lord's righteousness in heaven is the good that is from the Lord.¹ Such, then, are here meant by those that "turn to righteousness," and such are meant also in the Lord's words,

"The righteous shall shine forth as the sun in the kingdom of their Father" (*Matt* xiii 43)

Such "shine forth as the sun" because they are in love to the Lord from the Lord, and that love is meant by the "sun" (see above, n 116-125). The light of such is flame-colored, and the ideas of their thought are so tinged because they receive the good of love directly from the Lord as the sun in heaven.

349. All who have acquired intelligence and wisdom in the world are received in heaven and become angels, each in accord with the quality and degree of his intelligence and wisdom. For whatever a man acquires in the world abides, and he takes it with him after death, and it is further increased and filled out, but within and never beyond the degree of his affection and desire for truth and its good, those with but little affection and desire receiving but little, and yet as much as they are capable of within that degree, while those with much affection and desire receive much. The degree itself of affection and desire is like a measure that is filled to the full, he that has a large measure receiving more, and he that has a small measure receiving less. This is so because man's love to which affection and desire belong, receives all that accords with itself, consequently reception is measured by the love. This is what is meant by the Lord's words,

"To him that hath it shall be given, that he may have more abundantly" (*Matt* xiii 12 xxv 29)

"Good measure pressed down, shaken together, and running over, shall be given into your bosom" (*Luke* vi 38)

350. All are received into heaven who have loved truth and good for the sake of truth and good, therefore those that have loved much are called the wise, and those that have loved little are called the simple. The wise in heaven are in much light, the simple in less light, every one in accord with the de-

¹ The merit and righteousness of the Lord is the good that rules in heaven (n 9486, 9983)

He that is "righteous" or "made righteous" is one to whom the merit and righteousness of the Lord is ascribed, and he is "unrighteous" who holds to his own righteousness and merit (n 5069 9263)

The quality of those in the other life who claim righteousness to themselves (n 942, 2027)

In the Word "righteousness" is predicated of good and "judgment" of truth, therefore "doing righteousness and judgment" is doing good and truth (n 2235, 9857)

amoris boni et veri Amare verum et bonum propter verum et bonum, est velle illa et facere illa, nam qui volunt et faciunt illi amant, non autem qui non volunt et faciunt illi etiam sunt qui amant Dominum, et amantur a Domino, quoniam bonum et verum sunt a Domino, et quia sunt a Domino, etiam in illis, nempe in bono et vero, est Dominus, proinde etiam apud illos, qui recipiunt bonum et verum in sua vita per velle et facere Homo etiam in se spectatus non est nisi quam suum bonum et verum, quia bonum est ejus voluntatis et verum est ejus intellectus, et homo talis est qualis ejus voluntas et intellectus inde patet, quod homo tantum a Domino ametur, quantum ejus voluntas formata est a bono, et intellectus formatus est a vero Amari a Domino est quoque amare Dominum, nam amor est reciprocus, dat enim Dominus ei qui amatur ut amet

351. In mundo creditur, quod qui multa sciunt, sive sit ex doctrinis ecclesiae ac Verbo, sive ex scientiis, interiorius et acutius reliquis videant vera, ita quod plus intelligant et sapiant, idem de semet similiter credunt sed quid vera intelligentia et sapientia, quid spuria, et quid falsa, in nunc sequentibus dicitur

Vera intelligentia et sapientia est videre et percipere quid verum et bonum, et inde quid falsum et malum, et illa probe distinguere, et hoc ex intuitionem et perceptionem interiore Apud unumquemvis hominem sunt interiora et exteriora, interiora sunt quae sunt interni seu spiritualis hominis, exteriora autem quae sunt externi seu naturalis hominis, sicut interiora formata sunt, et cum exterioribus unum faciunt, ita homo videt et percipit Interiora hominis non formari possunt quam in caelo, exteriora autem formantur in mundo Cum interiora formata sunt in caelo, tunc illa, quae ibi, influunt in exteriora quae e mundo, et formant ea ad correspondentiam, hoc est, ut secum unum agant, hoc cum factum est, homo ab interiore videt et percipit Ut interiora formentur, unicum medium est, ut homo spectet ad Divinum et ad caelum, nam ut dictum est, interiora formantur in caelo, et tunc spectat homo ad Divinum, cum credit Divinum, et credit quod inde omne verum et bonum, proinde omnis intelligentia et sapientia,

gree of his love for good and truth To love truth and good for the sake of truth and good is to will it and do it, for those love who will and do, while those who do not will and do do not love. Such also love the Lord and are loved by the Lord, because good and truth are from the Lord And inasmuch as good and truth are from the Lord the Lord is in good and truth, and He is in those who receive good and truth in their life by willing and doing Moreover, when man is viewed in himself he is nothing but his own good and truth, because good is a property of his will and truth of his understanding, and man is such as his will and understanding are Evidently, then, man is loved by the Lord just to the extent that his will is formed from good and his understanding from truth Also to be loved by the Lord is to love the Lord, since love is reciprocal, for upon him who is loved the Lord bestows ability to love

351. It is believed in the world that those who have much knowledge, whether it be knowledge of the teachings of the church and the Word or of the sciences, have a more interior and keen vision of truth than others, that is, are more intelligent and wise, and such have this opinion of themselves But what true intelligence and wisdom are, and what spurious and false intelligence and wisdom are, shall be told in what now follows [2] True intelligence and wisdom is seeing and perceiving what is true and good, and thereby what is false and evil, and clearly distinguishing between them, and this from an interior intuition and perception With every man there are interior faculties and exterior faculties, interior faculties belonging to the internal or spiritual man, and exterior faculties belonging to the exterior or natural man Accordingly as man's interiors are formed and made one with his exteriors man sees and perceives His interiors can be formed only in heaven, his exteriors are formed in the world When his interiors have been formed in heaven the heavenly things they contain flow into his exteriors which are from the world, and so form them that they correspond with, that is, act as one with, his interiors, and when this is done man sees and perceives from what is interior The interiors can be formed only in one way, namely, by man's looking to the Divine and to heaven, since, as has been said, the interiors are formed in heaven, and man looks to the Divine when he believes in the Divine, and believes that all truth and good and consequently all intelligence and wisdom are from the Divine, and man believes in the Divine when he is willing to be led by the Divine In this way and

et tunc credit Divinum, cum vult duci a Divino. ita non aliter aperiuntur interiora hominis. Homo qui in illa fide est, et in vita secundum fidem, ille in potentia et facultate intelligendi et sapiendi est sed ut fiat intelligens et sapiens, oportet addiscere multa, non solum quae caeli sunt, sed etiam quae mundi, quae caeli sunt ex Verbo et ab ecclesia, et quae mundi sunt ex scientiis, quantum homo addiscit et applicat vitae, tantum fit intelligens et sapiens, nam tantum visus interior qui est ejus intellectus, et affectio interior quae est ejus voluntatis, perficiuntur. Simples ex hoc genere sunt quibus interiora aperta sunt, sed non ita per vera spiritualia, moralia, civilia et naturalia, exculta, hi percipiunt vera cum illa audiunt, sed non vident illa in se, sapientes autem ex hoc genere sunt, quibus interiora non modo aperta sunt, sed etiam exculta, hi et vident in se vera et percipiunt illa. Ex his patet, quid vera intelligentia et sapientia

352. Spuria intelligentia et sapientia est non videre et percipere quid verum et bonum, ac inde falsum et malum, ex interiori, sed modo credere id verum et bonum, ac falsum et malum esse, quod ab aliis dicitur, et dein id confirmare. Illi quia non vident verum ex vero, sed ex alio, aequè possunt arripere et credere falsum ac verum, et quoque confirmare illud usque ut appareat sicut verum, quicquid enim confirmatur, induit apparentiam veri, et nihil est quod non confirmari potest. Horum interiora non aperta sunt nisi ab infra, sed exteriora quantum se confirmaverunt, quare lux ex qua vident, non est lux caeli, sed est lux mundi, quae lumen naturale vocatur: in hac enim luce possunt falsa lucere ut vera, immo cum confirmata sunt, possunt splendescere, non autem in luce caeli. Ex hoc genere minus intelligentes et sapientes sunt ^{hi} qui se multum confirmaverunt, at magis intelligentes et sapientes qui se parum. Ex his patet, quid spuria intelligentia et sapientia. Sed ex hoc genere non sunt illi, qui in pueritia autumaverunt vera esse quae a magistris audiverunt, si in juventute, quando ex suo intellectu cogitant, non illis inhaerent, sed desiderant verum, et ex desiderio inquirunt illud, et cum inveniunt, interius afficiuntur. hi quia afficiuntur vero propter verum, vident verum antequam con-

none other are the interiors of man opened [3.] The man that is in that belief and in a life that is in harmony with his belief has the ability and capacity to understand and be wise, but to become intelligent and wise he must learn many things, both things pertaining to heaven and things pertaining to the world—things pertaining to heaven from the Word and from the church and things pertaining to the world from the sciences. To the extent that man learns and applies to life he becomes intelligent and wise for to that extent the interior sight belonging to his understanding and the interior affection belonging to his will are perfected. The simple of this class are those whose interiors have been opened, but not so enriched by spiritual, moral, civil, and natural truths. Such perceive truths when they hear them, but do not see them in themselves. The wise of this class are those whose interiors have been both opened and enriched. Such both see truths inwardly and perceive them. All this makes clear what true intelligence is and what true wisdom is.

352. Spurious intelligence and wisdom is failing to see and perceive from within what is true and what is good and thereby what is false and what is evil and merely believing that to be true and good and that to be false and evil which is said by others to be so, and then confirming it. Because such see truth from some one else, and not from the truth itself they can seize upon and believe what is false as readily as what is true and can confirm it until it appears true for whatever is confirmed puts on the appearance of truth and there is nothing that cannot be confirmed. The interiors of such are opened only from beneath but their exteriors are opened to the extent that they have confirmed themselves. For this reason the light from which they see is not the light of heaven but the light of the world, which is called natural light (*lumen*), and in that light falsities can shine like truths, and when confirmed they can even appear resplendent, but not in the light of heaven. Of this class those are less intelligent and wise who have strongly confirmed themselves, and those are more intelligent and wise who have less strongly confirmed themselves. All this shows what spurious intelligence and wisdom are. [2.] But those are not included in this class who in childhood supposed what they heard from their masters to be true. If in a riper age, when they think from their own understanding they do not continue to hold fast to it, but long for truth, and from that longing seek for it, and when they find it are interiorly moved by it. Because such are moved by the truth for the truth's sake they see

firmant^(xx) Illustretur hoc per exemplum Erat sermo inter spiritus, unde sit quod animalia nascentur in omnem scientiam naturis suis conformem, non autem homo, et dictum est quod causa sit, quia animalia in ordine suae vitae sunt, non autem homo, quare is in ordinem inducendus est per cognitiones et scientias at si homo nasceretur in ordinem suae vitae, qui est amare Deum supra omnia, et proximum sicut semet, quod is nasceretur in intelligentiam et sapientiam, et inde quoque in fidem omnis veri, quantum cognitiones accedunt Spiritus boni hoc statim viderunt et perceperunt quod ita esset, et hoc solum ex luce veri, at spiritus qui se confirmaverunt in sola fide, et inde rejecerunt ad latus amorem et charitatem, id non intelligere potuerunt, quia lux falsi confirmati apud illos obscuraverat lucem veri

353. Falsa intelligentia et sapientia est omnis quae est absque agnitione Divini, qui enim non agnoscunt Divinum, sed pro Divino naturam, illi omnes ex sensuali corporeo cogitant, et sunt mere sensuales, utcunque eruditi et docti in mundum creduntur,^(yy) sed eruditio eorum

[(EX ARCANIS CAELESTIBUS.)]

(xx) Quod sapientis sit videre et percipere num sit verum priusquam confirmatur, non autem confirmare quod ab aliis dicitur (n 1017, 4741, 7012, 7680, 7950)

Quod videre et percipere num verum sit antequam confirmatur, solum detur apud illos qui afficiuntur vero propter verum et propter vitam (n 8521)

Quod lux confirmationis sit lux naturalis et non spiritualis, et quod sit lux sensualis, dabilis etiam apud malos (n 8780)

Quod omnia, etiam falsa, confirmari possint ut appareant sicut vera (n 2482[? 2477, 2284], 2490[? 2480], 5033, 6865, 8521)

(yy) Quod sensuale sit ultimum vitae hominis, adhaerens et inhaerens corporeo ejus (n 5077, 5767, 9212, 9216, 9331, 9730)

Quod is sensualis homo dicatur, qui omnia judicat et concludit ex sensibus corporis, et qui nihil credit, nisi quae oculis videt et manibus tangit (n 5094, 7693)

Quod talis homo cogitet in extremis, et non interius in se (n 5089, 5094, 6564, 7693)

Quod interiora ejus clausa sint, ut nihil veri Divini videat (n 6564, 6844, 6845)

Verbo, quod in crasso lumine naturali sit, et sic quod nihil percipiat quod e luce caeli (n 6201, 6310, 6564, 6844, 6845, 6598, 6612, 6614, 6622, 6624)

Quod ideo interius sit contra illa quae caeli et ecclesiae sunt (n 6201, 6316[? 6310], 6844, 6845, 6948, 6949)

the truth before they confirm it' [3] This may be illustrated by an example. There was a discussion among spirits why animals are born into all the knowledge suited to their nature, but man is not, and the reason was said to be that animals are in the order of their life, and man is not, consequently man must needs be led into order by means of what he learns of internal and external things. But if man were born into the order of his life, which is to love God above all things and his neighbour as himself, he would be born into intelligence and wisdom, and all knowledges he required would come into a belief in all truth. Good spirits saw this at once and perceived it to be true, and this merely from the light of truth, while the spirits who had confirmed themselves in faith alone, and had therefore lost true love and charity, were unable to understand it because the light of falsity which they had confirmed had obscured the light of truth.

353. False intelligence and wisdom is all intelligence and wisdom that is separated from the acknowledgment of the Divine. For all such do not acknowledge the Divine, but acknowledge nature in the place of the Divine, think from the bodily sensual, and are merely sensual, however highly they may be esteemed in the world for their accomplishments and learning. For their learning does not ascend beyond such

¹ It is the part of the wise to see and perceive whether a thing is true before it is confirmed, and not merely to confirm what is said by others (n. 1017, 1711, 7012, 7680, 7050).

Only those can see and perceive whether a thing is true before it is confirmed who are affected by truth for the sake of truth and for the sake of life (n. 5571).

The light of confirmation is not spiritual light but natural light, and even sensual light which the wicked have (n. 5780).

All things, even falsities, may be so confirmed as to appear like truths (n. 2177, 2180, 5033, 6565, 5521).

² The sensual is the outmost of man's life, clinging to and inhering in his bodily part (n. 5077, 5767, 9212, 9216, 9331, 9730).

He is called a sensual man who forms all his judgments and conclusions from the bodily senses, and who believes nothing except what he sees with his eyes and touches with his hands (n. 5091, 7693).

Such a man thinks in things outmost and not interiorly in himself (n. 5089, 5091, 6561, 7693).

His interiors are so closed up that he sees nothing of Divine truth (n. 6561, 6511, 6515).

In a word, he is in gross natural light and thus perceives nothing that is from the light of heaven (n. 6201, 6310, 6561, 6598, 6612, 6614, 6622, 6621, 6511, 6515).

Therefore he is inwardly opposed to all things pertaining to heaven and the church (n. 6201, 6310, 6811, 6845, 6915, 6949).

non ascendit ultra talia quae in mundo coram oculis apparent, quae memoria tenent et illa paene materialiter intuentur, tametsi eadem scientiae sunt quae vere intelligentibus pro formando intellectu inserviunt. Per scientias intelliguntur experimentalia varii generis, physica, astronomica, chymica, mechanica, geometrica, anatomica, psychologica, philosophica, historica, regnorum tum orbis literati, critica linguae. Antistites qui negant Divinum nec illi ultra sensuality quae sunt externi hominis elevant cogitationes suas, illa quae Verbi sunt non aliter spectant quam sicut alii scientias nec faciunt illa res cogitationis aut alicujus intuitionis a mente rationali illustrata, et hoc ex causa quia interiora eorum clausa sunt et simul cum illis exteriora proxima interioribus quod clausa sint, est quia verterunt se retro a caelo et retorserunt illa quae illuc spectare possent, quae sunt interiora mentis humanae ut prius dictum est. Inae est, quod non videre possint quid verum et bonum quoniam haec illis in caligine sunt, at falsum et malum in luce. At usque sensuales homines ratiocinari possunt aliqui solertius et acutius quam alii, sed ex fallacis sensuum confirmatis per eorum scientifica et quia ita ratiocinari possunt etiam ipsi se credunt sapientiores aliis⁽²²⁾. Ignis qui affectione incendit ratiocinia eorum est ignis amoris sui et mundi. Hi sunt qui in falsa intelligentia et sapientia sunt, et qui a Domino intelliguntur apud *Matthaeum*,

“Videntes non vident, et audientes non audiunt, nec intelligunt” (xiii. 13-15)

et alibi

“Abscondita sunt intelligentibus et sapientibus, et revelata infantibus” (xi. 25, 26)

Quod eruditi qui se confirmaverunt contra vera ecclesiae, sensuales sint (n. 6316)

Qualis sensualis homo, describitur (n. 10236)

(22) Quod sensuales homines ratiocinentur acriter et solerter, quoniam in loquela ex memoria corporea ponunt omnem intelligentiam (n. 195, 196, 5700 10236)

Sed quod ex fallacis sensuum (n. 5084, 6948, 6949 7693)

Quod sensuales homines astuti et malitiosi sint prae reliquis (n. 7693 10236)

Quod tales ab antiquis dicti fuerint serpentes arboris scientiae (n. 195-197, 6398, 6949 10313)

things as appear before their eyes in the world, these they hold in the memory and look at it in an essentially material way, although the same knowledges serve the truly intelligent in forming their understanding. By sciences the various kinds of experimental knowledge are meant, such as physics, astronomy, chemistry, mechanics, geometry, anatomy, psychology, philosophy, the history of kingdoms and of the literary world, criticism, and languages [2] The clergy who deny the Divine do not raise their thoughts above the sensual things of the external man, and regard the things of the Word in the same way as others regard the sciences, not making them matters of thought or of any intuition by an enlightened rational mind, and for the reason that their interiors are closed up, together with those exteriors that are nearest to their interiors. These are closed up because they have turned themselves away from heaven, and have retroverted those faculties that were capable of looking heavenward, which are, as has been said above, the interiors of the human mind. For this reason they are incapable of seeing anything true or good, this being to them in thick darkness, while whatever is false and evil is in light [3] And yet sensual men can reason, some of them more cunningly and keenly than any one else, but they reason from the fallacies of the senses confirmed by their knowledges, and because they are able to reason in this way they believe themselves wiser than others¹. The fire that kindles with affection their reasonings is the fire of the love of self and the world. Such are those who are in false intelligence and wisdom, and who are meant by the Lord in *Matthew*,

"Seeing they see not, and hearing they hear not, neither do they understand" (xiii 13-15)

And again,

"These things are hid from the intelligent and wise, and revealed unto babes" (vi 25, 26)

The learned that have confirmed themselves against the truths of the church are sensual (n 6316)

A description of the sensual man (n 10236)

¹ Sensual men reason keenly and cunningly, since they place all intelligence in speaking from the bodily memory (n 195, 196, 5700, 10236)

But they reason from the fallacies of the senses (n 5034, 6948, 6949, 7693)

Sensual men are more cunning and malicious than others (n 7693 10236)

By the ancients such were called serpents of the tree of knowledge (n 195-197, 6398, 6949, 10313)

334. Datum est loqui cum pluribus eruditis post excessum eorum e mundo, cum quibusdam qui famigeratissimi fuerunt, et per scripta in orbe litterato celebres, et cum quibusdam qui non ita celebres sed usque reconditam sapientiam in se habuerunt Illi, qui corae negaverunt Divinum, utcunque ore illud confessi sunt, tam stupidi facti sunt, ut vix aliquid verum civile, minus aliquid spirituale, comprehendere possent perceptum est, et quoque visum, quod eorum interiora quae sunt mentis ita occlusa essent, ut apparerent sicut nigra (talìa in mundo spirituali ad visum sistuntur) et sic quoque non possent aliquam lucem caelestem sustinere, ita nec aliquem influxum e caelo admittere Nigredo illa in qua apparuerunt interiora eorum major et extensior erat apud illos, qui contra Divinum per scientifica eruditionis suae se confirmaverunt. Tales in altera vita ex jucundo recipiunt omne falsum, quod imbibunt sicut spongia aquam, et repellunt omne verum sicut elater osseus id quod incidit; dicitur etiam, quod interiora eorum, qui se confirmaverunt contra Divinum et pro natura ossificata sint caput eorum etiam apparet callosum sicut ex ^{le}ebeno quod pertingit usque in nasum indicium quod amplius nullius perceptionis sint. Qui tales sunt, in voragines quae apparent sicut paludes immerguntur ubi a phantasus in quas falsa eorum vertuntur exagitantur Ignis eorum infernalis est cupiditas gloriae et nominis ex qua cupiditate unus invehitur in alterum et ex infernali ardore cruciat illos ibi qui se non ut numina colunt et hoc per vices unus alterum In talia vertitur omne eruditum mundi quod non in se recepit lucem e caelo per agnitionem Divini

355. Quod illi tales sint in mundo spirituali cum illuc veniunt post mortem solum ex eo concludi potest, quod tunc omnia quae in memoria naturali sunt et immediate conjuncta sensuibus corporis ut sunt talia scientifica quae mox supra recensita sunt quiescant et modo rationalia quae inde sunt pro cogitatione et pro loquela ibi inserviant. homo enim secum fert omnem memoriam naturalem sed illa quae ibi sunt non sub ejus intuitionem sunt et in cogitationem veniunt sicut dum vixit in mundo, nihil potest inde depromere et in lucem spirituales proferre. quia non sunt illius lucis, sed rationalia seu intel-

354. It has been granted me to speak with many of the learned after their departure from the world, with some of distinguished reputation and celebrated in the literary world for their writings, and with some not so celebrated, although endowed with profound wisdom. Those that in heart had denied the Divine, whatever their professions may have been, had become so stupid as to have little comprehension even of any civil truth, still less of any spiritual truth. I perceived and also saw that the interiors of their minds were so closed up as to appear black (for in the spiritual world such things become visible), and in consequence they were unable to endure any heavenly light or admit any influx from heaven. This blackness which their interiors presented was more intense and extended with those that had confirmed themselves against the Divine by the knowledges they had acquired. In the other life such accept all falsity with delight, imbibing it as a sponge does water, and they repel all truth as an elastic bony substance repels what falls upon it. In fact, it is said that the interiors of those that have confirmed themselves against the Divine and in favor of nature become bony, and their heads down to the nose appear callous like ebony, which is a sign that they no longer have any perception. Those of this description are immersed in quagmires that appear like bogs, and there they are harassed by the fantasies into which their falsities are turned. Their infernal fire is a lust for glory and reputation, which prompts them to assail one another, and from an infernal ardor to torment those about them who do not worship them as deities, and this they do one to another in turns. Into such things is all the learning of the world changed that has not received into itself light from heaven through acknowledgment of the Divine.

355. That these come to be such in the spiritual world when they come into it after death may be inferred from this alone, that all things in the natural memory that are in immediate conjunction with the things of bodily sense (which is true of such knowledges as are mentioned above) then become quiescent, and only such rational principles as are drawn from these then serve for thought and speech. For man carries with him his entire natural memory, but its contents are not then under his view, and do not come into his thought as when he lives in the world. He can take nothing from that memory and bring it forth into spiritual light because its contents are not objects of that light. But those things of the reason and under-

lectualia quae homo sibi acquisivit ex scientiis, cum vixit in corpore, quadrant cum luce mundi spiritualis, quapropter quantum rationalis factus est hominis spiritus per cognitiones et scientias in mundo, tantum rationalis est post solutionem a corpore, nam tunc homo spiritus est, et spiritus est qui cogitat in corpore ^(a)

356. Qui autem per cognitiones et scientias sibi comparaverunt intelligentiam et sapientiam, qui sunt qui omnia applicuerunt usui vitae, et simul agnoverunt Divinum, amaverunt Verbum, et spiritualem moralem vitam (de qua supra, n 319,) vixerunt, illis scientiae inserviverunt pro mediis sapiendi, et quoque corroborandi illa quae fidei sunt, interiora eorum quae mentis, percepta sunt et quoque visa sicut transparentia ex luce, in colore candido, flammeo vel caeruleo, in quali sunt adamantes, rubini, sapphiri, qui pellucidi, et hoc secundum confirmationes pro Divino et pro veris Divinis ex scientiis Vera intelligentia et sapientia talis apparet, cum sistitur videnda in mundo spirituali, id trahit a luce caeli, quae est Divinum Verum procedens a Domino, ex quo omnis intelligentia et sapientia (videatur supra, n 126-133) Plana illius lucis, in quibus variegationes sicut colorum existunt, sunt interiora mentis, et confirmationes veritatum Divinarum per talia quae in natura sunt, ita quae in scientiis, producant variegationes illas ^(b) mens enim interior hominis intuetur in res memoriae naturalis, et illa quae ibi confirmant, per ignem amoris caelestis quasi sublimat, et subducit, ac purificat usque in ideas spirituales, quod ita fiat, homo nescit quamdiu in corpore vivit, quoniam ibi

[(EX ARCANIS CAELESTIBUS)]

(a) Quod scientifica sint memoriae naturalis, quae est homini in corpore (n 5212, 9922)

Quod homo secum ferat post mortem omnem memoriam naturalem (n 2475), *ab experientia* (n 2481-2486) sed quod ex illa memoria non aliquid depromere possit sicut in mundo, ob plures causas (n 2476, 2477, 2479)

(b) Quod colores pulcherrimi appareant in caelo (n 1053, 1624)

Quod calores in caelo sint ex luce ibi, et quod sint ejus modificationes seu variegationes (n 1042, 1043, 1053, 1624, 3993, 4530, 4922, 4742)

Ita quod sint apparentiae veri ex bono, ac significant talia quae sunt intelligentiae et sapientiae (n 4530, 4677, 4922, 9466)

standing that man has drawn from knowledges while living in the body are in accord with the light of the spiritual world, consequently so far as the spirit of man is made rational in the world through knowledge and science it is to the same extent rational after being loosed from the body, for man is then a spirit, and it is the spirit that thinks in the body¹

356. But in respect to those that have acquired intelligence and wisdom through knowledge and science, who are such as have applied all things to the use of life, and have also acknowledged the Divine, loved the Word, and lived a spiritual moral life (of which above, n 319), to such science has served as a means of becoming wise, and also of corroborating the things pertaining to faith. The interiors of the mind of such have been perceived by me, and were seen as transparent from light of a glistening white, flamy, or blue color, like that of translucent diamonds, rubies, and sapphires and this in accordance with confirmations in favor of the Divine and Divine truths drawn from science. Such is the appearance of true intelligence and wisdom when they are presented to view in the spiritual world. This appearance is derived from the light of heaven, and that light is Divine truth going forth from the Lord, which is the source of all intelligence and wisdom (see above, n 126-133) [2.] The planes of that light, in which variegations like those of colors exist, are the interiors of the mind, and these variegations are produced by confirmations of Divine truths by means of such things as are in nature, that is, in the sciences². For the interior mind of man looks into the things of the natural memory, and the things there that will serve as proofs it sublimates as it were by the fire of heavenly love, and withdraws and purifies them even into spiritual ideas. This is unknown to man as long as he lives in the body, because there

¹ Knowledges belong to the natural memory that man has while he is in the body (n 5212, 9922).

Man carries with him after death his whole natural memory (n 2475), from experience (n 2481-2486).

But he is not able, as he was in the world, to draw any thing out of that memory, for several reasons (n 2476, 2477, 2479).

² Very beautiful colors are seen in heaven (n 1053, 1624).

Colors in heaven are from the light there, and are modifications or variegations of that light (n 1042, 1043, 1053, 1624, 3993, 4530, 4742, 4922).

Thus they are manifestations of truth from good, and they signify such things as pertain to intelligence and wisdom (n 4530, 4677, 4922, 9466).

et spiritualiter et naturaliter cogitat, at illa quae tunc spiritualiter cogitat, non appercepit, sed modo illa quae naturaliter, verum cum in mundum spiritualem venit, tunc non appercepit quae naturaliter in mundo cogitavit, sed quae spiritualiter, ita mutatur status. Ex his patet, quod homo per cognitiones et scientias spiritualis fiat, et quod illae sint media sapiendi, sed modo illis qui fide et vita agnoverunt Divinum. Sunt etiam illi in caelo prae aliis accepti, et ibi inter illos qui in medio sunt (n 43), quia in luce prae reliquis. Hi sunt intelligentes et sapientes in caelo, qui splendent sicut splendore expansi, et qui lucent sicut stellae, simplices autem ibi sunt, qui agnoverunt Divinum, amaverunt Verbum, ac spiritualementem vitam vixerunt, sed interiora sua quae sunt mentis, non ita per cognitiones et scientias excoluerunt. Mens humana est sicut humus, quae talis est sicut excolitur.

COLLECTA EX ARCANIS CAELESTIBUS DE SCIENTIIS.

Quod homo imbuendus sit scientiis et cognitionibus, quoniam per illas discit cogitare, deinde intelligere quid verum et bonum, et tandem sapere (n 129, 1450, 1451, 1453, 1548, 1802)

Quod scientifica sint prima super quibus struitur et fundatur hominis vita, tam civilis et moralis quam spiritualis, et quod discantur propter usum ut finem (n 1489, 3310)

Quod cognitiones aperiant viam ad internum hominem, ac deinde jungant illum cum externo secundum usum (n 1563, 1616)

Quod rationale nascatur per scientias et cognitiones (n 1895, 1900, 3086)

Verum non per ipsas cognitiones, sed per affectionem usum ex illis (n 1895)

Quod sint scientifica quae admittunt vera Divina, et quae non admittunt (n 5213)

Quod scientifica inania destruenda sint (n 1489, 1492, 1499, 1580[? 1581])

Quod scientifica inania sint, quae pro fine habent et confirmant amores sui et mundi, et quae abstrahunt ab amoribus in Deum et erga proximum, quia talia occludunt internum hominem, usque adeo ut homo deinde non aliquid ex caelo recipere possit (n 1563, 1600)

Quod scientifica sint media sapiendi, et media insaniendi, et quod per illa internus homo vel aperiatur vel claudatur, et sic rationale vel excolatur vel destruat (n 4156, 8628, 9922)

Quod internus homo aperiatur et successive perficiatur per scientifica si homo pro fine habet usum bonum, imprimis usum qui spectat vitam aeternam (n 3086)

Quod tunc scientificis, quae sunt in naturali homine, occurrant

he thinks both spiritually and naturally, and he has no perception of the things he then thinks spiritually, but only of those he thinks naturally. But when he has come into the spiritual world he has no perception of what he thought naturally in the world, but only of what he thought spiritually. This is the change of state that takes place in him [3] All this makes clear that it is by means of knowledges and sciences that man is made spiritual, also that these are the means of becoming wise, but only with those who have acknowledged the Divine in faith and life. Such also before others are accepted in heaven, and are among those there who are at the centre (n 43), because they are in light more than others. These are the intelligent and wise in heaven, who "shine as with the brightness of the firmament" and "who shine as the stars," while the simple are those that have acknowledged the Divine, have loved the Word, and have lived a spiritual and moral life, but the interiors of their minds have not been so enriched by knowledges and sciences. The human mind is like soil which is such as it is made by cultivation.

EXTRACTS FROM THE ARCANA CÆLESTIA RESPECTING KNOWLEDGES *

Man ought to be fully instructed in knowledges, since by means of them he learns to think, afterwards to understand what is true and good, and finally to be wise (n 129, 1450, 1451, 1453, 1548, 1802)

Knowledges are the first things on which the life of man, civil, moral, and spiritual, is built and founded, and they are to be learned for the sake of use as an end (n 1489, 3310)

Knowledges open the way to the internal man, and afterwards conjoin that man with the external in accordance with uses (n 1563, 1616)

The rational faculty has its birth by means of knowledges (n 1895, 1900, 3086)

But not by means of knowledges themselves, but by means of an affection for the uses derived from them (n 1895)

[2] There are knowledges that give entrance to Divine truths, and knowledges that do not (n 5213)

Empty knowledges are to be destroyed (n 1489, 1492, 1499, 1581)

Empty knowledges are such as have the loves of self and of the world as an end, and sustain those loves, and withdraw from love to God and love towards the neighbor, because such knowledges close up the internal man, even to the extent that man becomes unable to receive any thing from heaven (n 1563, 1600)

Knowledges are means to becoming wise and means to becoming insane, and by them the internal man is either opened or closed, and thus the rational is either enriched or destroyed (n 4156, 8628, 9922)

[3] The internal man is opened and gradually perfected by means

* In these extracts *scientia*, *scientificum* and *cognitio* are alike rendered knowledge because any distinction between them intended by the author is not sufficiently obvious to be uniformly indicated in English — Tr

of knowledges if man has good use as an end, especially use that looks to eternal life (n 3086)

Then knowledges, which are in the natural man, are met by spiritual and heavenly things from the spiritual man, and these adopt such of them as are suitable (n 1495)

Then the uses of heavenly life are drawn forth by the Lord and perfected, and raised out of the knowledges in the natural man by means of the internal man (n 1895, 1896, 1900, 1901, 1902, 5871, 5874, 5901)

While incongruous and opposing knowledges are rejected to the sides and banished (n 5871, 5886, 5889)

[4] The sight of the internal man calls forth from the knowledges of the external man only such things as are in accord with its love (n 9394)

As seen by the internal man what pertains to the love is at the centre and in brightness, but what is not of the love is at the sides and in obscurity (n 6068, 6084)

Suitable knowledges are gradually implanted in man's loves and as it were dwell in them (n 6325)

If man were born into love towards the neighbor he would be born into intelligence, but because he is born into the loves of self and of the world he is born into total ignorance (n 6323, 6325)

Knowledge, intelligence, and wisdom are sons of love to God and of love towards the neighbor (n 1226, 2049, 2116)

[5] It is one thing to be wise, another thing to understand, another to know, and another to do, nevertheless, in those that possess spiritual life these follow in order, and exist together in doing or deeds (n 10331)

Also it is one thing to know, another to acknowledge, and another to have faith (n 896)

[6] Knowledges, which pertain to the external or natural man, are in the light of the world, but truths that have been made truths of faith and of love, and have thus acquired life, are in the light of heaven (n 5212)

The truths that have acquired spiritual life are comprehended by means of natural ideas (n 5510)

Spiritual influx is from the internal or spiritual man into the knowledges that are in the external or natural man (n 1940, 8005)

Knowledges are receptacles, and as it were vessels, for the truth and good that belong to the internal man (n 1469, 1496, 3068, 5489, 6004, 6023, 6052, 6071, 6077, 7770, 9922)

Knowledges are like mirrors in which the truths and goods of the internal man appear as an image (n 5201)

There they are together as in their outmost (n 5373, 5874, 5886, 5901, 6004, 6023, 6052, 6071)

[7] Influx is not physical but spiritual, that is, influx is from the internal man into the external, thus into the knowledges of the external, and not from the external into the internal, thus not from the knowledges of the external into truths of faith (n 3219, 5119, 5259, 5427, 5428, 5478, 6322, 9110)

In the first place a principle must be drawn from the truths of doctrine of the church, which are from the Word, and those truths must be acknowledged, and then it is permissible to consult knowledges (n 6047)

Thus it is permissible for those who are in an affirmative state to regard to truths of faith to confirm them intellectually by means of

Quod illi qui id faciunt fiant vesani quoad illa quae caeli et ecclesiae sunt (n 128-130)

Quod cadant in falsa mali (n 232, 233, 6047)

Et quod in altera vita, cum de spiritualibus cogitant, fiant quasi ebrii (n 1072)

Quales porro sunt (n 196)

Exempla illustrantia, quod spiritualia non capi possint, si per scientifica in illa intratur (n 233, 2094, 2196, 2203, 2209)

Quod multi eruditi in spiritualibus plus insaniant quam simplices ex causa quia in negativo sunt, quod per scientifica, quae jugiter et in copia coram visu eorum sunt confirmant (n 4760, 8629)

Quod quia ex scientificis ratiocinantur contra vera fidei, acriter ratiocinentur, quia ex fallacis sensuum, quae captant et persuadent, quia aegre discuti queunt (n 5700)

Fallaciae sensuum quae et quales (n 5084, 5094, 6400, 6948)

Quod qui nihil veri intelligunt, et quoque qui in malo sunt, ratiocinari queant de veris et bonis fidei, et tamen non intelligere illa (n 4213[? 4214])

Quod solum confirmare dogma non sit intelligentis, sed videre prius antequam confirmatur, num verum sit vel non (n 4741, 6047)

Quod scientiae post mortem nihil faciant, sed quae homo per scientias hausit intellectu et vita (n 2480)

Quod usque omnia scientifica post mortem maneant, sed quod quiescant (n 2476-2479, 2481-2486)

Quod eadem scientifica apud malos sint falsa, quia applicantur ad mala, et apud bonos vera quia applicantur ad bonum (n 6917)

Quod vera scientifica apud malos non sint vera, utcunque apparent ut vera dum loquuntur illa, quia intus in illis est malum (n 10331)

Qualis cupido sciendi spiritibus est, exemplum (n 1993[? 1973, 1974])

Quod apud angelos sit desiderium sciendi et sapiendi immensum, quoniam scientia intelligentia et sapientia sunt cibus spiritualis (n 3114, 4459, 4792, 4976, 5147, 5293, 5340, 5342, 5410, 5426, 5576, 5582, 5588, 5656[? 5655], 6277, 8562, 9003)

Quod scientia antiquorum fuerit scientia correspondentiarum et repraesentationum, per quam in cognitionem spiritualium se introduxerunt, sed quod illa scientia hodie prorsus obliterata sit (n 4844, 4749, 4964, 4965)

Quod vera spiritualia non comprehendere possint, nisi sequentia haec universalia sciatur nempe (i) Quod omnia in universo se referant ad bonum et verum, et ad conjunctionem utriusque ut sint aliquid ita ad amorem et fidem et eorum conjunctionem (ii) Quod apud hominem sit intellectus et voluntas et quod intellectus sit receptaculum veri ac voluntas boni, et quod omnia ad bina illa apud hominem se referant, et ad conjunctionem illorum sicut omnia ad verum et bonum, ac eorum conjunctionem (iii) Quod homo internus sit et externus, et quod illi inter se distincti sint sicut caelum et mundus, et tamen quod unum debeant facere, ut homo sit vere homo (iv) Quod lux caeli sit in qua internus homo est et lux mundi in qua externus et quod lux caeli sit ipsum Divinum Verum

knowledges but not for those who are in a negative state (n 2568, 2588, 4760, 6047)

He that will not believe Divine truths until he is convinced by means of knowledges will never believe (n 2094, 2832)

To enter from knowledges into the truths of faith is contrary to order (n 10236)

Those who do so become demented respecting the things of heaven and the church (n 128, 129, 130)

They fall into the falsities of evil (n 232, 233, 6047)

In the other life when they think about spiritual matters they become as it were drunken (n 1072)

More respecting the character of such (n 196)

Examples showing that things spiritual cannot be comprehended when entered into through knowledges (n 233, 2094, 2196, 2203, 2209)

In spiritual things many of the learned are more demented than the simple, for the reason that they are in a negative state, which they confirm by means of the knowledges which they have continually and in abundance before their sight (n 4760, 8629)

[8] Those who reason from knowledges against the truths of faith reason keenly because they reason from the fallacies of the senses, which are engaging and convincing, because they cannot easily be dispelled (n 5700)

What things are fallacies of the senses, and what they are (n 5084, 5094, 6400, 6948)

Those that have no understanding of truth, and also those that are in evil, are able to reason about the truths and goods of faith, but are not able to understand them (n 4214)

Intelligence does not consist in merely confirming dogma but in seeing whether it is true or not before it is confirmed (n 4741, 6047)

[9.] Knowledges are of no avail after death, but only that which man has imbibed in his understanding and life by means of knowledges (n 2480)

Still all knowledge remains after death, although it is quiescent (n 2476-2479, 2481-2486)

[10] Knowledges with the evil are falsities, because they are adapted to evils, but with the good the same knowledges are truths, because applied to what is good (n 6917)

True knowledge with the evil is not true, however true it may appear when uttered, because there is evil within it (n 10331)

[11] An example of the desire to know, which spirits have (n 1974)

Angels have an illimitable longing to know and to become wise, since learning, intelligence, and wisdom are spiritual food (n 3114, 4459, 4792, 4976, 5147, 5293, 5340, 5342, 5410, 5426, 5576, 5582, 5588, 5655, 6277, 8562, 9003)

The knowledge of the ancients was the knowledge of correspondences and representations, by which they gained entrance into the knowledge of spiritual things, but that knowledge at this day is wholly lost (n 4749, 4844, 4964, 4965)

[12] For spiritual truths to be comprehended the following universals must be known (1) All things in the universe have relation to good and truth and their conjunction that they may be any thing, thus to love and faith and their conjunction (2) Man has understanding and will, and the understanding is the receptacle of truth and the will of good, and all things in man have relation to these two and to their

ex quo omnis intelligentia (1) Quod inter illa quae in interno et quae in externo homine sunt sit correspondentia et quod inde utrobis sub alia specie appareant usque adeo ut non dignoscantur quam per scientiam correspondentiarum Nisi haec et plura alia sciuntur, non possunt idere de veris spiritualibus et caelestibus nisi incongruae capi et formari, et sic quod scientifica et cognitiones quae naturali hominis absque universalibus illis parum possint inservire rationali homini ad intellectum et incrementum Inde patet quam necessaria sunt scientifica

[XXXIX]

DE DIVITIBUS ET PAUPERIBUS IN CAELO.

357. Sunt variae opiniones de receptione in caelum. Quidam opinantur, quod pauperes recipiantur et non divites, quidam quod aequae divites ac pauperes, quidam quod divites non recipi possint, nisi abdicent suas facultates et fiant sicut pauperes, quisque suam opinionem confirmat ex Verbo Sed qui discrimen faciunt inter divites et pauperes quoad caelum, illi non intelligunt Verbum Verbum in sinu suo est spirituale, in littera autem naturale, quare qui Verbum modo secundum sensum litteralem, et non secundum aliquem spirituales, capiunt, illi errant in multis, imprimis de divitibus et pauperibus, ut quod divitibus tam difficile sit intrare in caelum sicut camelo per foramen acus, et quod pauperibus facile quia pauperes sunt, quoniam dicitur,

"Beati pauperes, quia eorum est regnum caelorum" ([*Matth* v 3.]
Luc vi 20, 21)

Sed qui norunt aliquid de sensu spirituali Verbi, aliter cogitant, illi sciunt, quod caelum sit pro omnibus qui vivunt vitam fidei et amoris, sive divites sint sive pauperes quinam autem per "divites" intelliguntur in Verbo, et quinam per "pauperes," in sequentibus dicitur Ex multa loquela et vita cum angelis pro certo scire datum est, quod divites tam facile in caelum veniant quam pauperes, et quod homo quia abundat multis non e caelo excludatur, et quia in egestate est in caelum recipiatur;

conjunction, as all things have relation to truth and good and their conjunction (iii) There is an internal man and an external man, which are as distinct from each other as heaven and the world are, and yet for man to be truly a man, these must make one (iv) The internal man is in the light of heaven, and the external man is in the light of the world, and the light of heaven is Divine truth itself, from which is all intelligence (v) Between the things in the internal man and those in the external there is a correspondence, therefore the different aspect they present is such that they can be distinguished only by means of a knowledge of correspondences Unless these and other things are known, nothing but incongruous ideas of spiritual and heavenly truths can be conceived and formed, therefore without these universals the knowledges of the natural man can be of but little service to the rational man for understanding and growth This makes clear how necessary knowledges are

XXXIX

THE RICH AND THE POOR IN HEAVEN

357. There are various opinions about reception into heaven Some are of the opinion that the poor are received and the rich are not, some that the rich and the poor are equally received, some that the rich can be received only by giving up their wealth and becoming like the poor, and proofs are found in the Word for all of these opinions But those who make a distinction in regard to heaven between the rich and the poor do not understand the Word In its interiors the Word is spiritual, but in the letter it is natural, consequently those who see in the Word only its literal sense, and not any spiritual sense, err in many respects, especially about the rich and the poor, for example, that it is as difficult for the rich to enter into heaven as for a camel to pass through the eye of a needle, and that it is easy for the poor because they are poor, since it is said,

"Blessed are the poor, for theirs is the kingdom of heaven" (*Matt*
v 3, *Luke* vi 20, 21)

But those who know anything of the spiritual sense of the Word think otherwise, they know that heaven is for all who live a life of faith and love, whether rich or poor But who are meant in the Word by "the rich" and who by "the poor" will be told in what follows From much conversation and intercourse with angels it has been granted me to know with certainty that the rich enter heaven just as easily as the poor, and that no man is shut out of heaven on account of his wealth, or received into

sunt ibi tam divites quam pauperes, et plures divites in majore gloria et felicitate quam pauperes.

358. In antecessum memorare licet, quod homo possit divitias acquirere, et opes cumulare quantum datur, modo non fiat cum astu et arte mala, quod possit delicate edere et bibere, modo non ponat in eo vitam, possit habitare magnifice secundum conditionem, possit conversari cum aliis sicut alii, lusoria frequentare, confabulari de rebus mundi, et quod non opus habeat, ut incedat devotus, tristi et gemente facie, et capite nutante, sed laetus et hilaris, nec ut det sua pauperibus, nisi quantum ducit illum affectio verbo potest vivere in externa forma prorsus sicut homo mundi et quod illa nihil obstant, quin homo in caelum veniat, modo interius in se de Deo cogitet sicut decet, et cum proximo sincere et juste agat. Homo enim talis est qualis ejus affectio et cogitatio, seu qualis ejus amor et fides omnia quae in externis agit, inde suam vitam trahunt, nam agere est velle, et loqui est cogitare, agit enim ex voluntate, et loquitur ex cogitatione Quapropter per id quod in Verbo dicitur, quod homo secundum facta judicabitur, et quod ei secundum opera retribuetur, intelligitur quod secundum ejus cogitationem et affectionem, ex quibus facta, seu quae in factis, nam facta nullius rei sunt absque illis, ac prorsus talia sunt quales illae (c). Inde patet, quod externum hominis nihil faciat, sed internum ejus ex quo externum Sit

{(EX ACTIBUS CAELITIBUS.)}

(c) Quod saepius in Verbo dicatur, quod homo judicabitur et quod ei retribuetur secundum facta et opera (n. 393.)

Quod per 'facta' et 'opera' ibi non intelligantur facta et opera in externa forma, sed in interna, quoniam bona opera in externa forma faciunt etiam mali, sed in externa et simul in interna solum boni (n. 3934, 6073)

Quod opera, sicut omnes actus, ex interioribus hominis, quae sunt ejus cogitationis et voluntatis suum esse et existere, et suam quale habeant, quoniam inde procedunt, quapropter qualia sunt interiora, talia sunt opera (n. 3934, 8911, 10331)

Ita qualia sunt interiora quoad amorem et fidem (n. 3934, 6073, 10331, 10333 [10332])

Quod sic opera contineant alia, et sint illa in effectu (n. 10331)

Quare iudicari et retribui secundum facta et opera, est secundum illa (n. 31-7, 3934, 6073, 8911, 10331, 10333 [10332])

Quod opera quantum spectant se et mundum non sint bona, sed quantum spectant Dominum et proximum (n. 31-7)

heaven on account of his poverty. Both the rich and the poor are in heaven, and many of the rich in greater glory and happiness than the poor.

358. It should be said to begin with that a man may acquire riches and accumulate wealth as far as opportunity is given, if it is not done by craft or fraud, that he may enjoy the delicacies of food and drink if he does not place his life therein that he may have a palatial dwelling in accord with his condition, have intercourse with others in like condition, frequent places of amusement, talk about the affairs of the world, and need not go about like a devotee with a sad and sorrowful countenance and drooping head, but may be joyful and cheerful, nor need he give his goods to the poor except so far as affection leads him, in a word, he may live outwardly precisely like a man of the world, and all this will be no obstacle to his entering heaven, provided that inwardly in himself he thinks about God as he ought, and acts sincerely and justly in respect to his neighbor. For a man is such as his affection and thought are, or such as his love and faith are, and from these all his outward acts derive their life, since acting is willing, and speaking is thinking, acting being from the will, and speaking from the thought. So the declarations in the Word that man will be judged in accordance with his deeds, and will be rewarded in accordance with his works, mean that he will be judged and rewarded in accordance with his thought and affection, which are the source of his deeds, or which are in his deeds, for deeds are nothing apart from these, and are precisely such as these are.¹

¹ It is very frequently said in the Word that man will be judged and will be rewarded in accordance with his deeds and works (n 3934).

By "deeds and works" deeds and works in their internal form are meant, not in their external form, since good works in external form are likewise done by the wicked, but in internal and external form together only by the good (n 3934, 6073).

Works, like all activities, have their being and outgo (*esse et existere*) and their quality from the interiors of man which pertain to his thought and will, since they proceed from these, therefore such as the interiors are such are the works (n 3934, 8911, 10331).

That is, such as the interiors are in regard to love and faith (n 3934, 6073, 10331, 10332).

Thus works contain love and faith, and are love and faith in effect (n 10331).

Therefore to be judged and rewarded in accordance with deeds and works, means in accordance with love and faith (n 3147, 3934, 6073, 8911, 10331, 10332).

So far as works look to self and the world they are not good and are good only so far as they look to the Lord and the neighbor (n 3147).

illustrationi qui sincerum agit, et non defraudat alterum, ex sola causa quia timet leges, jacturam famae et inde honoris aut lucri, et si ille timor non refrenaret, alterum defraudaret quantum posset, ejus cogitatio et voluntas est fraus, et tamen ejus facta in externa forma apparent sincera, is quia insincerus et fraudulentus interius est, infernum in se habet qui autem sincerum agit, et non defraudat alterum, ex causa quia est contra Deum, et contra proximum, is si posset defraudare alterum usque non vellet, ejus cogitatio et voluntas est conscientia, is caelum in se habet. Facta utriusque in externa forma apparent similia, sed in interna sunt prorsus dissimilia.

359. Quoniam homo in externa forma potest vivere sicut alius, potest ditescere, epulari, habitare et vestiri splendide secundum conditionem et functionem, jucundis et laetis frui, ac mundanis fungi propter officia et negotia, et propter vitam animi et corporis, modo interius agnoscit Divinum, et benevelit proximo, patet, quod non tam difficile sit, sicut a multis creditur, ingredi viam caeli; sola difficultas est, posse resistere amoris sui et mundi, et inhibere ne praedominentur, nam inde omnia mala ^(d) Quod non tam difficile sit, sicut creditur, intelligitur per haec Domini verba,

“Discite a Me quod mitis sim, et humilis corde, et invenietis requiem animabus vestris jugum enim meum facile est, et onus meum leve” (*Matth xi 29, 30*),

quod jugum Domini facile sit, et onus leve, est quia quantum homo resistit malis ex amore sui et mundi scaturientibus, tantum ducitur a Domino, et non a semet, et quod Dominus dein illis apud hominem resistat, et illa removeat

360. Locutus sum cum aliquibus post mortem, qui dum in mundo vixerunt, abdicaverunt mundum, et se dederunt

[(EX ARCANIS CAELESTIBUS.)]

(d) Quod ex amore sui et mundi omnia mala (n 1307, 1308, 1321, 1594, 1691, 3413, 7255, 7376, 7480[? 7490], 7488, 8318, 9335, 9348, 10038, 10742)

Quae sunt contemptus aliorum, inimicitiae, odia, vindictae, saevitiae, doli (n 6667, [7370, 7371,] 7372, 7373, 7374, 9348, 10038 10742)

Quod homo in illos amores nascatur, ita quod in illis sint mala ejus hereditaria (n 694, 4317, 5660)

All this shows that man's external accomplishes nothing, but only his internal, which is the source of the external. For example if a man acts honestly and refrains from fraud solely because he fears the laws and the loss of reputation and thereby of honor or gain and if that fear did not restrain him would defraud others whenever he could, although such a man's deeds outwardly appear honest, his thought and will are fraud, and because he is inwardly dishonest and fraudulent he has hell in himself. But he who acts honestly and refrains from fraud because it is against God and against his neighbor would have no wish to defraud another if he could, his thought and will are conscience and he has heaven in himself. The deeds of these two appear alike in outward form, but inwardly they are wholly unlike.

359. Since a man can live outwardly as others do, can grow rich, keep a plentiful table, dwell in an elegant house and wear fine clothing according to his condition and function, can enjoy delights and gratifications, and engage in worldly affairs for the sake of his occupation and business and for the life both of the mind and body, provided he inwardly acknowledges the Divine and wishes well to his neighbor, it is evident that to enter upon the way to heaven is not so difficult as many believe. The sole difficulty lies in being able to resist the love of self and the world, and to prevent their becoming dominant, for this is the source of all evils.¹ That this is not so difficult as is believed is meant by these words of the Lord,

'Learn of Me, for I am meek and lowly of heart, and ye shall find rest to your souls, for My yoke is easy and My burden is light' (*Matt* xi. 29, 30)

The Lord's yoke is easy and His burden light because a man is led by the Lord and not by self just to the extent that he resists the evils that flow forth from love of self and of the world, and because the Lord then resists these evils in man and removes them.

360. I have spoken with some after death who, while they lived in the world, renounced the world and gave themselves up to an almost solitary life, in order that by an abstraction of the

¹ All evils are from the love of self and of the world (n. 1307, 1308, 1321, 1594, 1691, 3413, 7255, 7376, 7488, 7490, 8318, 9335, 9348, 10038, 10742)

These are contempt of others, enmities, hatred, revenge, cruelty, deceit (n. 6667, 7370-7374, 9348, 10038, 10742)

Into such loves man is born, thus in them are his inherited evils (n. 694, 4317, 5660)

vita pacis solitariae, ut per abstractionem cogitationum a mundanis, vacarent piis meditationibus, credentes sic ingredi viam caeli sed illi in altera vita tristi genio sunt. spernunt alios qui non sibi similes sunt, indignantur quod non felicia prae reliquis sortiantur credentes se meruisse. nec curant alios, et avertunt se ab officiis charitatis per quae coniunctio est cum caelo. Caelum prae reliquis cupiunt; sed cum elevantur ubi angeli sunt inducunt anxietates, quae felicia angelorum perturbant. quapropter dissociantur, ac dissociati conferunt se in loca deserti ubi similem vitam qualem in mundo, agant. Homo ad caelum non formari potest, nisi per mundum. ibi sunt ultimi effectus, in quos terminanda est cujusvis affectio, quae nisi exserit se seu effundit in actus, quod fit in societate plurium suffocatur illa, tandem adeo, ut homo non spectet amplius proximum, sed semet solum. Inde patet, quod vita charitatis erga proximum, quae est facere justum et rectum in omni opere et in omni functione, ducat ad caelum, non autem vita pietatis absque illa. ^(c) consequenter quod exercitia charitatis et inde incrementa illius vitae, tantum cari possint, quantum homo in negotiis est et tantum non cari quantum se removel ab illis. De his loquar nunc ab experientia. Plures ex illis qui negotiationibus et mercaturis operam in mundo dederunt et quoque per illas divites facti sunt, in caelo sunt pauciores autem ex illis qui honorati sunt et divites facti per functiones ex causa quia hi per lucrations et per honores ob dispensationes justitiae et rectitum lucrorum et honorum sibi catos, inducuntur sunt semet et mundum amare, et per id cogitationes et affectiones e caelo remove et ad se vertere nam quantum homo semet et mundum amat, et se ac mundum in omnibus spectat, tantum se abalienat a Divino, ac removel a caelo.

361. Sors divitum in caelo est talis, quod in opulen-

[[EX ARCAE CAELESTIUM]]

(c) Quod charitas erga proximum sit facere bonum, justum et rectum in omni opere et in omni functione (n. 8120-8122)

Inde quod charitas erga proximum se extendat ad omnia et singula, quae homo cogitat, vult et iacit (n. 8124)

Quod vita pietatis absque vita charitatis ad nihil valet sed cum illa conducat ad omnia (n. 8252-8253)

thoughts from worldly things they might have opportunity for pious meditations, believing that thus they might enter the way to heaven. But these in the other life are of a sad disposition, they despise others who are not like themselves, they are indignant that they do not have a happier lot than others, believing that they have inherited it, they have no interest in others, and turn away from the duties of charity by which there is conjunction with heaven. They desire heaven more than others, but when they are taken up among the angels they induce anxieties that disturb the happiness of the angels, and in consequence they are sent away, and when sent away they betake themselves to desert places, where they lead a life like that which they lived in the world. [2] Man can be formed for heaven only by means of the world. In the world are the outmost effects in which every one's affection must be terminated, for unless affection puts itself forth or flows out into acts, which is done in association with others, it is suffocated to such a degree finally that man has no longer any regard for the neighbor, but only for himself. All this makes clear that a life of charity towards the neighbor, which is doing what is just and right in every work and in every employment, is what leads to heaven, and not a life of piety apart from charity,¹ and from this it follows that only to the extent that man is engaged in the employments of life can charity be exercised and the life of charity grow, and this is impossible to the extent that man separates himself from those employments. [3] On this subject I will speak now from experience. Of those who while in the world were employed in trade and commerce and became rich through these pursuits there are many in heaven, but not so many of those who were in stations of honor and became rich through those employments, and for the reason that these latter by the gains and honors that resulted from their dispensing justice and equity and lucrative and honorable posts were led into loving themselves and the world, and thereby separating their thoughts and affections from heaven and turning them to themselves. For to the extent that a man loves self and the world and looks to self and the world in everything, he alienates himself from the Divine and separates himself from heaven.

¹ Charity towards the neighbor is doing what is good, just, and right, in every work and every employment (n 8120-8122)

Thus charity towards the neighbor extends to all things and each thing that a man thinks, wills, and does (n 8124)

A life of piety apart from a life of charity is of no avail, but together they are profitable for all things (n 8252, 8253)

tia sint prae reliquis, quidam illorum in palatibus habitant, ubi intus omnia fulgent sicut ex auro et argento, illis copia est omnium quae ad usus vitae, verum prorsus non ponunt cor in illis, sed in ipsis usibus, hos spectant in clauo et sicut in luce, aurum autem et argentum in obscuro et sicut in umbra respective causa est, quia in mundo amaverunt usus, ac aurum et argentum modo sicut media et servitia ipsi usus ita in caelo fulgent, bonum usus ut aurum, et verum usus ut argentum ^(f) Quales itaque illis usus fuerunt in mundo, talis est illis opulentia, et talis jucunditas et felicitas Usus boni sunt, se et suos prospicere necessarius vitae, abundantiam velle patriae causa, etiam proximi, cui dives prae paupere multis modis benefacere potest, et quia sic animum potest remove a vita otiosa, quae vita perniciosa est, nam in illa homo cogitat male ex malo sibi insito Hi usus boni sunt, quantum in se Divinum habent, hoc est, quantum homo spectat Divinum et ad caelum, et suum bonum in illis ponit, et in opibus modo bonum inserviens

362. Contraria autem sors divitum est, qui non crediderunt Divinum, et illa quae caeli et ecclesiae sunt ab animo rejecerunt, illi in inferno sunt, ubi sordes, miseriae, et egestas, in talia vertuntur divitiae quae amantur pro fine, nec modo divitiae, sed etiam ipsi usus, qui sunt vel ut vivant genio, et indulgeant voluptatibus, utque abundantius et liberius possint animum flagitiis dare, vel ut emineant super alios quos contemnunt Illae divitiae, et illi usus, quia nihil spirituale in se habent, sed terrestre, sor-

[[EX ARCANIS CAELESTIBUS]]

(f) Quod omne bonum suum jucundum habeat ex usu, et secundum usus (n 3049, 4984, 7038), et quoque suum quale, inde qualis est usus tale bonum (n 3049)

Quod omnis felicitas et jucunditas vitae sit ex usibus (n 997)

In genere, quod vita sit vita usuum (n 1964)

Quod vita angelica consistat in bonis amoris et charitatis, ita in usibus praestandis (n 453[? 452])

Quod a Domino, et inde ab angelis, non spectentur nisi fines propter quos, qui sunt usus, apud hominem (n 1317, 1645, 5844)

Quod regnum Domini sit regnum usuum (n 453[? 454], 696 1103-3645, 4054 7038)

Quod servire Domino sit usus praestare (n 7038)

Quod omnes tales sint quales sunt usus quos praestant (n 4054, 6815) illustratum (n 7038)

361. As to the lot of the rich in heaven, they are richer than others. Some of them dwell in palaces within which every thing is resplendent as if with gold and silver. They have an abundance of all things for the uses of life, but they do not in the least set their heart on these things, but only on uses. Uses are clearly seen as if they were in light, but the gold and silver are seen obscurely, and comparatively as if in shade. This is because while they were in the world they loved uses, and loved gold and silver only as means and instruments. It is the uses that are thus resplendent in heaven, the good of use like gold and the truth of use like silver'. Therefore their wealth in heaven is such as their uses were in the world, and such, too, are their delight and happiness. Good uses are providing oneself and one's own with the necessities of life, also desiring wealth for the sake of one's country and for the sake of one's neighbor, whom a rich man can in many ways benefit more than a poor man. These are good uses because one is able thereby to withdraw his mind from an indolent life which is harmful, since in such a life man's thoughts run to evil because of the evil implanted in him. These uses are good to the extent that they have the Divine in them, that is, to the extent that man looks to the Divine and to heaven, and finds his good in these, and sees in wealth only a subservient good.

362. But the lot of the rich that have not believed in the Divine, and have cast out of their minds the things pertaining to heaven and the church, is the opposite of this. Such are in hell, where filth, misery, and want exist, and into these riches that are loved as an end are changed, and not only riches, but also their very uses, which are either a wish to live as they like and indulge in pleasures, and to have opportunity to give the mind more fully and freely to evil doing, or a wish to rise

¹ Every good has its delight from use and in accordance with use (n 3049, 4984, 7038), also its quality, and in consequence such as the use is such is the good (n 3049)

All the happiness and delight of life is from uses (n 997)

In general, life is a life of uses (n 1964)

Angelic life consists in the goods of love and charity, thus in performing uses (n 454)

The ends that man has in view, which are uses, are the only things that the Lord, and thus the angels, consider (n 1317, 1645, 5844)

The kingdom of the Lord is a kingdom of uses (n 454, 696, 1103, 3645, 4054, 7038)

Performing uses is serving the Lord (n 7038)

Every one's character is such as are the uses he performs (n 4054, 6815), illustrated (n 7038)

descunt spirituale enim in divitis et earum usibus est sicut anima in corpore, et sicut lux caeli in humida humo et quoque putrescunt sicut corpus absque anima et sicut humida humus absque luce caeli Hi sunt quos civitiae seduxerunt et e caelo detraxerunt

363. Unumquemvis hominem manet post mortem ejus affectio seu amor dominans: ille non extirpatur in aeternum, quoniam hominis spiritus prorsus est sicut ejus amor. et quod arcanum est carnis spiritus et angeli corpus est ejus amoris forma externa prorsus correspondens formae internae quae est ejus animi et mentis inde est quod spiritus noscantur quales sunt ex facie ex gestibus et ex loquela. et quoque nosceretur homo quoad spiritum suum dum vivit in mundo si non diceret facie gestu, et loquela mentem non suam. Inde constare potest, quod homo in aeternum maneat, qualis est ejus affectio seu amor praedominans. Loqui datum est cum aliquibus qui vixerunt ante septendecim saecula quorum vita ex scriptis eo tempore nota est et compertum quod adhuc ferat illos amor suus qui tunc fuit. Inde quoque constare potest, quod amor civitatum ac usum ex divitiis maneat unumquemvis in aeternum et prorsus talis sit qualis comparatus est in mundo: cum ea tamen differentia quod civitiae apud illos quibus inserviverant pro bonis usibus vertantur in jucunditates secundum usus et quod divitiae apud illos quibus inserviverant pro malis usibus vertantur in sordes quibus etiam tunc delectantur similiter ut in mundo divitiis propter malos usus. Quod tunc delectentur sordibus est quia spurcae voluptates et flagitia quae fuerunt usus ex illis, et quoque avaritia, quae est amor civitatum absque usu, sordibus correspondent sordes spirituales non aliae sunt

364. Pauperes non in caelum propter paupertatem veniunt, sed propter vitam. Unumquemvis vita ejus sequitur, sive dives sit sive pauper. Non est peculiaris misericordia pro uno magis quam pro altero, ^(s) recipitur qui

[DE URINE CAELSTES]

(s) Quod misericordia immediata non detur, sed mediata, hoc est illis qui vivunt secundum praecepta Domini quos ex misericordia accipiunt tunc in mundo ac postea in aeternum (c. 8^o 10639)

above others whom they despise. Such riches and such uses, because they have nothing spiritual, but only what is earthly in them, become filthy, for a spiritual purpose in riches and their uses is like a soul in the body, or like the light of heaven in moist ground, and such riches and uses become putrid as a body does without a soul, or as moist ground does without the light of heaven. Such are those that have been led and drawn away from heaven by riches.

363. Every man's ruling affection or love remains with him after death, nor is it rooted out to eternity, since a man's spirit is wholly what his love is, and what is unknown, the body of every spirit and angel is the outward form of his love, exactly corresponding to his inward form, which is the form of his disposition and mind, consequently the quality of his spirit is known from his face, movements, and speech. While a man is living in the world the quality of the spirit would be known if he had not learned to counterfeit in his face, movements, and speech what is not his own. All this shows that man remains to eternity such as his ruling affection or love is. It has been granted me to talk with some who lived seventeen hundred years ago, and whose lives are well known from writings of that time, and I found that the same love still rules them as when they were on the earth. This makes clear also that everyone's love of riches, and of uses from riches, remains to eternity, and that it is exactly the same as the love acquired in the world, yet with the difference that in the case of those who devoted their riches to good uses riches are changed in the other world into delights which are in accord with the uses performed, while in the case of those who devoted their riches to evil uses riches are turned into mere filth, in which they take the same delight as they did in the world in their riches devoted to evil uses. Such then take delight in filth because filthy pleasures and iniquities, which had been the uses to which they had devoted their riches, and also avarice, which is a love of riches without regard to use, correspond to filth. Spiritual filth is nothing else.

364. The poor come into heaven not on account of their poverty but because of their life. Every one's life follows him, whether he be rich or poor. There is no peculiar mercy for one in preference to another,¹ he that has lived well is received,

¹ There can be no mercy apart from means, but only mercy through means, that is, to those who live in accord with the commandments of the Lord, such the Lord by His mercy leads continually in the world, and afterwards to eternity (n 8700, 10659)

bene vixit, et rejicitur qui male Praeterea paupertas aequae seducit et abstrahit hominem a caelo, sicut opulentia Sunt inter illos per plures qui sua sorte non contenti sunt, qui ambiunt multa, et credunt opes benedictiones esse, ^(f) quapropter cum illas non recipiunt, irascuntur et de providentia Divina male cogitant; invident etiam aliis sua bona, praeterea etiam illi aequae defraudant alios cum datur occasio, et quoque aequae in sordidis voluptatibus vivunt Aliter vero pauperes qui sua sorte contenti sunt, in suo opere seduli et diligentes ac amant laborem praeter otio, et sincere et fideliter agunt et simul tunc Christianam vitam vivunt Aliquoties locutus sum cum illis qui ex rustica gente et ex plebe erant, qui dum vixerunt in mundo crediderunt in Deum, ac justum et rectum in suis operibus fecerunt illi quia erant in affectione sciendi verum, quaerebant quid charitas et quid fides, quia in mundo multa de fide audiverunt in altera vita autem multa de charitate, quare illis dictum est, quod charitas sit omne id quod est vitae, et fides omne id quod est doctrinae proinde quod charitas sit veire et facere justum et rectum in omni opere fides autem cogitare juste et recte, et quod fides et charitas se conjungant sicut doctrina et vita secundum illam seu sicut cogitatio et voluntas et quod fides fiat charitas, quando id quod homo juste et recte cogitat etiam velit et faciat, et cum hoc fit, quod non duo sint sed unum Hoc intellexerunt bene, et gavisi sunt dicentes quod non comprehenderint in mundo quod credere aliud esset quam vivere

365. Ex his constare potest, quod divites aequae ac pauperes in caelum veniant, et tam facile unus quam alter. Quod credatur quod pauperes facile ac divites aegre, est quia Verbum non intellectum est, ubi nominantur divites et pauperes Per 'divites' ibi intelliguntur in spirituali sensu illi qui abundant cognitionibus boni et veri, ita qui intra ecclesiam sunt ubi est Verbum, et per "pauperes"

[EX ARCANIS CAELESTIBUS]

(f) Quod dignitates et opes non sint reales benedictiones, quapropter illae tam sunt malis quam bonis (n 8939 10775, 10776)

Quod realis benedictio sit receptio amoris et fidei a Domino, et per id conjunctio nam inde felicitas aeterna (n 1420 1422 2846, 3017, 3408[? 3406], 3504, 3514 3550 3565, 3584 4216 4981 8939 10495).

while he that has not lived well is rejected. Moreover, poverty leads and draws man away from heaven just as much as wealth does. There are many among the poor who are not content with their lot, who strive after many things, and believe riches to be blessings,¹ and when they do not gain them are much provoked, and harbor ill thoughts about the Divine providence, they also envy others the good things they possess, and are as ready as any one to defraud others whenever they have opportunity, and to indulge in filthy pleasures. But this is not true of the poor who are content with their lot, and are careful and diligent in their work, who love labor better than idleness, and act sincerely and faithfully, and at the same time live a Christian life. I have now and then talked with those belonging to the peasantry and common people, who while living in the world believed in God and did what was just and right in their occupations. Since they had an affection for knowing truth they inquired about charity and about faith, having heard in this world much about faith and in the other life much about charity. They were therefore told that charity is every thing that pertains to life, and faith everything that pertains to doctrine, consequently charity is willing and doing what is just and right in every work, and faith is thinking justly and rightly, and faith and charity are conjoined, the same as doctrine and a life in accordance with it, or the same as thought and will, and faith becomes charity when that which a man thinks justly and rightly he also wills and does, and then they are not two but one. This they well understood, and rejoiced, saying that in the world they did not understand believing to be anything else but living.

365. All this makes clear that the rich and the poor alike come into heaven, the one as easily as the other. The belief that the poor enter heaven easily and the rich with difficulty comes from a wrong understanding of the Word where the rich and the poor are mentioned. In the Word those that have an abundance of knowledges of good and truth, thus who are within the church where the Word is, are meant in the spirit-

¹ Dignities and riches are not real blessings, therefore they are granted both to the wicked and to the good (n 8939, 10775, 10776)

The real blessing is reception of love and faith from the Lord, and conjunction thereby, for this is the source of eternal happiness (n 1420, 1422, 2846, 3017, 3406, 3504, 3514, 3530, 3565, 3584, 4216, 4981, 8939, 10195)

in quibus deficiunt cognitiones lae et [qu] tamen desiderant las ita quae extra ecclesiam sunt ab non Verbum. Per "d-tem" quae vocabatur purpura et bysso et projectus est in infernum intelligitur gens Judaica; quae quae habebat Verbum et inde abundabat cognitionibus boni et in d-tes vocatur per "vestes ex purpura" etiam significantur cognitiones boni et per "vestes ex bysso" cognitiones veri. Per "pauperem autem qui projectus erat ad vestibulum quis et des derabat saturare mris quae cadebant ex mensa d-tes et portatus ad angelis in caelum" intelliguntur gentes quae non habent cognitiones boni et veri et tamen desiderant las (L. xii. 19-31). Per "d-tes qui erat ad vestem magnam et se excusabant" intelliguntur etiam gens Judaica; et per "pauperes loco h-orum introductos" intelliguntur gentes quae extra ecclesiam (L. xvi. 16-24). Quae nam intelliguntur per D-tem de quo Dominus dicit

Filius ex came unigenitus natus est, come enim in regno Dei regnat. (L. xii. 13)

etiam d-ctur. per d-tem id intelliguntur divites in utroque sensu tam naturali quam spirituali. Divites in sensu naturali qui abundant opibus et ponunt cor in lais in spirituali autem sensu qui abundant cognitionibus et scientiis nam hae sunt civitates spirituales et per illas se ex propria intelligentia volunt introducere in via quae caeli et ecclesiae sunt quod quia est contra ordinem Divinum d-ctur quod factus est came'o per foramen acus transire in illo enim sensu per camelum significatur cognitivum et scientificum in genere et per foramen acus verum spirituale id quod per camelum et foramen

IN QUAESTIONIBUS

(1) Quod "vestes" significant vera lae cognitiones (n. 1033⁷ 1073⁷ 2375⁷ 5319⁷ 5954⁷ 9212⁷ 9216⁷ 9552⁷ 10516⁷)

Quod "purpura" significet bonum caeleste (n. 916⁷)

Quod "bysus" significet verum ex origine caelesti (n. 5319⁷ 9169⁷ 9711⁷)

(2) Quod "camelus" in Verbo significet cognitivum et scientificum in genere (n. 3015⁷ 3971⁷ 3143⁷ 3145⁷)

Quod "acus" significet acule agere et inde quia "acus" (n. 6955⁷)

Quod ex scientia non intrare in verum fieri s: contra Divinum ordinem (n. 1033⁷)

and sense by the "rich," while those who lack these knowledges, and yet desire them, thus who are outside of the church and where there is no Word, are meant by the "poor" [2.] The rich man clothed in purple and fine linen, and cast into hell, means the Jewish nation, which is called rich because it had the Word and had in abundance of knowledges of good and truth therefrom "garments of purple" signifying knowledges of good, and "garments of fine linen" knowledges of truth.¹ But the poor man who lay at the rich man's gate and longed to be fed with the crumbs that fell from the rich man's table, and who was cured by angels into heaven, means the nations that have no knowledges of good and truth and yet desired them (*Luke vi 19-31*). Also the rich that were called to a great supper and excused themselves mean the Jewish nation, and the poor brought in in their place mean the nations outside of the church (*Luke xiv 16-24*). [3.] By the rich man of whom the Lord says

"It is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of God" (*Matth xix 24*),

the rich in both the natural sense and the spiritual sense are meant. In the natural sense the rich are those that have an abundance of riches and set their heart upon them, but in the spiritual sense they are those that have an abundance of knowledges and learning, which are spiritual riches, and who desire by means of these to introduce themselves into the things of heaven and the church from their own intelligence. And because this is contrary to Divine order it is said to be "easier for a camel to go through a needle's eye," a "camel" signifying in general in the spiritual sense the knowing faculty and things known, and a "needle's eye" signifying spiritual truth.² That such is the meaning of a "camel" and a "needle's eye" is not

¹ "Garments" signify truths, thus knowledges (n 1073, 2576, 5319, 5954, 9212, 9216, 9952, 10536)

"Purple" signifies celestial good (n 9467)

"Fine linen" signifies truth from a celestial origin (n 5319, 9469, 9744)

² A "camel" signifies in the Word the knowing faculty and knowledge in general (n 3048, 3071, 3143, 3145)

What is meant by "needlework," "working with a needle," and therefore by a "needle" (n 9688)

To enter from knowledge into the truths of faith is contrary to Divine order (n 10236)

men acus" illa intelligantur, non hodie scitur, quia non huc usque aperta fuit scientia quae docet quid in sensu spirituali significatur per illa quae in sensu litterali in Verbo dicta sunt in singulis enim Verbi spiritualis sensus est, et quoque naturalis, nam Verbum, ut conjunctio esset caeli cum mundo, seu angelorum cum hominibus, postquam desit conjunctio immediata, per meras correspondencias naturalium cum spiritualibus conscriptum est inde patet, quinam per "divitem" ibi in specie intelliguntur Quod per "divites" in Verbo in sensu spirituali intelligantur qui in cognitionibus veri et boni sunt, et per "divitias" ipsae cognitiones, quae quoque sunt divitiae spirituales, ex variis locis ibi constare potest

(Quae videantur *Esai* cap x 12-14, cap xxx 6, 7, cap xlv 3 *Jerem* cap xlv 3, cap lxi 7, cap l 36, 37, cap li 13 *Dan* cap v 2-4, *Ezech* cap xvi 7, 12, cap xxvii 1 ad fin *Sach* cap ix 3, 4 ^[3]*Psalms* xlv 13 [*B A* 12] *Hosch* cap xii 9 *Apoc* cap iii 17, 18 *Luc* cap xiv 33 et alibi)

et quod per "pauperes" in spirituali sensu significantur qui cognitiones boni et veri non habent, et usque desiderant illas

(*Matth* cap xi 5 *Luc* cap vi 20, 21 cap xiv 21 *Esai* cap xiv 30, cap xxx 19, cap xli 17, 18 *Zeph* cap iii 12, ^[3]13)

Haec omnia loca videantur explicata secundum spirituales sensum in *Atlantis Caelestibus* (n 10227)

Quod illi qui id faciunt fiant vesani quoad illa quae caeli et ecclesiae sunt (n 128, 129 130, 232, 233, 6047)

Et quod in altera vita cum de spiritualibus cogitant fiant quasi ebrii (n 1072)

Quales porro sunt (n 196)

Exempla illustrantia, quod spiritualia non capi possint si per illa intratur (n 233 2094 2196, 2203 2209)

Quod e spirituali vero intrare liceat in scientifica quae naturalis hominis, non autem vicissim, quia influxus spiritualis in naturale datur, non autem influxus naturalis in spirituale (n 3219, 5119, 5259, 5427, 5428, 5478, 6322, 9110, 9111 [² *ateli*])

Quod primum agnoscenda sint vera Verbi et ecclesiae, et deinceps liceat consilare scientifica, non autem vice versa (n 6047)

at present known, because the knowledge that teaches what is signified in the spiritual sense by the things said in the literal sense of the Word has not up to this time been disclosed. In every particular of the Word there is a spiritual sense and a natural sense, for the Word was made to consist wholly of correspondences between natural and spiritual things in order that conjunction of heaven with the world, or of angels with men might thereby be effected, direct conjunction having ceased. This makes clear who in particular are meant in the Word by the "rich man" [4.] That the "rich" in the Word mean in the spiritual sense those who are in knowledges of truth and good, and "riches" the knowledges themselves, which are spiritual riches, can be seen from various passages

(As in *Isa* v 12-14, xxx 6, 7, xlv 3, *Jer* xvii 3, xlviii 7, I 36, 37, li 13, *Dan* v 2-4, *Ezek* xlii 7, 12, xlvii 1 to the end, *Zech* ix 3, 4, *Psalms* xlv 12, *Hosea* xii 9, *Apoc* iii 17, 18, *Luke* xiv 33, and elsewhere)

Also that the "poor" in the spiritual sense signify those that are destitute of spiritual knowledges of good and of truth, and yet desire them

(*Matt* xi 5, *Luke* vi 20, 21, xiv 21, *Isa* xiv 30, xlix. 19, xli. 17, 18, *Zeph* iii 12, 13)

All these passages may be seen explained in accordance with the spiritual sense in the *Arcana Caelestia* (n 10227)

Those that do this become demented in respect to the things of heaven and the church (n 128-130, 232, 233, 6047)

And in the other life, when they think about spiritual things they become as it were drunken (n 1072)

Further about such (n 196)

Examples showing that when spiritual things are entered into through knowledges they cannot be comprehended (n 233, 2094, 2196, 2203, 2209)

It is permissible to enter from spiritual truth into knowledges which pertain to the natural man, but not the reverse, because there can be spiritual influx into the natural, but not natural influx into the spiritual (n 3219, 5119, 5259, 5427, 5428, 5478, 6322, 9110)

The truths of the Word and of the church must first be acknowledged, after which it is permissible to consider knowledges, but not before (n 6047)

[XL]

DE CONJUGIIS IN CAELO

366. Quia caelum est ex humano genere, et inde angelus ibi ex utroque sexu,—et quia ex creatione est, quod mulier sit pro viro, ac vir pro muliere, ita unus alterius,—et quia utrique ille amor innatus est,—sequitur quod conjugia in caelis sint aequae ac in terris sed conjugia in caelis valde differunt a conjugis in terris Qualia itaque sunt conjugia in caelis, et in quo differunt a conjugis in terris, et in quo conveniunt, in nunc sequentibus dicetur

367. Conjugium in caelis est conjunctio duorum in unam mentem Qualis illa conjunctio est, primum explicabitur Mens consistit ex binis partibus, quarum una vocatur intellectus, altera voluntas Cum duae illae partes unum agunt, tunc dicuntur una mens Maritus ibi agit illam partem quae vocatur intellectus, et uxor illam quae vocatur voluntas Cum haec conjunctio, quae est interiorum, descendit in inferiora quae sunt corporis eorum, tunc illa percipitur et sentitur ut amor is amor est amor conjugialis Ex quibus patet, quod amor conjugialis originem ducat a conjunctione duorum in unam mentem Hoc vocatur in caelo cohabitatio, et dicitur non duo esse sed unum, quapropter duo conjuges in caelo non vocantur duo sed unus angelus ⁽¹⁾

368. Quod etiam talis conjunctio mariti et uxoris in intimis, quae mentium, sit, venit ex ipsa creatione, vir enim nascitur ut sit intellectualis, ita ut ex intellectu cogitet, mulier autem ut sit voluntaria, ita ut ex volun-

[(EX AICA 1^o CAELESTIU^m)]

(1) Quod hodie nescitur quid et unde amor conjugialis (n 2727)
Quod amor conjugialis sit velle quod alter, ita mutuo et vicissim
(n 2731)

Quod qui in amore conjugali sunt, in intimis vitae cohabitent
(n 2732)

Quod sit unio duarum mentium, et sic ut ex amore unum sint
(n 10168, 10169)

Nam amor merum qui est amor spiritualis, est unio (n 15., 2057. 3939 4016 5607 6195 7081-7086, 7501 10130)

XL

MARRIAGES IN HEAVEN

366. As heaven is from the human race, and thus angels are of both sexes, and from creation woman is for man and man is for woman, thus the one belongs to the other, and this love is innate in both, it follows that there are marriages in heaven as well as on the earth. Therefore what marriages in heaven are, and how they differ from marriages on the earth, and wherein they are like them, shall now be told.

367. Marriage in heaven is a conjunction of two into one mind. It must first be explained what this conjunction is. The mind consists of two parts, one called the understanding and the other the will. When these two parts act as a one they are called one mind. In this the part called the understanding acts as the husband, and the part called the will acts as the wife. When this conjunction, which belongs to man's interiors, comes into the lower parts pertaining to the body, it is perceived and felt as love, and this love is marriage love. This shows that marriage love has its origin in the conjunction of two into one mind. This in heaven is called cohabitation, and the two are not called two but one. So in heaven a married pair is spoken of, not as two, but as one angel.¹

368. Moreover, such a conjunction of husband and wife in the inmosts of their minds comes from their very creation, for man is born to be intellectual, that is, to think from his understanding, while woman is born to be affectional, that is, to think from her will, and this is evident from the inclination or

¹ It is not known at this day what marriage love is, or whence it is (n 2727)

Marriage love is willing what another wills, thus willing mutually and reciprocally (n 2731)

Those that are in marriage love are together in the inmosts of life (n 2732)

It is such a union of two minds that from love they are one (n 10168, 10169)

For the love of minds, which is spiritual love, is a union (n 1594, 2057, 3939, 4018, 5807, 6195, 7081-7086, 7501, 10130)

jugis cum conjuge quia se mutuo amant. Ex his constare potest, qualis est conjunctio mentium, quae facit conjugium, et producit amorem conjugialem in caelis, quod nempe sit quod unus velit ut sua sint alterius, et sic reciproce

370. Dictum mihi est ab angelis quod quantum duo conjuges in tali conjunctione sunt tantum in amore conjugiali sint, et simul tantum in intelligentia sapientia et felicitate, ex causa quia Divinum Verum ac Divinum Bonum, ex quibus omnis intelligentia, sapientia et felicitas principaliter influit in amorem conjugialem, proinde quod amor conjugialis sit ipsum planum influxus Divini quia simul est conjugium veri et boni, nam sicut est conjunctio intellectus et voluntatis ita quoque est conjunctio veri et boni, quoniam intellectus recipit Divinum Verum, formatur etiam ex veris et voluntas recipit Divinum Bonum, et quoque formatur ex bonis quod enim vult homo hoc ei bonum est et quod intelligit hoc ei verum est. Ince est quod idem sit sive dicas conjunctionem intellectus et voluntatis sive dicas conjunctionem veri et boni. Conjunctio veri et boni facit angelum et quoque eius intelligentiam sapientiam et felicitatem, talis enim est angelus sicut bonum apud illum conjunctum est vero ac verum bono seu quod idem talis est angelus sicut apud illum amor conjunctus est fidei, ac fides conjuncta amori

371. Quod Divinum procedens a Domino principaliter influat in amorem conjugialem est quia amor conjugialis descendit ex conjunctione boni et veri, nam, ut supra dictum est sive dicas conjunctionem intellectus et voluntatis sive conjunctionem boni et veri, idem est. Conjunctio boni et veri ducit originem ex Divino Amore Domini erga omnes qui in caelis sunt et in terris. Ex Divino Amore procedit Divinum Bonum, ac Divinum Bonum recipitur ab angelis et ab hominibus in Divinis veris solum receptaculum boni est verum, quapropter a nullo recipi potest aliquid a Domino et e caelo, qui non in veris est, quantum itaque vera apud hominem conjuncta sunt bono tantum homo conjunctus est Domino et caelo. Inde nunc est ipsa origo amoris conjugialis quapropter est ille ipsum planum influxus Divini. Inde est, quod

other This makes clear what the conjunction of minds is that makes marriage and produces marriage love in the heavens, namely, that one wishes all that is his own to be the others, and this reciprocally

370. I have been told by the angels that so far as a married pair are so conjoined they are in marriage love, and also to the same extent in intelligence, wisdom, and happiness, because Divine truth and Divine good which are the source of all intelligence, wisdom, and happiness, flow chiefly into marriage love, consequently marriage love, since it is also a marriage of good and truth, is the very plane of Divine influx For that love, as it is a conjunction of the understanding and will, is also a conjunction of truth and good, since the understanding receives Divine truth and is formed out of truths, and the will receives Divine good and is formed out of goods For what a man wills is good to him, and what he understands is truth to him, therefore it is the same whether you say conjunction of understanding and will or conjunction of truth and good Conjunction of truth and good is what makes an angel, and makes his intelligence, wisdom, and happiness, for an angel is an angel accordingly as good in him is conjoined with truth and truth with good, or what is the same, accordingly as love in him is conjoined with faith and faith with love

371. The Divine that goes forth from the Lord flows chiefly into marriage love because marriage love descends from a conjunction of good and truth, for it is the same thing, as has been said, whether you say conjunction of understanding and will or conjunction of good and truth Conjunction of good and truth has its origin in the Lord's Divine love towards all who are in heaven and on earth From Divine love Divine good goes forth, and Divine good is received by angels and men in Divine truths As truth is the sole receptacle of good nothing can be received from the Lord and from heaven by any one who is not in truths, therefore just to the extent that the truths in man are conjoined to good is man conjoined to the Lord and to heaven This, then, is the very origin of marriage love, and for this reason that love is the very plane of Divine influx This shows why the conjunction of good and truth in heaven is called the heavenly marriage, and heaven is likened in the Word to a marriage, and is called a marriage, and the

conjunctio boni et veri in caelis dicatur conjugium caeleste, et quod caelum in Verbo comparetur conjugio, et quoque dicatur conjugium, et quod Dominus dicatur Sponsus et Maritus, ac caelum cum ecclesia Sponsa et quoque Uxor ⁽ⁿ⁾

372. Bonum et verum conjuncta apud angelum et hominem non sunt duo sed unum, quoniam tunc bonum est veri ac verum boni haec conjunctio se habet, sicut cum homo cogitat quod vult ac vult quod cogitat, tunc cogitatio et voluntas unum faciunt, ita unum mentem, cogitatio enim format seu sistit in forma id quod voluntas vult, et voluntas jucundat id, inde quoque est, quod duo conjuges in caelo non dicantur duo sed unus angelus Hoc quoque est quod intelligitur per Domini verba,

"Annon legistis, quod Is qui fecit ab initio masculum et feminam fecit eos? et dixit, Propterea relinquet homo patrem et matrem, et adhaerebit uxori suae, et erunt duo in carnem unam, quare non amplius sunt duo, sed una caro, quod itaque Deus conjunxit, homo ne separet non omnes capiunt verbum hoc, sed ii quibus datum est" (*Matth xix 4-6, II, Marc x 6-9, Genes ii 24*)

hic describitur conjugium caeleste in quo sunt angeli, et simul conjugium boni et veri, et per quod "homo ne separet quod Deus conjunxit," intelligitur, quod bonum non separandum sit a vero

373. Ex his nunc videri potest, unde est amor vere conjugialis, quod nempe primum formetur in mentibus eorum qui in conjugio sunt, et quod inde descendat et derivetur in corpus, ac ibi percipiatur ac sentiatur ut amor, quicquid enim in corpore sentitur et percipitur,

[[EX ARCANIS CAELESTIBUS]]

(n) Quod amor vere conjugialis ducat originem, causam et essentiam ex conjugio boni et veri, ita quod sit ex caelo (n 2728, 2729)

De spiritibus angelicis qui perceptionem habent, num conjugiale sit, ex idea conjunctionis boni et veri (n 10756)

Quod amor conjugialis se prorsus similiter habeat, sicut conjunctio boni et veri (de qua n 1094[? 1904], 2173, 2429 2503[? 2508] 3101, 3102 3155, 3179 3180, 4358, 5407[? 5807], 5835, 9206, 9495 9637)

Quomodo fit conjunctio boni et veri et apud quos (n 3834 4096, 4097, 4301 4345 4353 4364 4368, 5365, 7623-7627, 9258)

Quod non sciatur quid amor vere conjugialis nisi ab illis qui in bono et vero sunt a Domino (n 10171)

Quod in Verbo per "conjugium" significetur conjugium boni et veri (n 3132, 4434, 4834[? 4835])

Quod in amore vere conjugiali sit regnum Domini et caelum (n 2737).

trahit originem ex spirituali ejus, quoniam ex intellectu et voluntate, intellectus et voluntas faciunt hominem spiritualem. Quicquid a spirituali homine in corpus descendit, hoc ibi se sub alia specie sistit, sed usque est simile et unanimum, sicut est anima et corpus, et sicut est causa et effectus, ut constare potest ex illis quae in binis articulis de Correspondentiis dicta et ostensa sunt.

374. Audivi angelum describentem amorem vere conjugialem et caelestes ejus jucunditates, tali modo, quod sit Divinum Domini in caelis, quod est Divinum Bonum et Divinum Verum, unitum in duobus, usque ut non duo sint sed ut unum dicebat, quod duo conjuges in caelo sint ille amor, quia unusquisque est suum bonum et suum verum, tam quoad mentem quam quoad corpus, nam corpus est mentis effigies, quia formatum ad ejus instar. Inducebat inde, quod Divinum sit effigiatum in duobus, qui in amore vere conjugiali sunt, et quia Divinum, quod etiam effigiatum sit caelum, quia universum caelum est Divinum Bonum et Divinum Verum procedens a Domino, et quod inde sit quod omnia caeli illi amoris inscripta sint, ac tot beatitudines et jucunditates ut excedant numerum. Exprimebat numerum per vocem quae involvit myriades myriadam. Miratus est quod homo ecclesiae nihil de hoc sciat, cum tamen ecclesia est caelum Domini in terris, et caelum est conjugium boni et veri. Dicebat quod obstupescat quum cogitat quod, intra ecclesiam plus quam extra illam, patrentur et quoque confirmentur adulteria, quorum tamen jucundum in se non aliud in spirituali sensu et inde in spirituali mundo est quam jucundum amoris falsi conjuncti malo, quod jucundum est jucundum infernale, quia prorsus oppositum jucundo caeli, quod est jucundum amoris veri conjuncti bono.

375. Unusquisque scit, quod bini conjuges qui se amant, interius uniti sint, et quod essenziale conjugii sit unitio animorum seu mentium. Inde quoque sciri potest, quod quales animi seu mentes in se sunt, talis unitio sit, et quoque talis inter illos amor mens formatur unice ex veris et bonis, nam omnia quae in universo sunt, se referunt ad bonum et verum, et quoque ad conjunctionem eorum, quare mentium unitio prorsus talis est, qualia sunt vera et bona ex quibus formatae sunt consequenter,

from the spiritual man into the body presents itself there under another aspect, although it is similar and accordant, like soul and body, and like cause and effect, as can be seen from what has been said and shown in the two chapters on Correspondences.

374. I heard an angel describing true marriage love and heavenly delights in this manner. That it is the Lord's Divine in the heavens which is Divine good and Divine truth united in two persons yet that they are not two but like one. He said that in heaven the two consorts are marriage love, since every one is his own good and his own truth in respect both to mind and to body, the body being an image of the mind because it is formed after its likeness. From this he drew the conclusion that the Divine is imaged in the two that are in true marriage love, and as the Divine is so imaged so is heaven, because the entire heaven is Divine good and Divine truth going forth from the Lord and this is why all things of heaven are inscribed on marriage love with more blessings and delights than it is possible to number. He expressed the number by a term that involved myriads of myriads. He wondered that the man of the church should know nothing about this, seeing that the church is the Lord's heaven on the earth, and heaven is a marriage of good and truth. He said he was astounded to think that within the church, even more than outside of it, adulteries are committed and even excused, the delight of which in itself is nothing else in a spiritual sense, and consequently in the spiritual world, than the delight of the love of falsity conjoined to evil, which delight is infernal delight, because it is the direct opposite of the delight of heaven, which is the delight of the love of truth conjoined with good.

375. Every one knows that a married pair who love each other are interiorly united, and that the essential of marriage is the union of disposition or mind. And from this it can be seen that such as their essential dispositions or minds are such is their union and such their love for each other. The mind is formed solely out of truths and goods, for all things in the universe have relation to good and truth and to their conjunction, consequently such as the truths and goods are out of which the minds are formed, exactly such is the union of minds, and the most perfect union is the union of minds that are formed out of

quod unitio mentium, quae formatae sunt ex genuinis veris et bonis, sit perfectissima. Sciendum est, quod non aliquid se mutuo plus amet, quam verum et bonum, quapropter ex illo amore descendit amor vere conjugal^(o)is. Amant quoque se falsum et malum, sed hic amor vertitur dein in infernum.

376. Ex illis quae de origine amoris conjugal⁽ⁱ⁾is nunc dicta sunt, concludi potest quinam in amore conjugal⁽ⁱ⁾is sunt, et quinam non sunt quod in amore conjugal⁽ⁱ⁾is sint, qui ex Divinis veris in Divino bono sunt, et quod amor conjugal⁽ⁱ⁾is tantum genuinus sit, quantum vera, quae conjunguntur bono, magis genuina sunt. Et quia omne bonum, quod conjungitur veris, est a Domino sequitur quod nemo in amore vere conjugal⁽ⁱ⁾is possit esse, nisi agnoscat Dominum ac Divinum Ipsius, nam absque agnitione illa Dominus non influere potest, ac conjungi veris quae apud hominem.

377. Ex his patet, quod in amore conjugal⁽ⁱ⁾is non sint, qui in falsis sunt, ac prorsus non illi qui in falsis ex malo. Apud eos qui in malo sunt et inde in falsis, etiam interiora, quae mentis, occlusa sunt, quapropter inibi non dari potest aliqua origo amoris conjugal⁽ⁱ⁾is, sed infra illa in externo seu naturali homine separato ab interno, datur conjunctio falsi et mali, quae conjunctio vocatur conjugium infernale. Datum est videre quale conjugium est inter illos qui in falsis mali sunt quod conjugium infernale vocatur colloquuntur inter se, et quoque ex lascivo conjunguntur sed interius contra se internecino odio flagrant, quod tantum est ut describi non possit.

[(EX ARCANIS CAELESTIBUS.)]

(o) Quod omnia in universo tam caelo quam mundo se referant ad bonum et verum (n 2451[? 2452] 3166, 4390, 4409, 5232, 7256, 10122)

Et ad conjunctionem utriusque (n 10555)

Quod inter bonum et verum sit conjugium (n 1094[? 1904], 2173, 2503[? 2508])

Quod bonum amet, et ex amore desideret verum, et conjunctionem ejus secum, et quod inde in perpetuo conatu conjunctionis sint (n 9206, 9207, 9495)

Quod vita veri sit ex bono (n 1589 1997, 2579[? 2572] 4070, 4096, 4097 4736 4757, 4884, 5147, 9667)

Quod verum sit forma boni (n 3049 3180, 4574, 9154)

Quod verum ad bonum sit sicut aqua ad panem (n 4976)

genuine truths and goods. Let it be known that no two things mutually love each other more than truth and good do, and therefore it is from that love that true marriage love descends. Falsity and evil also love each other, but this love is afterwards changed into hell.

376. From what has now been said about the origin of marriage love one may conclude who are in that love and who are not, namely, that those are in marriage love who are in Divine good from Divine truths, and that marriage love is genuine just to the extent that the truths are genuine with which the good is conjoined. And as all the good that is conjoined with truths is from the Lord, it follows that no one can be in true marriage love unless he acknowledges the Lord and His Divine for without that acknowledgment the Lord cannot flow in and be conjoined with the truths that are in man.

377. Evidently, then, those that are in falsities, and especially those that are in falsities and evil, are not in marriage love. Moreover, those that are in evil and in falsities therefrom have the interiors of their minds closed up, and in such, therefore, there can be no source of marriage love, but below those interiors, in the external or natural man separated from the internal, there can be a conjunction of falsity and evil, which is called infernal marriage. I have been permitted to see what this marriage is between those that are in the falsities of evil, which is called infernal marriage. Such converse together, and are united by a lustful desire, but inwardly they burn with a deadly hatred towards each other, too intense to be described.

378. Nor can marriage love exist between two partners belonging to different religions, because the truth of the one

¹ All things in the universe, both in heaven and in the world, have relation to good and truth (n 2452, 3166, 4390, 4409, 5232, 7256, 10122)
And to the conjunction of these (n 10555)

Between good and truth there is marriage (n 1904, 2173, 2508)

Good loves truth, and from love longs for truth and for the conjunction of truth with itself, and from this they are in a perpetual endeavor to be conjoined (n 9206, 9207, 9495)

The life of truth is from good (n 1589, 1997, 2572, 4070, 4096, 4097, 4736, 4757, 4884, 5147, 9667)

Truth is the form of good (n 3049, 3180, 4574, 9154)

Truth is to good as water is to bread (n 4976)

378. Amor conjugalis nec datur inter binos qui ex diversa religione sunt, quoniam verum unius non concordat cum bono alterius, ac duo dissimilia et discordantia non unam mentem ex duabus facere possunt, quapropter origo amoris illorum non aliquid ex spirituali trahit, si cohabitant et concordant, est solum ex causis naturalibus (p) Ex hac causa in caelis sociantur conjugia cum illis qui intra societatem sunt, quia in simili bono et vero sunt, non autem cum illis qui extra societatem Quod omnes qui ibi intra societatem sunt, in simili bono et vero sint, ac differant ab illis qui extra, videatur supra (n 41, seq) Hoc quoque repraesentatum est apud gentem Israeliticam, per quod conjugia inirentur intra tribus, et in specie intra familias, et non extra illas

379. Amor vere conjugalis nec dabilis est inter unum maritum et plures uxores, id enim destruit originem ejus spiritualement, quae est ut ex binis formetur una mens, proinde destruit conjunctionem interiorem, quae est boni et veri, quae est ex qua ipsa essentia illius amoris Conjugium cum pluribus quam cum una est sicut intellectus divisus in plures voluntates, ac sicut homo non uni sed pluribus addicatus ecclesiis, sic enim destrahitur fides ejus usque ut nulla fiat Angeli dicunt, quod plures uxores ducere sit prorsus contra Divinum ordinem, et quod id ex pluribus causis sciant, et quoque ex eo, quod ut primum cogitant de conjugio cum pluribus, abalienentur ab interna beatitudine et caelesti felicitate, et quod tunc fiant sicut ebrii, quia disjungitur bonum a suo vero apud illos, et quia interiora quae mentis eorum ex sola cogitatione cum aliqua intentione in talem statum veniunt, percipiunt clare quod conjugium cum pluribus quam cum una internum eorum claudat, et faciat ut loco amoris conjugalis se inferat amor lasciviae, qui amor abducit a caelo (q) Di-

[(EX ARCANIS CAELESTIBUS)]

(p) Quod conjugia inter illos qui e diversa religione sunt, sint illicita, ob non conjunctionem similis boni et veri in interioribus (n 8998)

(q) Quoniam maritus et uxor unum erunt, et cohabitabunt in intimo vitae, et quia faciunt simul unum angelum in caelo, quod ideo amor vere conjugalis non dabilis sit inter unum maritum et plures uxores (n 1907, 2740)

does not agree with the good of the other, and two unlike and discordant kinds of good and truth cannot make two minds one, and in consequence the love of such does not have its origin in any thing spiritual. If they live together in harmony it is solely on natural grounds.¹ And this is why in the heavens only those who are in the same society, and not those in different societies, are united in marriage, because such are in like good and truth. It may be seen above (n 41, seq.) that all there in a society are in like good and truth, and differ from those outside the society. This was represented in the Israelitish nation by marriages being contracted within tribes, and particularly within families, and not outside of them.

379. Nor is true marriage love possible between one husband and several wives, for its spiritual origin, which is the formation of one mind out of two, is thus destroyed, and in consequence interior conjunction, which is the conjunction of good and truth, from which is the very essence of that love, is also destroyed. Marriage with more than one is like an understanding divided among several wills, or it is like a man attached not to one but to several churches, since his faith is so distracted thereby as to come to naught. The angels declare that marrying several wives is wholly contrary to Divine order, and that they know this from several reasons, one of which is that as soon as they think of marriage with more than one they are alienated from internal blessedness and heavenly happiness, and become like drunken men, because good is separated from its truth in them. And as the interiors of their mind are brought into such a state merely by thinking about it with some intention, they see clearly that marriage with more than one would close up their internal mind, and cause marriage to be displaced by lustful love, which love withdraws from heaven.² [2] They declare further that this is not easily comprehended

¹ Marriages between those of different religions are not permissible, because there can be no conjunction of like good and truth in the interiors (n 8998)

² As husband and wife should be one, and should live together in the inmost of life, and as they together make one angel in heaven, so true marriage love is impossible between one husband and several wives (n 1907, 2740)

by men because there are few who are in genuine marriage love, and those who are not in it know nothing whatever of the interior delight that is in that love, knowing only the delight of lust, and this delight is changed into its opposite after living together a short time, while the delight of true marriage love not only endures to old age in the world, but after death becomes the delight of heaven and is filled with an interior delight that grows more and more perfect to eternity. They said also that the varieties of blessedness of true marriage love could be enumerated even to many thousands, not even one of which is known to man, or could be conceived of by any one who is not in the marriage of good and truth from the Lord.

380. The love of dominion of one over the other entirely takes away marriage love and its heavenly delight, for as has been said above, marriage love and its delight consists in the will of the one being that of the other, mutually and reciprocally. This is destroyed by love of dominion in marriage, since he that domineers wishes his will alone to be in the other, and nothing of the other's will to be reciprocally in himself, which destroys all mutuality, and thus all sharing of any love and its delight one with the other. And yet this sharing and consequent conjunction are the interior delight itself that is called blessedness in marriage. This blessedness, with everything that is heavenly and spiritual in marriage love, is so completely extinguished by love of dominion as to destroy even all knowledge of it, and if that love were referred to it would be held in such contempt that any mention of blessedness from that source would excite either laughter or anger [2.] When one wills or loves what the other wills or loves each has freedom, since all freedom is from love, but where there is dominion no one has freedom, one is a servant, and the other who rules is also a servant, for he is led as a servant by the lust of

To marry several wives at the same time is contrary to Divine order (n 10837)

That there is no marriage except between one husband and one wife is clearly perceived by those who are in the Lord's celestial kingdom (n 865, 3246, 9002, 10172)

For the reason that the angels there are in the marriage of good and truth (n 3246)

The Israelitish nation were permitted to marry several wives, and to add concubines to wives, but not Christians, for the reason that that nation was in externals separate from internals, while Christians are able to enter into internals, thus into the the marriage of good and truth (n 3246, 4837, 8809)

tur a cupiditate dominandi ut servus, sed hoc proisus non comprehendit, qui non scit quid liberum amoris caelestis. At usque ex illis quae de amoris conjugalibus origine et essentia supra dicta sunt, sciri potest, quod quantum dominium intrat, tantum mentes non conjungantur sed dividantur dominium subjugat, et mens subjugata vel nullius voluntatis est, vel est voluntatis oppositae, si nullius voluntatis, est quoque nullius amoris, si voluntatis oppositae, est odium loco amoris. Interiora eorum, qui in tali conjugio vivunt, contra se mutuo collidunt et pugnant, sicut solent duo opposita inter se, utcunque exteriora retinentur et sedantur tranquillitatis causa, collisio et pugna interiorum illorum se revelat post eorum mortem, conveniunt ut plurimum, et tunc dimicant inter se sicut hostes, et se mutuo dilaniant agunt enim tunc secundum statum interiorum suorum. Pugnas et dilanationes illorum aliquoties mihi datum est videre, et quorundam plenae erant vindictis et saevitiis interiora enim cujusvis in altera vita mittuntur in liberum, nec amplius coercentur ab externis, propter causas in mundo, quisque enim tunc talis est qualis est interius.

381. Datur quoddam instar amoris conjugalibus apud quosdam, sed usque non est amor conjugalibus si non in amore boni et veri sunt, est amor apparens sicut conjugalibus ex pluribus causis, nempe ut serviantur domi, ut in securo sint, vel in tranquillitate, vel in otio, vel ut ministrentur cum non bene valent et senescunt, vel ob curam liberorum quos amant quibusdam est coactum ex timore pro conjuge, pro fama, pro malis, quibusdam lascivum quod inducit. Amor conjugalibus etiam differt apud conjuges, apud unum potest esse plus ejus aut minus, apud alterum parum aut nihil, et quia differt, uni potest esse caelum, alteri infernum.

382*[primo]*. Genuinus amor conjugalibus est in caelo intimo, quia angeli ibi in conjugio boni et veri sunt, et quoque in innocentia, angeli inferiorum caelorum etiam in amore conjugalibus sunt, sed quantum in innocentia, nam amor conjugalibus in se spectatus est status innocentiae, quapropter inter conjuges, qui in amore conjugalibus sunt, jucunda caelestia sunt, coram animis illorum sunt paene similes innocentiae lusus, sicut inter infantes, nam nihil

ruling But all this is beyond the comprehension of one who does not know what the freedom of heavenly love is Nevertheless from what has been said above about the origin and essence of marriage love it can be seen that so far as dominion enters, minds are not united but divided Dominion subjugates, and a subjugated mind has either no will or an opposing will If it has no will it has also no love, and if it has an opposing will there is hatred in place of love [3] The interiors of those who live in such marriage are in mutual collision and strife, as two opposites always are, however their exteriors may be restrained and kept quiet for the sake of tranquility The collision and antagonism of the interiors of such are disclosed after their death, when commonly they come together and fight like enemies and tear each other, for they then act in accordance with the state of the interiors Frequently I have been permitted to see them fighting and tearing one another, sometimes with great vengeance and cruelty For in the other life every one's interiors are set at liberty, and they are no longer restrained by outward bonds and worldly considerations, every one then being just what he is interiorly

381. To some a likeness of marriage love is granted Yet unless they are in the love of good and truth there can be no marriage love, but only a love that for several reasons is made to appear like marriage love, namely, that they may secure good service at home, that they may be free from care, or at peace, or at ease, that they may be cared for in sickness or in old age, or that the children whom they love may be attended to Some are constrained by fear of the other consort, or by fear of the loss of reputation, or other evil consequences, and some by a controlling lust Moreover, in the two consorts marriage love may differ, in one there may be more or less of it, in the other little or none, and because of this difference heaven may be the portion of one and hell the portion of the other

382[a]. In the inmost heaven there is genuine marriage love because the angels there are in the marriage of good and truth, and also in innocence The angels of the lower heavens are also in marriage love, but only so far as they are in innocence, for marriage love viewed in itself is a state of innocence, and this is why consorts who are in marriage love enjoy heavenly delights together, which appear before their minds almost like the sports of innocence among little children, for every thing delights their minds, since heaven with its joys flows into every

non jucundat mentes eorum, caelum enim cum suo gaudio influit in singula vitae eorum. Quapropter amor conjugialis repraesentatur in caelo per pulcherrima. Vidi illum repraesentatum per virginem pulchritudinis inexpressibilis cinctam candida nube dictum est, quod ex amore conjugiali sit omnis pulchritudo angelis in caelo. Affectiones et cogitationes ex illo repraesentatur per auras adamantinas ex quasi pyropis et rubinis scintillantes, et hoc cum deliciis quae afficiunt interiora mentium. Verbo in amore conjugiali se repraesentat caelum, quia caelum apud angelos est conjunctio boni et veri, et haec conjunctio facit amorem conjugalem.

382[*secundo*]. Conjugia in caelis differunt a conjugis in terris, in eo, quod conjugia in terris insuper sint propter procreationem sobolis, non autem in caelis, loco illius procreationis est in caelis procreatio boni et veri. Quod haec procreatio loco illius sit, est quia conjugium eorum est conjugium boni et veri, ut supra ostensum est, et in eo conjugio supra omnia amatur bonum et verum, ac eorum conjunctio, ideo haec sunt quae ex conjugis in caelis propagantur. Inde est, quod per "nativitates" et "generationes" in Verbo significantur nativitates et generationes spirituales, quae sunt boni et veri, per "matrem et patrem" verum conjunctum bono quod procreat, per "filios et filias" vera et bona quae procreantur et per "generos et nurus" conjunctiones horum, et sic porro (*)

[[EX ARCANIS CAELESTIBUS]]

(*) Quod "conceptiones," "partus," "nativitates," et "generationes" significant tales spirituales, quae sunt boni et veri, seu amoris et fidei (n 613, 1145, 1755[? 1255], 2020, 2584, 3860, 3868, 4070, 4668, 6239, 8042, 9325, 10197[? 10249])

Quod inde "generatio" et "nativitas" significant regenerationem et renascentiam per fidem et amorem (n 5160, 5598, 9042, 9845)

Quod "mater" significet ecclesiam quoad verum, ita quoque verum ecclesiae, "pater" ecclesiam quoad bonum, ita quoque bonum ecclesiae (n 2691, 2717, 3703, 5580[? 5581], 8897)

Quod "filii" significant affectiones veri, ita vera (n 489, 491, 533, 2623, 3373, 4257, 8649, 9807)

Quod "filiae" affectiones boni, ita bona (n 489, 490, 491, 2362, 3963, 6729, 6775, 6778, 9055),

Quod "gener" significet verum associatum affectioni boni (n 2389)

Quod "nurus" significet bonum associatum suo vero (n 4843)

particular of their lives For the same reason marriage love is represented in heaven by the most beautiful objects I have seen it represented by a maiden of indescribable beauty encompassed with a bright cloud It is said that the angels in heaven have all their beauty from marriage love Affections and thoughts flowing from that love are represented by diamond-like auras with scintillations as if from carbuncles and rubies, which are attended by delights that affect the interiors of the mind In a word, heaven itself is represented in marriage love, because heaven with the angels is the conjunction of good and truth, and it is this conjunction that makes marriage love

382[b]. Marriages in heaven differ from marriages on the earth in that the procreation of offspring is one of the ends of marriages on the earth, but not of marriages in heaven, since in heaven the procreation of good and truth takes the place of *procreation of offspring* There is this difference because marriage in heaven is a marriage of good and truth (as has been shown above), and as in that marriage good and truth and their conjunction are loved above all things so these are what are propagated by marriages in heaven And because of this, in the Word births and generations signify spiritual births and generations, which are births and generations of good and truth, mother and father signify truth conjoined to good, which is what procreates, sons and daughters signify the truths and goods that are procreated, and sons-in-law and daughters-in-law conjunction of these, and so on¹ All this makes clear that marriages in heaven are not like marriages on earth In heaven marryings are spiritual, and cannot properly be called marryings, but conjunctions of minds from the conjunction of good and truth But

¹ Conceptions, pregnancies, births, and generations signify those that are spiritual, that is, such as pertain to good and truth, or to love and faith (n 613, 1145, 1255, 2020, 2584, 3860, 3868, 4070, 4668, 6239, 8042, 9325, 10249)

Therefore generation and birth signify regeneration and rebirth through faith and love (n 5160, 5598, 9042, 9845)

Mother signifies the church in respect to truth, and thus the truth of the church, father the church in respect to good, and thus the good of the church (n 2691, 2717, 3703, 5581, 8897)

Sons signify affections for truth, and thus truths (n 489, 491, 533, 2623, 3373, 4257, 8649, 9807)

Daughters signify affections for good, and thus goods (n 489-491, 2362, 3963, 6729, 6775, 6778, 9055)

Son-in-law signifies truth associated with affection for good (n 2389)

Daughter-in-law signifies good associated with its truth (n 4843)

Ex his patet, quod conjugia in caelis non sint sicut conjugia in terris, in caelis sunt nuptiae spirituales, quae non nuptiae vocandae sunt, sed conjunctiones mentium ex conjugio boni et veri, in terris autem sunt nuptiae, quia non solum spiritus sunt, sed etiam carnis et quia non nuptiae sunt in caelis, ideo bini conjuges ibi non dicuntur maritus et uxor, sed conjux alterius ex idea angelica conjunctionis duarum mentium in unam, vocatur voce quae significat suum mutuum vicissim Ex his sciri potest, quomodo intelligenda sunt Domini verba de nuptus (*Luc.* ^{lx}xx 35, 36)

383. Quomodo conjugia in caelis sociantur, datum quoque est videre Ubivis in caelo consociantur similes, ac dissociantur dissimiles, inde unaquaevis societas caeli ex similibus consistit similes ad similes feruntur non ex se sed ex Domino (videatur supra, n 41, 43, 44, seq) pariter conjux ad conjugem, quorum mentes conjungi possunt in unam, quapropter ad primum aspectum se intime amant, et vident se conjuges, et ineunt conjugium Inde est, quod omnia conjugia caeli sint ex solo Domino Festum etiam celebrant, quod fit in conventu plurium, festivitates differunt in societatibus

384. Conjugia in terris, quia sunt seminaria generis humani, et quoque angelorum caeli, (nam ut supra in suo articulo ostensum est, Caelum est ex humano genere,) tum quia ex spirituali origine sunt, nempe ex conjugio boni et veri, ac Divinum Domini in illum amorem principaliter influit, ideo sanctissima sunt coram angelis caeli; et vicissim adulteria, quia sunt contraria amoris conjugiali, spectantur ab illis ut profana nam angeli sicut in conjugis spectant conjugium boni et veri, quod est caelum, ita in adulteris spectant conjugium falsi et mali, quod est infernum quapropter dummodo audiunt nominari adulterium, se avertunt, quae etiam est causa, quod cum homo adulterium committit ex jucundo, claudatur ei caelum, quo clauso non amplius agnoscit Divinum, nec aliquid fidei ecclesiae ^(s) Quod omnes qui in inferno sunt, sint

[[EX ARCANIS CAELESTIBUS.]]

(s) Quod adulteria sint profana (n 9961, 10174)
 Quod adulteris claudatur caelum (n 275[? 2750])

on earth there are marryings, because these are not of the spirit alone but also of the flesh. And as there are no marryings in heaven, consorts there are not called husband and wife, but from the angelic idea of the joining of two minds into one, each consort designates the other by a name signifying one's own, mutually and reciprocally. This shows how the Lord's words in regard to marrying and giving in marriage (*Luke* xx 35, 36), are to be understood.

383. I have also been permitted to see how marriages are contracted in the heavens. As everywhere in heaven those who are alike are united and those who are unlike are separated, so every society in heaven consists of those who are alike. Like are brought to like not by themselves but by the Lord (see above, n 41, 43, 44, seq), and in like manner consorts whose minds can be joined into one are drawn together, and consequently at first sight they inmosty love each other, and see themselves to be consorts, and enter into marriage. For this reason all marriages in heaven are from the Lord alone. They have also marriage feasts, and these are attended by many, but the festivities differ in different societies.

384. Marriages on the earth are most holy in the sight of the angels of heaven because they are seminaries of the human race, and also of the angels of heaven (heaven being from the human race, as already shown under that head), also because these marriages are from a spiritual origin, namely, from the marriage of good and truth, and because the Lord's Divine flows especially into marriage love. Adulteries on the other hand are regarded by the angels as profane because they are contrary to marriage love, for as in marriages the angels behold the marriage of good and truth, which is heaven, so in adulteries they behold the marriage of falsity and evil, which is hell. If, then, they but hear adulteries mentioned they turn away. And this is why heaven is closed up in man when he commits adultery from delight, and when heaven is closed man no longer acknowledges the Divine nor any thing of the faith of the church.¹ That all who are in hell are antagonistic to marriage love I have been permitted to perceive from the sphere exhaling from hell, which was like an unceasing endeavor to dissolve and violate marriages, which shows that the reigning delight in hell is

¹ Adulteries are profane (n 9961, 10174)
Heaven is closed to adulterers (n 2750)

contra amorem conjugialem percipere datum est ex sphaera inde exhalata quae erat sicut perpetuus conatus dissolvendi et violandi conjugia. ex qua patuit, quod jucundum regnans in inferno sit jucundum adulterii, et quod jucundum adulterii sit quoque jucundum destruendi conjunctionem boni et veri quae conjunctio facit caelum. Inde sequitur quod jucundum adulteri sit jucundum infernale prorsus oppositum jucundo conjugii, quod est jucundum caeleste.

385. Erant quidam spiritus qui ex usu in vita corporis in solertia pecuniari infestabant et hoc per influxum molusculum quasi undantem quavis solet esse proborum spirituum sed perceptum quod in illis essent astutiae et similia ut captarent et fallerent. Tandem locutus sum cum uno ex illis qui quod fuerit dux exercitus cum vivit in mundo mihi dictum est et quia percepi quod in ideis cogitationis ejus esset lascivum locutus sum cum illo de conjugio loquela spirituali cum repraesentativis quae plene exprimit sensa et momento plura. Dixit quod in vita corporis adulteria pro nihilo reputarent. Sed ei dicere datum est quod adulteria sint nefanda, tametsi apparent coram illis qui tales ex jucundo quod captarunt, et ex persuasionem inde, quod non talia immo quod licita, quod etiam scire posset ex eo quod conjugia sint semina generis humani et inde etiam semina regni caelestis, et idcirco quod nusquam violanda sed sancta habenda tum ex eo quod scire debet quia in altera vita est ac in statu perceptionis, quod amor conjugialis a Domino per caelum descendat et quod ab illo amore ut a parente derivetur amor mutus, qui est firmamentum caeli, et ex eo, quod adulteri dum modo approximant ad societates caelestes sentiant gratiam solertiae suam et se inde praeci-

Quod qui in adulterio jucundum perceperunt in caelum venire nequeant (r. 339 3733 3747-3749 3751 101731).

Quod adulteri sint immiserabiles et absque religioso (r. 821 3747 3748).

Quod adulterorum ideae sunt spurcae (r. 3747 3748).

Quod in altera vita erunt sordes et in talibus infernis sunt (r. 3753 3331 3733).

Quod per adulterium Verbo significatur quod est in ore et per fornicationes perferuntur et (r. 2150 3721 3339 4665 8301 8302).

the delight of adultery, and the delight of adultery is a delight in destroying the conjunction of good and truth, which conjunction makes heaven. From this it follows that the delight of adultery is an infernal delight directly opposed to the delight of marriage, which is a heavenly delight.

385. There were certain spirits who, from a practice acquired in the life of the body, infested me with peculiar craftiness, and this by a very gentle and wave-like influx like the usual influx of well disposed spirits, but I perceived that there was craftiness and other like evils in them prompting them to ensnare and deceive. Finally, I talked with one of them who, I was told, had been when he lived in the world the leader of an army, and perceiving that there was a lustfulness in the ideas of his thought I talked with him about marriage, using spiritual speech with representatives, which expresses all that is meant and many things in a moment. He said that in the life of the body he had regarded adulteries as of no account. But I was permitted to tell him that adulteries are heinous, although to those like himself they do not appear to be such, and even appear permissible, on account of their seductive and enticing delights. That they are heinous he might know from the fact that marriages are the seminaries of the human race, and thus also the seminaries of the heavenly kingdom, consequently they must on no account be violated, but must be esteemed holy. This he might know from the fact, which he ought to know because of his being in the other life and in a state of perception, that marriage love descends from the Lord through heaven, and from that love, as from a parent, mutual love, which is the foundation of heaven is derived, and again from this, that if adulterers merely draw near to heavenly societies they perceive their own stench and cast themselves down towards hell. At least he must have known that to violate marriages is contrary to Divine laws, and contrary to the civil laws of all kingdoms, also contrary to the genuine light of reason, because it is contrary to both Divine and human order, not to mention other con-

Those that have experienced delight in adulteries cannot come into heaven (n 539, 2733, 2747-2749, 2751, 10175)

Adulterers are unmerciful and destitute of religion (n 824, 2747, 2748)

The ideas of adulterers are filthy (n 2747, 2748)

In the other life they love filth and are in filthy hells (n 2755, 5394, 5722)

In the Word adulteries signify adulterations of good, and whoredoms perversions of truth (n 2466, 2729, 3399, 4865, 8904, 10548)

pitent versus infernum: ad minimum potuisset scire, quod violare conjugia sit contra leges Divinas, et contra omnium regnorum leges civiles tum contra genuinum lumen rationis, quia contra ordinem et Divinum et humanum praeter plura. Sed respondebat quod talia non cogitaverit in vita corporis. Voluit ratiocinari num ita esset: sed dictum est ei, quod veritas non admittat ratiocinia, patrocinantur enim jucundis ita malis et falsis: et quod primum cogitare debeat de illis quae dicta sunt quia vera: aut etiam ex illo principio, quod notissimum est in mundo quod nemo alteri facere debeat, quod non velit ut alter faciat sibi: et sic si quis ipsis uxorem quam amarissat, quod sit in principio omnis conjugii, tali modo decepisset, tunc cum in statu exardescitiae super id esset si ex illo statu loqueretur annon quoque ipse adulteria detestaturus fuisset: et tunc, quia ingenio pollet se confirmavisset plus quam alii contra illa, usque et damnavisset illa ad infernum.

386. Ostensum mihi est, quomodo progrediantur jucunda amoris conjugialis ad caelum et jucunda adulterii ad infernum. Progressio jucundorum amoris conjugialis versus caelum erat in beatitudines et felicitates continue plures usque ad innumerabiles et ineffabiles et quo interioris in innumerabiliores et ineffabiles usque ad ipsas caeli intimi seu caeli innocentiae, et hoc per liberrimum: omne enim liberum est ex amore ita liberrimum ex amore conjugiali, qui est ipse amor caelestis. Progressio autem adulterii erat versus infernum et per gradus ad infimum ubi nihil nisi quam durum et horrendum. Talis scis moriet adulteros post vitam eorum in mundo: per adulteros intelliguntur, qui jucundum in adulteris et non jucundum in conjugis percipiunt.

[XLI]

DE FUNCTIONIBUS ANGELORUM IN CAELO.

387. Fluctuant in caelo spiritus enumerari nec describi possunt in spacio sed modo de his aliquando in generali non sunt tractaturi et tunc ad singulorum speciem

siderations But he replied that he had not so thought in the life of the body He wished to reason about whether it were so, but was told that truth does not admit of such reasonings, reasonings defend what one delights in, and thus one's evils and falsities, that he ought first to think about the things that had been said because they are truths, or at least think about them from the principle recognized in the world, that no one should do to another what he is unwilling that another should do to him, thus he should consider whether he himself would not have detested adulteries if any one had in that way deceived his wife, whom he had loved as every one loves in the first period of marriage, and if in his state of wrath he had expressed himself on the subject, also whether being a man of talent he would not in that case have confirmed himself more decidedly than others against adulteries, even condemning them to hell

386. I have been shown how the delights of marriage love advance towards heaven, and the delights of adultery towards hell The advance of the delights of marriage love towards heaven is into states of blessedness and happiness continually increasing until they become innumerable and ineffable, and the more interiorly they advance the more innumerable and more ineffable they become, until they reach the very states of blessedness and happiness of the inmost heaven, or of the heaven of innocence, and this through the most perfect freedom, for all freedom is from love, thus the most perfect freedom is from marriage love, which is heavenly love itself On the other hand, the advance of adultery is towards hell, and by degrees to the lowest hell, where there is nothing but what is direful and horrible Such a lot awaits adulterers after their life in the world, those being meant by adulterers who feel a delight in adulteries, and no delight in marriages

XLI

THE EMPLOYMENTS OF ANGELS IN HEAVEN

387. It is impossible to enumerate the employments in the heavens, still less to describe them in detail, but something may be said about them in a general way, for they are numberless, and vary in accordance with the functions of the soci-

officia variae unaquaevis enim societas peculiare officium obit, nam sicut societates distinctae sunt secundum bona, (videatur supra, n 41,) ita secundum usus, quoniam bona apud omnes in caelis sunt bona in actu, quae sunt usus Unusquisque ibi usum praestat, nam regnum Domini est regnum usuum ⁽¹⁾

388. Sunt in caelis sicut in terris plures administrationes, nam sunt ecclesiastica, sunt civilia, et sunt domestica quod sint ecclesiastica, constat ex illis quae supra de Cultu Divino (n 221-227), dicta et ostensa sunt, quod civilia, ex illis quae de Regiminibus in Caelo (n 213-220), et quod domestica, ex illis quae de Habitationibus et Mansionibus Angelorum (n 183-190), et de Conjugiis in Caelo (n 366-386) inde patet, quod functiones et administrationes intra quamvis societatem caelestem sint plures

389. Omnia in caelis secundum Divinum ordinem instituta sunt, qui custoditur ubivis per administrationes ab angelis, a sapientioribus illa quae communis boni aut usus sunt, a minus sapientibus quae particularis, et sic porro subordinata sunt, prorsus sicut in Divino ordine subordinati sunt usus Inde quoque unicuique functioni adjuncta est dignitas secundum dignitatem usus At usque angelus non dignitatem sibi vindicat, sed omnem dat usui, et quia usus est bonum quod praestat, et omne bonum est a Domino, ideo omnem dat Domino Quapropter qui cogitat de honore pro se et inde pro usu, et non pro usu et inde pro se, non potest fungi aliquo officio in caelo, quia spectat retro a Domino, se primo loco et usum secundo Cum dicitur usus, intelligitur etiam Dominus, quia, ut mox supra dictum est, usus est bonum, ac bonum est a Domino

[(EX ARCANIS CAELESTIBUS.)]

(1) Quod regnum Domini sit regnum usuum (n 453[? 454], 696, 1103 3645 4054, 7038)

Quod servire Domino sit usus praestare (n 7038)

Quod omnes in altera vita usus praestare debeant (n 1103)

Quod etiam mali et infernales sed quomodo (n 696)

Quod omnes tales sint quales sunt usus quos praestant (n 4054, 6815), illustratum (n 7038)

Quod beatum angelicum consistat in bonis charitatis, ita in usibus praestandis (n 454)

eties. Each society has its peculiar function, for as societies are distinct in accordance with goods (see above, n 41), so they are distinct in accordance with uses, because with all in the heavens goods are goods in act, which are uses. Every one there performs a use, for the Lord's kingdom is a kingdom of uses.¹

388. In the heavens as on earth there are many forms of service, for there are ecclesiastical affairs, there are civil affairs, and there are domestic affairs. Ecclesiastical affairs are referred to in what has been said and shown above, where Divine worship is treated of (n 221-227), civil affairs where governments in heaven are treated of (n 213-220), and domestic affairs where the dwellings and homes of angels are treated of (n 183-190), and marriages in heaven (n 366-386), all of which show that in every heavenly society there are many employments and services.

389. All things in the heavens are organized in accordance with Divine order, which is everywhere guarded by the services performed by angels, those things that pertain to the general good or use by the wiser angels, those that pertain to particular uses by the less wise, and so on. They are subordinated just as uses are subordinated in the Divine order, and for this reason a dignity is connected with every function according to the dignity of the use. Nevertheless, an angel does not claim dignity to himself, but ascribes all dignity to the use, and as the use is the good that he accomplishes, and all good is from the Lord, so he ascribes all dignity to the Lord. Therefore he that thinks of honor for himself and subsequently for the use, and not for the use and subsequently for himself, can perform no function in heaven, because this is looking away backwards from the Lord, and putting self in the first place and use in the second. When use is spoken of the Lord also is meant, because, as has just been said, use is good, and good is from the Lord.

390. From this it may be inferred what subordinations in

¹ The Lord's kingdom is a kingdom of uses (n 454, 696, 1103, 3645, 4054, 7038)

Performing uses is serving the Lord (n 7038)

In the other life all must perform uses (n 1103), even the wicked and infernal, but in what manner (n 696)

All are such as are the uses they perform (n 4054, 6815), illustrated (n 7038)

Angelic blessedness consists in the goods of charity, that is, in performing uses (n 454)

390. Ex his concludi potest, quales sunt subordinationes in caelis, quod nempe sicut quisque amat, aestimat, et honorat usum, ita quoque amet, aestimet et honoret personam cui usus ille adjunctus est, et quoque quod persona tantum ametur, aestimetur et honoretur, quantum usum non addicat sibi sed Domino, tantum enim sapiens est, et tantum usus quos praestat, ex bono praestat. Amor, aestimatio et honor spiritualis nec aliud est quam amor, aestimatio et honor usus in persona, ac honor personae ex usu et non usus ex persona. Qui etiam homines ex spirituali vero spectat, nec aliter spectat, nam videt unum hominem similem alteri, sive in magna dignitate sive in parva sit, sed differentiam solum in sapientia, et sapientia est amare usum, ita bonum concivis, societatis, patriae et ecclesiae. In hoc etiam consistit amor in Dominum, quia a Domino est omne bonum quod est bonum usus, et quoque amor erga proximum, quia proximus est bonum quod amandum in concive, societate, patria et ecclesia, et quod praestandum illis ^(u)

391. Omnes societates in caelis distinctae sunt secundum usus, quoniam distinctae sunt secundum bona, (ut supra, n. 41, seq. dictum est,) et bona sunt bona actu seu bona charitatis, quae sunt usus. Sunt societates, quarum functiones sunt curam infantum habere, sunt aliae societates, quarum functiones sunt illos dum adolescunt instruere et educare sunt aliae, quae pueros et puellas, quae bonae indolis ex educatione in mundo sunt, et inde in caelum veniunt, similiter instruunt et educant sunt aliae, quae simplices bonos ex Christiano orbe docent ac in

[(EX ARCANIS CAELESTIBUS)]

(u) Quod amare proximum non sit amare personam, sed id quod est apud illum ex quo ille (n. 5025, 10336)

Qui amant personam, et non quod est apud illum ex quo ille, quod inveniunt neque malum ac bonum (n. 3820) et quod benefaciant neque malis ac bonis cum tamen beneficere malis sit malefacere bonis quod non est amare proximum (n. 3820, 6703, 8120)

Judex qui punit malos ut emendentur, et ne contaminentur ac laedantur ab illis boni, proximum amat (n. 3820, 8120, 8121)

Quod omnis homo et societas, tum patria et ecclesia, ac in universali sensu regnum Domini, sint proximus, et quod illis benefacere ex amore boni secundum quale status eorum sit amare proximum, ita bonum illorum, cui consulendum est, est proximus (n. 6910, 6921, 7123)

the heavens are, namely, that as any one loves, esteems, and honors the use he also loves, esteems, and honors the person with whom the use is connected, also that the person is loved, esteemed, and honored in the measure in which he ascribes the use to the Lord and not to himself, for to that extent he is wise, and the uses he performs he performs from good. Spiritual love, esteem, and honor is nothing else than the love, esteem, and honor of the use in the person, together with the honor to the person because of the use, and not honor to the use because of the person. This is the way, moreover, in which men are regarded when they are regarded from spiritual truth, for one man is then seen to be the same as another, whether he be in great or in little dignity, the only perceptible difference being a difference in wisdom and wisdom is loving use, that is, loving the good of a fellow citizen, of society, of one's country, and of the church. It is this that constitutes love to the Lord, because every good that is a good of use is from the Lord, and it constitutes also love towards the neighbor, because the neighbor means the good that is to be loved in a fellow citizen, in society in one's country, and in the church, and that is to be done in their behalf¹.

391. As all the societies in the heavens are distinct in accordance with their goods (as said above, n 41, seq) so they are distinct in accordance with their uses, goods being goods in act that is, goods of charity which are uses. Some societies are employed in taking care of little children, others in teaching and training them as they grow up, others in teaching and training in like manner the boys and girls that have acquired a good disposition from their education in the world, and in consequence have come into heaven. There are other societies that teach the simple good from the Christian world, and lead

¹ Loving the neighbor is not loving the person but loving that which is in him and which constitutes him (n 5025-10336)

Those who love the person, and not that which is in him, and which constitutes him love equally an evil man and a good man (n 3820), and do good alike to the evil and to the good, and yet to do good to the evil is to do evil to the good, and that is not loving the neighbor (n 3820, 6703, 8120)

The judge who punishes the evil that they may be reformed, and may not contaminate or injure the good, loves his neighbor (n 3820, 8120-8121)

Every individual and every community, also one's country and the church, and in the most general sense the kingdom of the Lord, are the neighbor, and to do good to these from a love of good in accord with the quality of their state, is loving the neighbor that is, the neighbor is their good, which is to be consulted (n 6818-6824, 8123)

viam ad caelum ducunt sunt aliae quae sibi inter varias gentes sunt aliae, quae novitios spiritus qui sunt qui recentes e mundo veniunt, tutantur ab infestationibus a malis spiritibus sunt quoque qui adsunt illis qui in terra inferiore sunt, et quoque sunt qui adsunt illis qui in infernis et moderantur ne ultra praescriptos limites se mutuo crucient sunt etiam qui adsunt illis qui e mortuis exsuscitantur In genere angeli cujusvis societatis mittuntur ad homines, ut eos custodiant, et abducant ab affectionibus et inde cogitationibus malis ac inspirent affectiones bonas quantum ex libero recipiunt, per quae etiam regunt hominum facta seu opera, removendo, quantum possibile est, intentiones malas Angeli cum apud homines sunt, quasi habitant in eorum affectionibus, et prope hominem quantum is in bono ex veris est, remotius autem quantum inde distat vita (x) Sed omnes hae functiones angelorum sunt functiones Domini per angelos, nam angeli illas obeunt non ex se sed ex Domino inde est quod per "angelos" in Verbo in interno ejus sensu, non intelligantur angeli, sed aliquid Domini; et inde est, quod angeli in Verbo dicantur "dñi".

392. Hae functiones angelorum sunt functiones illorum communes, sed unicuique est sua sparta in specie, nam unusquisque usus communis componitur ex innumeris qui vocantur usus medii, administrati, inservientes, omnes et singuli secundum Divinum ordinem coordinati et sub-

[[EX APCANTIS CAELESTIBUS]]

(x) De angelis apud infantes, et dein apud pueros, et sic successive (n 2303)

Quod homo per angelos resuscitetur a mortuis, *ab experientia* (n 168-189)

Quod angeli mittantur ad illos qui in inferno ne se invicem ultra modum crucient (n 967)

De angelorum officiis erga homines qui in alteram vitam veniunt (n 2131)

Quod spiritus et angeli sint apud omnes homines, et quod homo ducatur per spiritus et angelos a Domino (n 50, 697, 2796, 2887, 2888 5847-5866, 5976-5993 6209)

Quod angelis dominium sit super malos spiritus (n 1755)

(j) Quod per "angelos" in Verbo significetur aliquid Divinum a Domino (n 1925 2821, 3039 3085 6280, 8102)

Quod angeli in Verbo dicantur "dñi" ex receptione Divina et non a Domino (n 4295 4402 8192 8301,

them into the way to heaven, there are others that in like manner teach and lead the various heathen nations. There are some societies that defend from infestations by evil spirits the newly arrived spirits that have just come from the world, there are some that attend upon the spirits that are in the lower earth, also some that attend upon spirits that are in the hells, and restrain them from tormenting each other beyond prescribed limits, and there are some that attend upon those who are being raised from the dead. In general, angels from each society are sent to men to watch over them and to lead them away from evil affections and consequent thoughts, and to inspire them with good affections so far as they will receive them in freedom, and by means of these they direct the deeds or works of men by removing as far as possible evil intentions. When angels are with men they dwell as it were in their affections, and they are near to man just in the degree in which he is in good from truths, and are distant from him just in the degree in which his life is distant from good.¹ But all these employments of angels are employments of the Lord through the angels, for the angels perform them from the Lord and not from themselves. For this reason, in the Word in its internal sense "angels" mean, not angels, but something belonging to the Lord, and for the same reason angels are called "gods" in the Word.²

392. These employments of the angels are their general employments, but each one has his particular charge, for every general use is composed of innumerable uses which are called mediate, ministering, and subservient uses, all and each coordinated and subordinated in accordance with Divine order, and taken together constituting and perfecting the general use, which is the general good

¹ Of the angels that are with little children and afterwards with boys, and thus in succession (n. 2303)

Man is raised from the dead by means of angels, from experience (n. 168-189)

Angels are sent to those who are in hell to prevent their tormenting each other beyond measure (n. 967)

Of the services rendered by the angels to men on their coming into the other life (n. 2131)

There are spirits and angels with all men, and man is led by the Lord by means of spirits and angels (n. 50, 697, 2796, 2887, 2888, 5846-5866, 5976-5993, 6209)

Angels have dominion over evil spirits (n. 1755)

² In the Word by angels something Divine from the Lord is signified (n. 1925, 2821, 3039, 4085, 6280, 8192)

In the Word angels are called "gods," because of their reception of Divine truth and good from the Lord (n. 4295, 4402, 8192, 8301)

ordinati sunt, et simul sumpti faciunt et perficiunt communem usum, qui est commune bonum

393. In ecclesiasticis sunt illi in caelo, qui in mundo Verbum amaverunt, et ex desiderio inquisiverunt ibi vera, non propter honorem aut lucrum, sed propter usum vitae et suae et aliorum, illi secundum amorem et desiderium usus ibi in illustratione sunt ac in luce sapientiae, in quam etiam veniunt ex Verbo in caelis, quod non naturale est sicut in mundo, sed spirituale (videatur supra, n 259) Hi praedicatorum munere funguntur, ac ibi secundum ordinem Divinum in superiori loco sunt qui sapientia ex illustratione aliis praestant In civilibus sunt illi qui in mundo amaverunt patriam et ejus commune bonum prae suo, ac justum et rectum fecerunt ex amore justi et recti Quantum hi ex amoris desiderio inquisiverunt leges justae, ac inde intelligentes facti sunt, tantum in facultate sunt administrandi officia in caelo, quae etiam administrant in eo loco aut gradu in quo est intelligentia eorum, quae etiam tunc in pari gradu est cum amore usus pro communi bono Praeterea in caelo tot officia et tot administrationes sunt, et quoque tot operae, ut enumerari ob copiam nequeant, in mundo sunt paucae respective Omnes, quotcunque sunt, in jucundo sui operis et laboris sunt ex amore usus, et nemo ex amore sui aut lucri, nec est alicui amor lucri ob vitam, quia omnes necessitates vitae illis gratis donantur, habitant gratis, vestiuntur gratis, vescuntur gratis Ex quibus patet, quod qui amaverunt se et mundum prae usu, non in caelo aliquam sortem habeant amor enim suus seu affectio sua manet unumquemvis post vitam in mundo, nec exstirpatur in aeternum (videatur supra, n 363)

394. Quisque in caelo in suo opere est secundum correspondentiam, et correspondentia non est cum opere, sed cum usu cujusvis operis (videatur supra, n 112), et correspondentia est omnium (n 106) Qui in caelo in functione aut opere correspondente usui ejus est, is in prorsus simili statu vitae est in quo fuit in mundo, nam spirituale et naturale unum agunt per correspondentias cum differentia tamen, quod in interiori jucundo sit, quia in vita spirituali, quae vita interior est, et inde receptibilior beatudinis caelestis

393. Those are concerned with ecclesiastical affairs in heaven who in the world loved the Word and eagerly sought in it for truths, not with honor or gain as an end, but uses of life both for themselves and for others. These in heaven are in enlightenment and the light of wisdom in the measure of their love and desire for use, and this wisdom they receive from the Word in heaven, which is not a natural Word, as it is in the world, but a spiritual Word (see above, n 259). These minister in the preaching office, and in accordance with Divine order those are in higher positions who from enlightenment excel others in wisdom. [2] Those are concerned with civil affairs who in the world loved their country, and loved its general good more than their own, and did what is just and right from a love for what is just and right. So far as these from the eagerness of love have investigated the laws of justice and have thereby become intelligent, they have the ability to perform such functions in heaven, and they perform these in that position or degree that accords with their intelligence, their intelligence being in equal degree with their love of use for the general good. [3] Furthermore, there are in heaven more functions and services and occupations than can be enumerated, while in the world there are few in comparison. But however many there may be that are so employed, they are all in the delight of their work and labor from a love of use, and no one from a love of self or of gain, and all the necessities of life are furnished them gratuitously; they have no love of gain for the sake of a living. They are housed gratuitously, clothed gratuitously, and fed gratuitously. Evidently, then, those that have loved themselves and the world more than use have no lot in heaven, for his love or affection remains with every one after his life in the world, and is not extirpated to eternity (see above, n 263).

394. In heaven every one comes into his own occupations in accordance with correspondence, and the correspondence is not with the occupation but with the use of each occupation (see above, n 112), for there is a correspondence of every thing (see n 106). He that in heaven comes into the employment or occupation corresponding to his use is in just the same condition of life as when he was in the world, since what is spiritual and what is natural make one by correspondences, yet there is this difference, that he then comes into an interior delight, because into spiritual life, which is an interior life and therefore more receptive of heavenly blessedness.

[XLII]

DE GAUDIO ET FELICITATE CAELESTI

395. Quid caelum et quid gaudium caeleste, vix aliquis hodie novit. Qui de illo et de hoc cogitaverunt tam communem et tam crassam ideam de illis conceperunt ut vix sit aliqua. Ex spiritibus, qui e mundo in alteram vitam veniunt optime scire potui qualem de caelo et de gaudio caelesti habuerunt notionem: nam relictī sibi sicut forent in mundo cogitant similiter. Causa quod non sciatur quid gaudium caeleste est quia illi qui de eo cogitaverunt, ex gaudiis externis quae sunt naturalis hominis, iudicaverunt nec sciverunt quid interius seu spirituales homo, ita nec quid ejus iucundum et rectum. Quare si ab illis qui in spirituali seu interno iucundo fuerunt dīctum fuisset quid et quale gaudium caeleste non comprehendi potuisset, cecidisset enim in ideam ignotam, ita non in perceptionem quapropter inter illa fuisset quae naturalis homo rejecisset. Quisque tamen scire potest quod homo cum externum seu naturalem hominem relinquit in internum seu spirituales veritatē: inde sciri potest quod iucundum caeleste sit iucundum internum et spirituale non autem externum et naturale. et quia est internum et spirituale quod est purius et exquisitius et quod afficiat interiora hominis quae sunt ejus animae seu spiritus. Quisque ex his solis conciliare potest quod tale ei iucundum sit quale fuerat iucundum ejus spiritus: et quod iucundum corporis quod vocatur iucundum carnis respectu e non caeleste sit. quod etiam in spiritu hominis est cum relinquit corpus hoc remanet post mortem nam tunc vivit non o spiritus.

396 Omnia iucunda proficiunt ex amore nam quod homo amat hoc iucundum sentit. non aliunde est. Cum iucundum inde sequitur quod quasi amor hoc iucundum. Iucunda corporis seu carnis omnia proficiunt ex amore scilicet et ex amore mundi. Inde de caelestibus concipiuntur et etiam volutates. Iucunda autem animae seu spiritus omnia proficiunt ex amore. Unde anima et ex amore regit

XLII

HEAVENLY JOY AND HAPPINESS

395. Hardly any one at present knows what heaven is or what heavenly joy is. Those who have given any thought to this subject have had so general and so gross an idea about it as scarcely to amount to anything. From spirits that have come from the world into the other life I have been able to learn fully what idea they had of heaven and heavenly joy, for when left to themselves as if they were in the world they think as they then did. There is this ignorance about heavenly joy for the reason that those who have thought about it have formed their opinion from the outward joys pertaining to the natural man, and have not known what the inner and spiritual man is, nor the nature of his delight and blessedness, and such, even if they had been told by those who are in spiritual or inward delight what heavenly joy is, would have had no comprehension of it, for it could have fallen only into an idea not yet recognized, thus into no perception, and would therefore have been among the things that the natural man rejects. Yet every one can understand that when a man leaves his outer or natural man he comes into the inner or spiritual man, and consequently can see that heavenly delight is internal and spiritual, not external and natural, and being internal and spiritual, it is more pure and exquisite, and affects the interiors of man which pertain to his soul or spirit. From these things alone every one may conclude that his delight is such as the delight of his spirit has previously been, and that the delight of the body, which is called the delight of the flesh, is in comparison not heavenly, also that whatever is in the spirit of man when he leaves the body remains after death, since he then lives a man spirit.

396. All delights flow forth from love, for that which a man loves he feels to be delightful. No one has any delight from any other source. From this it follows that such as the love is such is the delight. The delights of the body or of the flesh all flow forth from the love of self and love of the world, consequently they are lusts and their pleasures, while the delights of the soul or spirit all flow forth from love to the Lord and love towards the neighbor, consequently they are affections

sua jucunda et beata alteri, et quia omnes tales sunt in caelis, patet quam immensum est jucundum caeli, nam ut supra (n 268) ostensum est, in caelis est communicatio omnium cum singulis, et singulorum cum omnibus. Talis communicatio profluit ex binis amoribus caeli, qui, ut dictum est, sunt amor in Dominum et amor erga proximum, hi amores sunt communicativi suorum jucundorum, quod amor in Dominum talis sit, est quia amor Domini est amor communicationis omnium sui cum omnibus, nam omnium felicitatem vult, similis amor est in singulis qui amant Ipsum, quia Dominus in illis est, inde est communicatio jucundorum mutua angelorum inter se, quod amor erga proximum etiam talis sit, videbitur in sequentibus. ex quibus constare potest, quod illi amores sint communicativi suorum jucundorum. Aliter amores sui et mundi, amor sui abstrahit et aufert omne jucundum aliis, et in se derivat, nam sibi soli bene vult, et amor mundi vult ut sua sint quae proximi, quare hi amores sunt destructivi jucundorum apud alios, si sunt communicativi, est propter se et non propter illos, quare respective ad illos, nisi quantum jucunda illorum apud se aut in se sint, non communicativi sed destructivi sunt. Quod amores sui et mundi, cum regnant, tales sint, saepius per vivam experientiam datum est percipere. Quoties spiritus, qui in illis amoribus fuerunt dum vixerunt homines in mundo, appropinquant, toties jucundum meum recessit et evanuit, et quoque mihi dictum est, quod si tales modo appropinquant versus aliquam societatem caelestem, prorsus ad gradum praesentiae eorum diminuatur jucundum illorum qui in societate sunt, et quod mirum, mali illi tunc in suo jucundo sunt. Inde patuit, qualis status est spiritus hominis talis in corpore, nam similis est qualis est post separationem a corpore, quod nempe aveat seu concupiscat jucunda seu bona alterius, et quantum obtinet, tantum ei jucundum sit. Ex his videri potest quod amores sui et mundi sint destructivi gaudiorum caeli, ita prorsus oppositi caelestibus amoribus, qui sunt communicativi.

400. At sciendum est, quod jucundum in quo sunt qui in amoribus sui et mundi cum appropinquant ad aliquam societatem caelestem, sit jucundum concupiscentiae illorum, ita quoque prorsus oppositum jucundo caeli

to share his delights and blessings with others, and as such is the character of all that are in the heavens it is clear how immeasurable is the delight of heaven. It has been shown above (n 268), that in the heavens there is a sharing of all with each and of each with all. Such sharing goes forth from the two loves of heaven, which are, as has been said, love to the Lord and love towards the neighbor, and to share their delights is the very nature of these loves. Love to the Lord is such because it is a love of sharing every thing it has with all, since it wills the happiness of all. There is a like love in every one of those who love the Lord, because the Lord is in them, and from this comes the mutual sharing of the delights of angels with one another. Love towards the neighbor is the same, as will be seen in what follows. All this shows that it is the nature of these loves to share their delights. It is otherwise with the loves of self and of the world. The love of self takes away from others and robs others of all delight, and directs it to itself, for it wishes well to itself alone, while the love of the world wishes to have as its own what belongs to the neighbor. Therefore these loves are destructive of the delights of others, or if there is any disposition to share, it is for the sake of themselves and not others. Thus in respect to others it is the nature of these loves not to share but to take away, except so far as the delights of others have some relation to self. That the loves of self and of the world, when they rule, are such I have often been permitted to perceive by living experience. Whenever the spirits that were in these loves during their life as men in the world drew near, my delight receded and vanished, and I was told that at the mere approach of such to any heavenly society the delight of those in the society diminished just in the degree of their proximity, and what is wonderful, the evil spirits are then in their delight. All this indicates the state of the spirit of such a man while he is in the body, since it is the same as it is after it is separated from the body, namely, that it longs for or lusts after the delights or goods of another, and finds delight so far as it secures them. All this makes clear that the loves of self and of the world tend to destroy the joys of heaven, and are thus direct opposites of heavenly loves, which desire to share.

400. But it must be understood that the delight of those who are in the loves of self and of the world, when they draw near to any heavenly society, is the delight of their lust, and thus is directly opposite to the delight of heaven. And such

In jucundum concupiscentiae suae veniunt ex deprivatione et remotione jucundi caelestis apud illos qui in eo sunt. Aliter fit, quando non deprivatio et remotio est, tunc non possunt appropinquare, quia quantum tunc appropinquant, tantum in angores et dolores veniunt, inde est, quod raro ausint prope accedere. Hoc quoque per plures experientias datum est scire, ex quibus aliquid etiam velim proferre. Spiritus qui e mundo in alteram vitam veniunt, nihil potius cupiunt quam venire in caelum, paene omnes id expetunt, credentes quod caelum non sit nisi quam intromitti et recipi, quapropter etiam quia cupiunt, ad aliquam societatem caeli ultimi feruntur. Qui in amore sui et mundi sunt, cum ad primum limen illius caeli veniunt, incipiunt angī ac interius ita cruciari, ut sentiant in se potius infernum quam caelum, quapropter deiciunt se praecipites inde, nec quiescunt priusquam in infernis apud suos. Saepius etiam factum est, quod tales desideraverint nosse quid gaudium caeleste, et cum audiverunt quod in interioribus angelorum sit cupiverunt communicationem ejus secum, quare etiam factum est, nam quod spiritus, qui nondum est in caelo vel in inferno, cupit, hoc etiam ei datur, si conducit. Facta communicatione, coeperunt cruciari in tantum ut nescirent prae dolore quomodo comprimerent corpus, visum est, quod detruderent caput usque ad pedes, seque deicerent in terram, ac ibi serpentis modo contorquerent se in orbes, et hoc ex interiori cruciatu. Talem effectum edidit jucundum caeleste apud illos qui in jucundis ex amore sui et mundi erant. causa est, quia amores illi prorsus oppositi sunt, et cum oppositum in oppositum agit, fit talis dolor. et quia jucundum caeleste intrat per viam internam ac influit in jucundum contrarium, torquet interiora quae in jucundo illo sunt, retrorsum ita in sibi oppositum, inde tales cruciatus. Quod oppositi sint est ut supra dictum est, quia amor in Dominum et amor erga proximum volunt communicare omnia sua alius. hoc enim eorum jucundum est, et amor sui et mundi volunt auferre alius sua, et ad se derivare, et quantum hoc possunt tantum in jucundo sunt. Ex his quoque scire potest, unde est quod infernum sit separatum a caelo, omnes enim qui in inferno sunt fuerunt, cum vixerunt in mundo, in solis jucundis corporis et carnis ex amore sui

come into this delight of their lust in consequence of their taking away and dispelling heavenly delight in those that are in such delight. When the heavenly delight is not taken away or dispelled it is different, for they are then unable to draw near, for so far as they draw near they bring upon themselves anguish and pain, and for this reason they do not often venture to come near. This I have been permitted to learn by repeated experience, something of which I would like to add. [2.] Spirits who go from this world into the other life desire more than any thing else to get into heaven. Nearly all seek to enter, supposing that heaven consists solely in being admitted and received. Because of this desire they are brought to some society of the lowest heaven. But as soon as those who are in the love of self and of the world draw near the first threshold of that heaven they begin to be distressed and so tortured inwardly as to feel hell rather than heaven to be in them, and in consequence they cast themselves down headlong therefrom, and do not rest until they come into the hells among their like. [3.] It has also frequently occurred that such spirits have wished to know what heavenly joy is, and having heard that it is in the interiors of angels, they have wished to share in it. This was granted, for whatever a spirit who is not yet in heaven or hell wishes is granted if it will benefit him. But as soon as that joy was communicated they began to be so tortured as not to know how to twist or turn because of the pain. I saw them thrust their heads down to their feet and cast themselves upon the ground, and there writhe into coils like serpents, and this in consequence of their interior agony. Such was the effect produced by heavenly delight upon those who are in the delights of the love of self and of the world, and for the reason that these loves are directly opposite to heavenly loves, and when opposite acts against opposite such pain results. When heavenly delight, which enters by an inward way, flows into the contrary delight, the interiors which are in the contrary delight are twisted backward, thus into the opposite direction, and the result is such tortures. [4.] They are opposite for the reason given above, that love to the Lord and love to the neighbor wish to share with others all that is their own, for this is their delight, while the loves of self and of the world wish to take away from others all that they have, and take it to themselves, and just to the extent that they are able to do this they are in their delight. From this, too, one can see what it is that separates hell from heaven, for all that are in hell were, while they were living in

et mundi, omnes autem qui in caelis, fuerunt, cum vixerunt in mundo, in jucundis animae et spiritus ex amore in Dominum et ex amore erga proximum, qui amores quia oppositi sunt, ideo etiam ¹⁴inferni et caeli prorsus separati sunt, et quidem in tantum, ut spiritus qui in inferno est ne quidem ausit ejicere inde unum digitum, aut elevare summum capitis, nam quantillum ejicit aut elevat, torquetur et cruciatur hoc quoque saepius visum est

401. Homo qui in amore sui et mundi est, quamdiu in corpore vivit, sentit jucundum ex illis, et quoque in singulis voluptatibus quae sunt ex illis homo autem qui in amore in Deum et in amore erga proximum est, quamdiu in corpore vivit, non sentit manifeste jucundum ex illis, et ex affectionibus bonis quae sunt ex illis, sed modo beatum paene imperceptibile, quia reconditum est in interioribus ejus, et obvelatum ab exterioribus quae sunt corporis, et per curas mundi hebetatum at mutantur prorsus status post mortem, jucunda amoris sui et mundi vertuntur tunc in dolorifica ac dira, quia in talia quae vocantur ignis infernalis, et per vices in spurca et sordida immundis illorum voluptatibus correspondentia, quae tunc illis, quod mirum, jucunda sunt Sed jucundum obscurum, ac beatum paene imperceptibile, quod fuerat apud illos in mundo, qui in amore in Deum et in amore erga proximum fuerunt, vertitur tunc in jucundum caeli, quod omnibus modis perceptibile et sensibile fit, id enim beatum, quod reconditum latuit in interioribus cum vixerunt in mundo, revelatur tunc ac emittitur in manifestum sensum, quia in spiritu tunc sunt, et id jucundum eorum spiritus fuit

402. Omnia jucunda caeli conjuncta sunt ac insunt usibus, quia usus sunt bona amoris et charitatis, in quibus sunt angeli, quapropter talia cuilibet jucunda sunt, quales sunt usus, et quoque in tali gradu in quali est affectio usus Quod omnia jucunda caeli sint jucunda usus, constare potest ex comparatione cum quinque corporis sensibus apud hominem datum est cuivis sensui jucundum secundum ejus usum, visui suum jucundum, auditui suum, olfactui suum gustui suum, et tactui suum visui jucundum ex pulchritudine et formis, auditui ex harmonis,

the world, in the mere delights of the body and of the flesh from the love of self and of the world, while all that are in the heavens were, while they lived in the world, in the delights of the soul and spirit from love to the Lord and love to the neighbor; and as these are opposite loves, so the hells and the heavens are entirely separated, so separated that a spirit in hell does not venture even to put forth a finger from it or raise the crown of his head, for if he does this in the least he is racked with pain and tormented. This, too, I have frequently seen.

401. One who is in the love of self and love of the world perceives while he lives in the body a sense of delight from these loves and also in the particular pleasures derived from these loves. But one who is in love to God and love towards the neighbor does not perceive while he lives in the body any distinct sense of delight from these loves or from the good affections derived from them, but only a blessedness that is hardly perceptible, because it is stored up in his interiors and veiled by the exteriors pertaining to the body and dulled by the cares of the world. But after death these states are entirely changed. The delights of love of self and of the world are then turned into what is painful and direful, because into such things as are called infernal fire, and by turns into things defiled and filthy corresponding to their unclean pleasures, and these, wonderful to tell, are then delightful to them. But the obscure delight and almost imperceptible blessedness of those that had been while in the world in love to God and in love to the neighbor are then turned into the delight of heaven, and become in every way perceived and felt, for the blessedness that was stored up and concealed in their interiors while they lived in the world is then revealed and brought forth into evident sensation, because such had been the delight of their spirit, and they are then in the spirit.

402. In uses all the delights of heaven are brought together and are present, because uses are the goods of love and charity in which angels are, therefore every one has delights that are in accord with his uses, and in the measure of his affection for use. That all the delights of heaven are delights of use can be seen by a comparison with the five bodily senses of man. There is given to each sense a delight in accordance with its use, to the sight, the hearing, the smell, the taste, and the touch, each its own delight, to the sight a delight from beauty and from forms, to the hearing from harmonious sounds, to the smell from pleasing odors, to taste from fine flavors. These

olfactui ex odoriferis, gustui ex sapidis Usus, quos singuli praestant, sciunt qui expendunt, et plenius qui correspondentias norunt Quod visui tale jucundum sit, est ex usu quem praestat intellectui, qui est visus internus, quod auditui tale jucundum sit, est ex usu quem praestat et intellectui et voluntati per auscultationem, quod olfactui tale jucundum sit, est ex usu quem praestat cerebro et quoque pulmoni, quod gustui tale jucundum sit, est ex usu quem praestat ventriculo et inde universo corpori, nutriendo illud, jucundum conjugiale, quod est jucundum purius et exquisitius tactus, praestantius est omnibus illis ob usum, qui est procreatio generis humani, et inde angelorum caeli Haec jucunda illis sensoris insunt ex influxu caeli, ubi omne jucundum est usus, et secundum usum

403. Quidam spiritus, ex opinione in mundo capta, crediderunt quod felicitas caelestis consisteret in vita otiosa, in qua serviantur ab aliis, sed illis dictum est, quod nusquam aliqua felicitas consistat in eo ut quiescant, et inde habeant felicitatem, ita quisque vellet habere felicitatem aliorum pro se, et cum quisque, nullus haberet talis vita foret non activa sed otiosa, in qua torpescerent, cum tamen notum iis esse possit, quod absque vita activa nulla vitae felicitas, et quod otium ejus vitae sit modo recreationis causa, ut alacrior ad activum suae vitae redeat Dein multis ostensum est, quod vita angelica consistat in praestandis bonis charitatis, quae sunt usus, et quod omnis felicitas angelis sit in usu, ex usu, et secundum usum Qui talem ideam habuerunt, quod gaudium caeleste consisteret in eo, ut otiosi viverent, respirantes in otio gaudium aeternum, ut pudefierent, datum erat illis percipere qualis vita talis, et percepta est quod tristissima, et quod pereunte sic omni gaudio, post paucum tempus eam fastidirent et nausearent

404. Spiritus qui se credebant instructiores aliis, dicebant quod fides illorum fuerit in mundo, quod gaudium caeleste consisteret in eo solum, ut laudarent et celebrarent Deum, et quod ea esset vita activa, sed illis dictum est, quod laudare et celebrare Deum non sit talis vita activa, et quod Deus nec opus habeat laudibus et

uses which the senses severally perform are known to those who study them, and more fully to those who are acquainted with correspondences. Sight has its delight because of the use it performs to the understanding, which is the inner sight, the hearing has its delight because of the use it performs both to the understanding and to the will through giving attention, the smell has its delight because of the use it performs to the brain, and also to the lungs, the taste has its delight because of the use it performs to the stomach, and thus to the whole body by nourishing it. The delight of marriage, which is a purer and more exquisite delight of touch, transcends all the rest because of its use, which is the procreation of the human race and thereby of angels of heaven. These delights are in these sensories by an influx of heaven, where every delight pertains to use and is in accordance with use.

403. There were some spirits who believed from an opinion adopted in the world that heavenly happiness consists in an idle life in which they would be served by others, but they were told that happiness never consists in abstaining from work and getting satisfaction therefrom. This would mean every one's desiring the happiness of others for himself, and what every one would wish for no one would have. Such a life would be an idle not an active life, and would stupefy all the powers of life, and every one ought to know that without activity of life there can be no happiness of life, and that rest from this activity should be only for the sake of recreation, that one may return with more vigor to the activity of his life. They were then shown by many evidences that angelic life consists in performing the good works of charity, which are uses, and that the angels find all their happiness in use, from use, and in accordance with use. To those that held the opinion that heavenly joy consists in living an idle life and drawing breaths of eternal joy in idleness, a perception was given of what such a life is, that they might be ashamed of the idea, and they saw that such a life is extremely sad, and that all joy thus perishing they would in a little while feel only disgust for it.

404. There were some spirits who thought themselves better instructed than others, and who said that they had believed in the world that heavenly joy would consist solely in praising and giving glory to God, and that this would be their active life. These were told that praising and giving glory to God is not a

celebratione sed quod velit ut praestent usus, ac ita bona quae vocantur bona charitatis at illi non potuerunt habere in bonis charitatis aliquam ideam gaudii caelestis, sed servitutis, verum quod liberrimum sit, quia ex affectione interiore, et cum ineffabili jucunditate conjunctum, testati sunt angeli

405. Paene omnes qui in alteram vitam veniunt, putant quod infernum sit simile unicuique, et quod caelum sit simile unicuique, cum tamen utrobique infinitae varietates et diversitates sunt, et nusquam uni prorsus simile infernum sit, nec usquam uni prorsus simile caelum, quod alteri, sicut nusquam datur unus homo, spiritus ac angelus prorsus similis alteri, ne quidem quoad faciem Cum solum cogitarem, quod bini essent prorsus similes aut aequales horruerunt angeli, dicentes quod omne unum iormetur ex consensu harmonico plurium, et quod tale unum sit qualis ille consensus est, et quod ita omnis societas caeli unum faciant et quod omnes societates caeli unum et hoc ex solo Domino per amorem ⁽²⁾ Usus in caelis similiter in omni varietate et diversitate sunt, et nusquam unius usus prorsus similis ac idem est cum usu alterius ita nec unius jucunditas cum alterius et adhuc magis jucunda cujusvis usus sunt innumerabilia, ac innumerabilia illa similiter varia, sed usque conjuncta in eo ordine ut se mutuo spectent, sicut usus cujusvis membri organi et visceris in corpore et adhuc magis sicut cujusvis vasis et fibrae in unoquoque membro organo et viscere, quae omnia et singula ita consociata sunt ut suum bonum spectent in altero, et sic in omnibus, et omnia in

[[EX ARCANIS CAELESTIBUS.]]

(2) Quod unum ex variis consistat, et inde formam et quale accipiat, et perfectionem secundum quale harmoniae et consensus (n 457, 3211 8003)

Quod innita varietas sit, et nusquam aliquid idem cum altero (n 7236 9002)

In caelis pariter (n 574[? 3744], 4005 7236 7833 7836 9002)

Quod inde omnes societates in caelis et unusquisque angelus in societate, a se invicem distincti sunt, quia in vario dono et usu (n 690 3211 3519 3801 3986 4067 4119 4263 7236, 117833)

Quod Divinus Amor Domini disponat omnes in formam caelestem et conjungat ut sicut unus homo sint (n 457, 3986, 5598)

proper active life, also that God has no need of praises and glorification, but it is His will instead that they should perform uses and thus the good works that are called deeds of charity. But they were unable to associate with works of charity any idea of heaven's joy, but only of servitude, although the angels testified that this joy is most free because it comes from an interior affection and is conjoined with ineffable delight.

405. Almost all who enter the other life think that hell is the same to every one, and heaven the same, and yet in both there are infinite varieties and diversities and in no case is hell or heaven wholly the same to one as to another as it is impossible that any one man, spirit or angel should ever be wholly like another even as to the face. At my mere thought of two being just alike or equal the angels expressed horror saying that every one thing is formed out of the harmonious concurrence of many things, and that the one thing is such as that concurrence is; and that it is true that a whole society in heaven becomes a one, and that all the societies of heaven together become a one, and this from the Lord alone by means of love.¹ Uses in the heavens are likewise in all variety and diversity, and in no case is the use of one wholly the same as and identical with the use of another: so neither is the happiness of one the same as and identical with the happiness of another. Furthermore the delights of each use are innumerable, and these innumerable delights are likewise various, and yet conjoined in such order that they mutually regard each other, like the uses of each member organ, and viscus, in the body, and still more like the uses of each vessel and fibre in each member organ, and viscus each and all of which are so affiliated as to have regard to another's good in their own good, and thus each in all and all in each. From this universal and individual aspect they act as one.

¹ One thing consists of various things, and receives thereon its form and quality and perfection in accordance with the quality of the harmony and concurrence (n. 457, 501, 503).

There is an infinite variety, and yet all are one thing the same as another (n. 725, 900).

It is the same in the heavens (n. 571, 505, 725, 733, 735, 900).

In consequence all the societies in the heavens and all the angels in a society are distinct from each other because they are in different goods and uses (n. 590, 521, 532, 550, 571, 572, 573, 574, 575, 725, 733).

The Lord's Divine love arranges all into a certain form, and so conjoins them that they are as a single man (n. 457, 595, 596).

singulis ex hoc universali et singulari aspectu sicut unum agunt

406. Cum spiritibus qui e mundo recentes venerunt, aliquoties locutus sum de statu vitae aeternae, quod nempe scire ^[1]interest quis Dominus regni, quale regimen, et quae regiminis forma, sicut qui in mundo in aliud regnum veniunt, us nihil prius est quam scire quis et qualis rex, quale regimen, et plura quae istius regni sunt, magis in hoc regno, in quo in aeternum victuri sunt. Sciant itaque, quod Dominus sit qui regit caelum, et quoque universum, nam qui regit unum regit alterum, ita quod regnum, in quo nunc sunt, sit Domini, et quod hujus regni leges sint veritates aeternae, quae omnes fundantur in ea lege, ut ament Dominum supra omnia, et proximum ut semet, immo nunc adhuc magis si velint esse sicut angeli, quod amare debeant proximum plus quam semet. Cum haec audiverunt, nihil respondere potuerunt, quia in vita corporis tale quid audiverunt, sed non crediderunt, mirati quod talis amor sit in caelo, et quod ^[2]dabilis ut quisquam amet proximum plus quam semet sed informati sunt, quod omnia bona immensum crescant in altera vita, et quod talis vita sit in corpore, ut non ultra progredi possint quam amare proximum ut semet, quia in corporeis, at his remotis tunc amor magis purus fit, et tandem angelicus, qui est amare proximum plus quam semet nam in caelis jucundum est bonum facere alteri, et non jucundum facere sibi bonum, nisi ut fiat alterius, ita propter alterum, et quod id sit amare proximum plus quam semet. Quod talis amor dabilis sit, dicebatur quod in mundo constare possit ex quorundam amore conjugiali, quod praetulerint mortem quam ut laederetur conjux, ex amore parentum erga liberos, quod mater potius famem patiatur, quam ut videat infantem esurire, ut et ab amicitia sincera, quod pro amicis pericula subeant, et ex amicitia civili et simulata, quae aemulari vult sinceram, quod potiora offerant illis quibus dicunt bene velle, et quoque quod tale ore ferant tametsi non corde, demum ex natura amoris, quae talis est, ut gaudium ejus sit inservire alius, non sui sed ejus causa. Verum haec non potuerunt capere illi qui se prae aliis amabant, et qui lucri avidi in vita corporis fuerunt, omnium minime avari

407. Quidam qui in vita corporis potens fuit prae aliis, in altera vita retinuit quod etiam imperare vellet cui dictum est, quod in alio regno sit, quod aeternum, et quod imperare ejus in terra mortuum sit, et quod nunc non aestimetur quisquam quam secundum bonum et verum, et secundum misericordiam Domini, in qua ex vita in mundo sit, tum quod hoc regnum se habeat sicut in terra, ubi aestimantur propter opes, et propter gratiam apud principem, opes hic sunt bonum et verum, et gratia apud Principem est misericordia in qua est homo secundum vitam suam in mundo apud Dominum, si aliter velit imperare, rebellis est, nam in Alio regno est His auditis pudefactus est

408. Locutus sum cum spiritibus, qui putabant caelum et gaudium caeleste in eo consistere, ut magni sint sed dictum est iis, quod in caelo maximus sit qui minimus, nam minimus dicitur, qui nihil potest et sapit, ac vult nihil posse et sapere, ex se, sed ex Domino, talis minimus maximam felicitatem habet, et quia maximam felicitatem habet, sequitur inde quod sit maximus, nam sic a Domino omnia potest et prae omnibus sapit Et quid est maximus esse nisi quam felicissimus? felicissimum enim esse quaerunt potentes per potentiam, et divites per divitias Porro dictum est, quod non consistat caelum in eo, ut desideret minimum esse ob finem ut sit maximus, tunc enim spirat et cupit esse maximum, sed est, ut ex corde aliis melius velit quam sibi, et servire aliis eorum felicitatis gratia, ex nullo fine propter se ut remuneretur, sed ex amore

409. Ipsum gaudium caeleste, quale est in sua essentia, non describi potest, quia est in intimis vitae angelorum, et inde in singulis cogitationis et affectionis eorum, et ex his in singulis loquelaе et in singulis actionis Est sicut interiora essent plane aperta et resoluta ad recipiendum jucundum et beatum, quod dispergitur in singulas fibras, et sic per totum, unde perceptio et sensatio ejus est talis ut non describi possit, quod enim ab intimis inchoat, hoc influit in singula quae ex intimis derivata sunt, et se propagant semper cum augmento versus exteriora Spiritus boni qui nondum in illo jucundo sunt, quia non-

others, and in the life of the body had been greedy of gain, still more to the voracious

407. There was one who in the life of the body had exercised power over others, and who had retained in the other life the desire to rule, but he was told that he was now in another kingdom, which is eternal, and that his rule on earth had perished, and that he was now where no one is esteemed except in accordance with his goodness and truth, and that measure of the Lord's mercy which he enjoyed because of his life in the world, also that the same is true in this kingdom as on the earth, where men are esteemed for their wealth and for their favor with the prince, wealth here being good and truth, and favor with the prince the mercy bestowed on man by the Lord in accordance with his life in the world. Any wish to rule otherwise would make him a rebel, since he is in another's kingdom. On hearing these things he was ashamed.

408. I have talked with spirits who believed heaven and heavenly joy to consist in their being great, and such were told that in heaven he that is least is greatest, since he is called least who has, and wishes to have, no power or wisdom from himself, but only from the Lord, he that is least in that sense having the greatest happiness, and as he has the greatest happiness, it follows that he is greatest, for he has thereby from the Lord all power and excels all in wisdom. What is it to be the greatest unless to be the most happy? For to be the most happy is what the powerful seek through power and the rich through riches. It was further said that heaven does not consist in a desire to be least for the purpose of being greatest, for that would be aspiring and longing to be greatest, but it consists in desiring from the heart the good of others more than one's own, and in serving others with a view to their happiness, not with recompense as an end, but from love.

409. Heavenly joy itself, such as it is in its essence, cannot be described, because it is in the inmost of the life of angels and therefrom in every thing of their thought and affection, and from this in every particular of their speech and action. It is as if the interiors were fully opened and unloosed to receive delight and blessedness, which is distributed to every least fibre and thus through the whole. Thus the perception and sensation of this joy cannot be described, for that which starts from the inmosts flows into every particular derived from the inmosts, propagating itself always with increase towards the exteriors. Good spirits who are not yet in that joy, because not yet raised

dum in caelum evecti, cum percipiunt illud ex angelo ex ejus amoris sphaera, implentur tali jucundo ut veniant quasi in dulce deliquium Hoc aliquoties factum est cum illis qui desiderabant scire quid gaudium caeleste

410. Quidam spiritus etiam desiderabant scire quid gaudium caeleste, ideo concessum est percipere illud ad eum gradum, ut non plus sustinere possent, sed usque non erat gaudium angelicum, vix erat sicut minimum angelicum, quod appercipere per communicationem datum est, erat tam leve ut fere frigidiusculum, quod tamen vocabant caelestissimum, quia erat intimum eorum inae constabat non solum quod gaudiorum caeli gradus sint, sed etiam quod intimum unius vix accedat ad ultimum aut medium alterius, tum quod cum aliquis intimum sui accipit, in gaudio suo caelesti sit, et quod adhuc interius non sustineat, eiue dolorificum evadat

411. Quidam spiritus non mali lapsi sunt in quietem, sicut in somnum, et sic quoad interiora, quae mentis eorum, translati sunt in caelum, nam spiritus, antequam interiora eorum aperta sunt, transferri possunt in caelum, ac erudiri de felicitate illorum qui ibi sunt Vidi eos sic quievisse per semihorium, et dein relapsos in exteriora in quibus prius erant, et quoque tunc in recordationem eorum quae viderunt Dicebant quod fuerint inter angelos in caelo, et quod ibi viderint et perceperint stupenda, omnia splendentia sicut ex auro, argento, et lapidibus pretiosis, in admirandis formis, quae variabantur mirabiliter, et quod angeli non delectati sint ipsis externis, sed illis quae repraesentabant, quae erant Divina ineffabilia, et sapientiae infinitae, et haec fuerint illis gaudio, praeter innumera, quae linguis humanis ne quidem ad myriadis partem possent exprimi, nec cadere in ideas ubi aliquid materiale

412. Fere omnes qui in alteram vitam veniunt ignorant quid beatitudo et felicitas caelestis, quia quid et quale gaudium internum nesciunt solum ex laetitis et gaudiis corporeis et mundanis perceptionem capiunt quare quod ignorant, nihil esse putant cum tamen gaudia corporea et mundana sunt nihili respective Ideo probi qui non sciunt quid gaudium caeleste, ut sciant et cognoscent,

up into heaven, when they receive a sense of that joy from an angel from the sphere of his love, are filled with such delight that they come as it were into a delicious trance. This sometimes happens with those who desire to know what heavenly joy is.

410. When certain spirits wished to know what heavenly joy is they were allowed to feel it to such a degree that they could no longer bear it, and yet it was not angelic joy, it was scarcely in the least degree angelic, as I was permitted to perceive by sharing it, but was so slight as to be almost cold, nevertheless they called it most heavenly, because to them it was an inmost joy. From this it was evident, not only that there are degrees of the joys of heaven, but also that the inmost joy of one scarcely reaches to the outmost or middle joy of another, also that when any one receives his own inmost joy he is in his heavenly joy, and cannot endure what is still more interior, for such a joy becomes in him painful.

411. Certain spirits, not evil, sinking into a quiescence like sleep, were taken up into heaven in respect to the interiors of their minds, for before their interiors are opened spirits can be taken up into heaven and be taught about the happiness of those there. I saw them in this quiescent state for about half an hour, and afterwards they relapsed into their exteriors in which they were before, and also into a recollection of what they had seen. They said that they had been among the angels in heaven, and had there seen and perceived amazing things, all of which were resplendent as if made of gold, silver, and precious stones, in exquisite forms and in wonderful variety, also that angels are not delighted with the outward things themselves, but with the things they represented, which were Divine, ineffable, and of infinite wisdom, and that these were their joy, with innumerable other things that could not be described in human language even as to a ten-thousandth part, or fall into ideas which partake of any thing material.

412. Scarcely any who enter the other life know what heavenly blessedness and happiness are, because they do not know what internal joy is, deriving their perception of it solely from bodily and worldly gladness and joy, and in consequence what they are ignorant of they suppose to be nothing when in fact bodily and worldly joys are of no account in comparison. In order, therefore, that the well disposed, who do not know what heavenly joy is, may know and realize what it is, they are

feruntur primum ad paradisiaca, quae omnem imaginationis ideam excedunt tunc arbitrati venisse in paradisum caelestem, sed docentur quod id non sit felicitas vere caelestis, quare datur iis cognoscere status interiores gaudii ad intimum eorum perceptibiles dein auferuntur in statum pacis usque ad intimum eorum, fatentes tunc quod nihil ejus usquam expressibile sit, nec cogitabile. denique in statum innocentiae, etiam usque ad sensum eorum intimum Inde nosse iis datur, quid vere bonum spirituale et caeleste

413. Sed ut scire possem, quid et quale caelum et caeleste gaudium, saepe et diu a Domino datum est percipere jucunditates gaudiorum caelestium, quare, quia ab experientia viva, possum scire, sed nusquam describere ast ut solum idea eorum habeatur, aliquid dicitur Est affectio jucunditatum et gaudiorum innumerabilium, quae commune quoddam simul sistunt, in quo communi, seu in qua communi affectione, sunt innumerabilium affectionum harmoniae, quae distincte non perveniunt ad perceptionem, sed obscure, quia communissima perceptio, usque percipere datum est, quod innumerabilia inessent, ita ordinata ut describi nusquam possint, innumerabilia illa, qualia, ex caeli ordine fluunt Talis ordo est in affectionis singulis et minimis, quae modo ut communissimum unum sistuntur et percipiuntur secundum capacitatem ejus qui subjectum verbo, infinita in ordinatissima forma insunt cuivis communi, et nihil non vivit, et afficit, et quidem omnia ab intimis, nam gaudia caelestia ab intimis procedunt Perceptum quoque, quod gaudium et delictum sicut a corde veniret, se diffundens mollissime per omnes fibras intimas, et inde in fibras congregatas, cum tali jucunditatis intimo sensu ut fibra sit quasi nihil nisi gaudium et delictum, et omne perceptivum et sensitivum inde similiter, vivens ex felicitate voluptatum corporis gaudium, ad illa gaudia, est sicut crassus et pungens grumus respective ad puram et lenissimam auram Observatum est, quod cum omne meum jucundum vellem transferre in alterum, influeret continue jucundum loco ejus interius et plenius quam prius, et quod quantum hoc vellem, tantum influeret, et perceptum est quod hoc a Domino

taken first to paradisaal scenes that transcend every conception of the imagination. They then think that they have come into the heavenly paradise, but they are taught that this is not true heavenly happiness, and they are permitted to realize such interior states of joy as are perceptible to their inmost. They are then brought into a state of peace even to their inmost, when they confess that nothing of it is in the least expressible or conceivable. Finally they are brought into a state of innocence even to their inmost sense. Thus are they permitted to learn what true spiritual and heavenly good is.

413. But that I might learn the nature of heaven and heavenly joy I have frequently and for a long time been permitted by the Lord to perceive the delights of heavenly joys, but while I have been enabled to know by living experience what they are I am not at all able to describe them. Nevertheless, that some idea of them may be formed, something shall be said about them. Heavenly joy is an affection of innumerable delights and joys, which together present something general, and in this general, that is, this general affection, are harmonies of innumerable affections that come to perception obscurely, and not distinctly, because the perception is most general. Nevertheless I was permitted to perceive that there are innumerable things in it, in such order as cannot be at all described, those innumerable things being such as flow from the order of heaven. Such is the order in every particular of the affection even to the least, and these particulars are presented and perceived only as a most general whole, in accordance with the capacity of him who is the subject. In a word, each general affection contains infinite joys arranged in a most orderly form, with nothing therein that is not living, and actuating all of them from the inmosts, for heavenly joys go forth from inmosts. I perceived also that the joy and satisfaction came as from the heart, diffusing most softly through all the inmost fibres, and from these into the bundles of fibres, with such an inmost sense of delight that the fibre seemed to be nothing but joy and satisfaction, and everything perceptive and sensitive therefrom seemed in like manner to be alive with happiness. Compared with these joys the joy of bodily pleasures is like a gross and pungent dust compared with a pure and most gentle aura. I have noticed that when I wished to transfer all my delight to another, a more interior and fuller delight continually flowed in in its place, and the more I wished this, the more it flowed in, and this, I perceived, was from the Lord.

414. Qui in caelo sunt, continue ad verum vitae pergunt, et quo plura millia annorum vivunt, eo ad verum jucundius et felicius, et hoc in aeternum, cum incrementis, secundum amoris, charitatis et fidei progressus et gradus. Ex sexu feminino, quae seniles ac senio confectae mortuae sunt, et in fide in Dominum, charitate erga proximum, et in amore conjugiali felici cum marito vixerunt, post annorum successum, magis et magis in juventutis et adolescentiae florem veniunt, inque pulchritudinem quae excedit omnem pulchritudinis ideam usquam visu perceptibilem, bonitas et charitas est quae format, et suis simile sistit, et facit ut jucundum et pulchrum charitatis ex singularissimis faciei eluceat, sic ut ipsae charitatis formae sint, visae sunt quibusdam, et obstupuerunt. Charitatis forma est talis, quae ad vivum conspicitur in caelo, quod ipsa charitas sit quae effigiat et effigiatur, et quidem sic, ut totus angelus, cum primis facies, sit quasi charitas, quae manifeste et apparet et percipitur, quae forma, cum spectatur, est pulchritudo ineffabilis afficiens charitate ipsam vitam mentis intimam. Verbo, senescere in caelo est juvenescere. Qui in amore in Dominum et in charitate erga proximum vixerunt, tales formae, seu tales pulchritudines, in altera vita fiunt, omnes angeli tales formae sunt, cum innumerabili varietate, ex his caelum

[XLIII]

DE IMMENSITATE CAELI

415. Quod caelum Domini immensum sit, constare potest ex pluribus quae in antecedentibus dicta et ostensa sunt, cum primis ex eo, quod caelum sit ex humano genere (videatur supra, n. 311-317), et non modo ex illo, quod intra ecclesiam natum est, sed etiam ex illo, quod extra (n. 318-328) ita ex omnibus a primo ortu hujus telluris, qui in bono vixerunt. Quanta multitudo hominum in universo hoc terrarum orbe est, quisque qui de

414. Those that are in heaven are continually advancing towards the spring of life, with a greater advance towards a more joyful and happy spring the more thousands of years they live, and this to eternity, with increase according to the growth and degree of their love, charity, and faith. Women who have died old and worn out with age, if they have lived in faith in the Lord in charity to the neighbor, and in happy marriage love with a dear husband increase with the succession of years more and more into the flower of youth and early womanhood, and attain to a beauty that transcends every conception of any such beauty as is seen on the earth. It is goodness and charity that forms and presents in them its own likeness, causing the joy and beauty of charity to shine forth from every least particular of the face and causing them to be forms of charity itself. Some who behold it were struck with amazement. In this form of charity that is seen in a living way in heaven, it is charity itself that both forms and is formed, and thus in such a manner that the whole angel is a charity, as it were especially the face, and thus both clearly seen and felt. When this form is beheld it is beauty unspeakable, affecting with charity the very inmost life of the mind. In a word, growing old in heaven is growing young. Such forms or such beauties do those become in the other life who have lived in love to the Lord and in charity towards the neighbor. All angels are such forms in endless variety, and of these heaven is constituted.

XLIII

THE IMMENSITY OF HEAVEN

415. The immensity of the heaven of the Lord is evident from many things that have been said and shown in the foregoing chapters, especially from this, that heaven is from the human race (n 311-317), both from those born within the church and from those born out of it (n 318-328), thus it consists of all from the beginning of this earth that have lived a good life. How great a multitude of men there is in this entire world any one who knows anything about the divisions, the regions, and king-

partibus, regionibus et regnis hujus telluris aliquid novit, concludere potest. Qui calculum init, deprehendet, quod inde ad plura millia hominum quolibet die obeant, ita intra annum ad aliquot myriades seu millones, et hoc a primis temporibus, a quibus intercesserunt aliquot millia annorum, qui omnes post obitum in alterum mundum, qui vocatur mundus spiritualis, venerunt, et jugiter veniunt. Quot autem ex illis angeli caeli facti sunt et fiunt, non dici potest, hoc mihi dictum est, quod antiquis temporibus permulti, quia tunc homines interius et plus spiritualiter cogitaverunt, ac inde in caelesti affectione fuerunt, at quod sequentibus aëvis non tam multi, quia homo successu temporis exterior factus est, et plus naturaliter coepit cogitare, et inde in terrestri affectione esse. Ex his primum constare potest, quod caelum ex solis incolis hujus telluris magnum sit.

416. Quod caelum Domini immensum sit, constare potest ex eo solo, quod omnes infantes, sive intra sive extra ecclesiam nati sint, adoptentur a Domino, et fiant angeli, quorum numerus ad quartam seu quintam partem totius generis humani in tellure exsurgit. Quod unusquisque infans, ubicunque natus est, sive intra ecclesiam sive extra illam, sive a parentibus piis sive ab impiis, cum moritur, recipiatur a Domino, et in caelo educetur, et secundum Divinum ordinem doceatur et imbuatur affectionibus boni, et per illas cognitionibus veri, et dein sicut perficitur intelligentia et sapientia, introducatur in caelum, et fiat angelus, videatur supra (n. 329-345), quanta itaque multitudo angelorum caeli a prima creatione ad hodiernum tempus ex illis solis exstiterit, concludi potest.

417. Quam immensum sit caelum Domini, constare etiam potest ex eo, quod omnes planetae coram oculis in nostro mundo solari conspicui, sint tellures, et praeterea quod innumerabiles sint in universo et omnes plenae incolae, de quibus in peculiari opusculo de Telluribus illis actum est, ex quo haec sequentia velim afferre —

“Quod plures tellures sint et super illis homines, et inde spiritus et angeli notissimum est in altera vita. Nam cuius ibi, qui ex amore veri et inde usus desiderat cum spiritibus aliarum tellurum loqui conceditur et inde confirmari de pluralitate mundorum et informari quod genus humanum non solum ex una tellure sit, sed ex

doms of the earth may conclude. Whoever goes into a calculation will find that several thousands of men die every day, that is some myriads or millions every year, and thus from the earliest times since which several thousands of years have elapsed. All of these after death have gone into the other world which is called the spiritual world, or are constantly going into it. But how many of these have become or are becoming angels of heaven cannot be told. Thus I have been told, that in ancient times the number was very great, because men then thought more interiorly and spiritually, and from such thought were in heavenly affection but in the following ages not so many, because in the process of time man became more external and began to think more naturally, and from such thought to be in earthly affection. All of this shows how great heaven is even from the inhabitants of this earth alone.

416. The immensity of the heaven of the Lord is shown also by this that all children whether born within the church or out of it are adopted by the Lord and become angels and the number of these amounts to a fourth or fifth part of the whole human race on the earth. That every child, wherever born, whether within the church or out of it, whether of pious or impious parents is received by the Lord when it dies, and is brought up in heaven and is taught and imbued with affections for good, and through these with knowledges of truth in accordance with Divine order, and as he becomes perfected in intelligence and wisdom is brought into heaven and becomes an angel can be seen above (ii 329-345). From all this a conclusion may be formed of the multitude of angels of heaven, derived from this source alone, from the first creation to the present time.

417. Again how immense the heaven of the Lord is can be seen from this, that all the planets visible to the eye in our solar system are earths, and that these, moreover, in the whole universe are innumerable and all full of inhabitants. These have been treated of particularly in a small work on those earths from which I will quote the following passage.

"It is fully known in the other life that there are many earths inhabited by men from which spirits and angels come, for every one there who desires from a love of truth and of use to do so is permitted to talk with spirits of other earths and thus be assured that there is a plurality of worlds and learn that the human race is not from one earth alone but from innumerable earths. I have frequently talked about this with the spirits of our earth and was told that any intelligent per-

innumeris Locutus sum cum nostrae telluris spiritibus aliquoties de ea re, et dictum, quod homo qui intellectu pollet, scire possit ex multis quae novit quod plures tellures sint, et ibi homines, nam ex ratione concludi potest, quod tantae moles, quantae sunt planetae, quorum aliqui magnitudine excedunt hanc tellurem, non sint moles vacuae, et creatae ut modo ferantur et spatientur circum solem, ac luceant paucis suis luminibus pro una tellure, sed quod illorum usus insignior, quam talis, oporteat esse Qui credit, sicut quisque credere debet, quod Divinum non creaverit universum propter alium finem quam ut humanum genus existat, et inde caelum, nam genus humanum est seminarium caeli, is non potest non credere, quam quod homines sint, ubicunque aliqua tellus Quod planetae, qui coram oculis nostris visibiles sunt, quia intra terminos mundi huius solis, tellures sint, manifeste sciri potest ex eo, quod corpora terrestria materiae sint, quia solis lumen reflectunt, et inspecti per vitra optica non apparent sicut stellae rutili ex flamma, sed sicut terrae ex obscuris variegati, tum ex eo, quod illi, similiter ac nostra tellus, circum solem ferantur et progrediantur via zodiaci, et inde faciant annos et anni tempora, quae sunt ver, aestas, autumnus et hiems, similiter quod circum axem suum, pariter ac nostra tellus, rotentur, et inde faciant dies, et diei tempora, nempe mane, meridiem, vesperam et noctem, et insuper quod aliqui eorum habeant lunas, quae vocantur satellites, et circum orbem suum statis temporibus vagantur, sicut luna circum nostrum, et quod planeta Saturnus, quia longissime a sole distat, habeat quoque cingulum magnum luminosum, quod multam lucem tametsi reflexam, telluri isti dat Quis usquam, qui haec novit, et ex ratione cogitat, dicere potest, quod haec inania corpora sint? Insuper cum spiritibus locutus sum, quod ab homine credi queat quod in universo sint tellures plures quam una, ex eo quod caelum astriferum tam immensum sit, ac tot innumerabiles ibi stellae, quarum unaquaevis in suo loco seu in suo mundo est sol, ac instar nostri solis, in varia magnitudine qui rite expendit, is concludit, quod totum illud tam immensum non possit non esse quam medium ad finem qui ultimus creationis, qui finis est regnum caeleste, in quo Divinum cum angelis et hominibus habitare potest Universum enim aspectabile, seu caelum illustre tot innumerabilibus stellis, quae sunt totidem soles, est modo medium ut existant tellures et super illis homines, ex quibus regnum caeleste Ex his rationalis homo non aliter cogitare potest, quam quod tam immensum medium ad tantum finem, non factum sit pro humano genere ex una tellure Quid hoc foret pro Divino, quod infinitum, cui parum et vix aliquid essent millia, immo myriades tellurum, et omnes plenae incolis? Sunt spiritus, quorum unicuique studium est sibi acquirere cognitiones, quia illis solis delectantur, illi spiritibus ideo licet circumvagari, et quoque extra huius solis mundum transire in alios, ac sibi cognitiones comparare Hi dixerunt, quod non solum sint tellures, super quibus homines, in hoc solari mundo, sed etiam extra eum in caelo astrifero immenso numero, hi spiritus sunt ex planeta Mercurii Calculus initus est, si forent 1 000,000 tellures in universo et in unaquavis tellure homines numero 300,000,000, seu 300 milliones, et 200 generationes intra 6000 annos, et cuique homini seu spiritui daretur spatium trium ulnarum cubicarum, quod numerus tot hominum seu spirituum in unam summam collectus non usque impleteret spatium huius telluris, ac vix ultra spatium unius satellitis circum planetas quod foret spatium in universo parvitatibus paene

son ought to know from many things that he does know that there are many earths inhabited by men, for it may be reasonably inferred that immensity of space, like the planets, some of which exceed this earth in magnitude, are employed as created merely to be borne through space around the sun and to shine with their scanty light for the benefit of a single earth, but must have a more important use. He that believes, however, may believe that the Divine created the universe for no other end than that the human race may live and heaven therefrom, for if the universe is a community of heaven, must needs believe that who ever here on earth there are men. That the planets visible to the naked eye are within the limits of our solar system are earths is evident from their being bodies of earthy matters which is known from their reflecting the sun's light, and from their not appearing when viewed through telescope, like stars sparkling with flame, but like earths varied with darker portions. Also from their passing like our earth around the sun and following in the path of the zodiac, thus making years and seasons of the year, spring, summer, autumn, and winter, also revolving on their axes like our earth, making days and times of the day morning, midday, evening and night, also from some of them having moons, called satellites, that revolve around their earth at stated times as the moon does around ours, while the planet Saturn, being at a greater distance from the sun has also a large luminous belt which gives much light than is reflected, to that earth. Who that knows all this and thinks rationally can ever say that the planets are empty bodies? Moreover I have said to spirits that man might believe that there are more earths in the universe than one from the fact that the stars beyond are so numerous and the stars there so innumerable, and each of them in its place or in its system a sun, resembling our sun although of a different magnitude. Any one who duly weighs the subject must conclude that such an immense whole must needs be a means to an end that is the final end of creation, and this end must be a heavenly kingdom in which the Divine may dwell with angels and men. For the visible universe or the heaven illumined by stars so numerous which are so many suns, must be simply a means for the existence of earths with men upon them from whom the heavenly kingdom is derived. From all this a rational man must needs conclude that so immense a means to so great an end could not have been provided merely for the human race on a single earth. What would this be for a Divine that is infinite to which thousands and even myriads of earths, all of them full of inhabitants, would be little and scarcely anything? There are spirits whose sole pursuit is the acquisition of knowledges, because their delight is in this alone, and for this reason they are permitted to wander about and even to pass out of our solar system into others, in acquiring knowledge. These spirits, who are from the planet Mercury, have told me that there are earths with men upon them not only in this solar system but also beyond it in the starry heaven in immense numbers. It was calculated that with a million earths in the universe, and on each earth three hundred millions of men, and two hundred generations in six thousand years, and a space of three cubic eells allowed to each man or spirit the total number of so many men or spirits would not fill the space of this earth, and scarcely more than the space of one of the satellites about one of the planets—a space in

inconspicuae, nam satelles coram nudo oculo aegre apparet Quid hoc pro Creatore universi, cui non satis esset, si totum universum foret impletum? est enim infinitus De his cum angelis locutus sum, qui dixerunt, quod illi similem ideam de paucitate generis humani respective ad Infinitatem Creatoris habeant, sed usque quod illi non ex spatiis, sed ex statibus cogitent, et quod secundum eorum ideam tellures numero tot myriadam quot usquam cogitare possent, usque prorsus nihil forent ad Dominum "

De Telluribus in Universo, et de earum Incolis et inde Spiritibus et Angelis, videatur in supradicto opusculo Illa, quae ibi sunt, mihi revelata et ostensa sunt, ob finem ut sciatur quod caelum Domini immensum sit, et quod totum sit ex humano genere, tum quod Dominus noster ubivis agnoscatur pro Deo caeli et terrae

418. Quod caelum Domini immensum sit, etiam constare potest ex eo, quod caelum in toto complexu referat unum Hominem, et quoque correspondeat omnibus et singulis apud hominem, et quod illa correspondentia nusquam impleri possit, quoniam non modo correspondentia est cum singulis membris, organis, et visceribus corporis in genere, sed etiam in particulari et singulari cum omnibus et singulis viscerulis et organulis, quae intra illa, immo cum singulis vasis et fibris, et non modo cum illis, sed etiam cum substantiis organicis, quae interioribus recipiunt influxum caeli, unde homini activitates interiores inservientes ejus animi operationibus, nam quicquid interioribus in homine existit, in formis quae sunt substantiae, existit, quod enim non in substantiis ut subjectis existit, nihil est Omnium horum correspondentia est cum caelo, ut constare potest ex articulo ubi de Correspondentia omnium Caeli cum omnibus hominis (n 87-102,) actum est Haec correspondentia nusquam impleri potest, quia quo plures consociationes angelicae sunt quae uni membro correspondent, eo perfectius fit caelum, crescit enim omnis perfectio in caelis secundum pluralitatem Causa quod perfectio in caelis crescat secundum pluralitatem, est, quia ibi est unus finis omnium, ac unanimes aspectus omnium ad illum finem hic finis est commune bonum, quod cum regnat, etiam a communi bono est bonum singulis, et a singulorum bonis est bonum communi, hoc fit quia Dominus omnes in caelo ad Se vertit (videatur supra, n

the universe so small as to be almost invisible, since a satellite can scarcely be seen by the naked eye. What is this for the Creator of the universe, to whom it would not be sufficient if the whole universe were filled, since He is infinite? I have talked with angels about this, and they said that they had a similar idea of the fewness of the human race compared with the infinity of the Creator, although their thought is from *siates*, not from *spaces*, and that in their thought earths amounting to as many *myrads* as could possibly be conceived of would still be nothing at all to the Lord."

The earths in the universe, with their inhabitants, and the spirits and angels from them, are treated of in the above mentioned work. What is there related has been revealed and shown to me to the intent that it may be known that the heaven of the Lord is immense, and that it is all from the human race also that our Lord is every where acknowledged as the God of heaven and earth.

418. Again, the immensity of the heaven of the Lord is shown in this, that heaven in its entire complex reflects a single Man, and corresponds to all things and each thing in man, and that this correspondence can never be complete, since it is a correspondence not only with each of the members, organs, and viscera of the body in general, but also with all and each of the little viscera and little organs contained in these in every minutest particular, and even with each vessel and fibre, and not only with these but also with the organic substances that receive interiorly the influx of heaven, from which come man's interior activities that are serviceable to the operations of his mind, for every thing that exists interiorly in man exists in forms which are substances, and anything that does not exist in a substance as its subject is nothing. There is a correspondence of all these things with heaven, as can be seen from the chapter treating of the correspondence of all things of heaven with all things of man (n 87-102). This correspondence can never be complete because the more numerous the angelic affiliations are that correspond to each member the more perfect heaven becomes, for every perfection in the heavens increases with increase of number, and this for the reason that all there have the same end, and look with one accord to that end. That end is the common good, and when that reigns there is, from the common good, good to each individual, and from the good of each individual there is good to the whole community. This is so for the reason that the Lord turns all in heaven to Himself (see above, n 123), and thereby makes them to be

123), et per id facit ut unum sint in Se Quod plurium unanimitas et concordia, imprimis ex tali origine, et in tali vinculo, perfectionem producat, quisque ex ratione aliquantum illustrata perspicere potest

419. Datum etiam est videre extensionem caeli habitati, et quoque non habitati, et vidi quod extensio caeli non habitati tanta esset, ut non impleri possit in aeternum, si vel darentur plures myriades tellurum, et in qualibet tellure tanta multitudo hominum, quanta in nostra (De qua re etiam videatur in opusculo, *De Telluribus in Universo*, n 168)

420. Quod caelum non immensum sit, sed parvum, opinantur quidam ex aliquibus locis in Verbo secundum sensum ejus litterae intellectis ut ex illis ubi dicitur, quod in caelum modo pauperes recipiantur, tum quod non nisi quam electi, et quod solum qui intra ecclesiam, et non qui extra, quod solum illi, pro quibus Dominus intercedit, quod caelum occludatur cum impletum est, et quod hoc tempus praefinitum sit Sed illi non sciunt quod caelum nusquam claudatur, et quod non sit aliquod tempus praefinitum, nec multitudo definita, et quod "electi" dicantur qui in vita boni et veri sunt, ^(aa) et quod "pauperes" qui non in cognitionibus boni et veri sunt, et usque desiderant illas, hi quoque ex desiderio illo vocantur "esurientes" ^(bb) Qui de parvitate caeli ex non intellecto Verbo opinionem ceperunt, nec sciunt aliter quam quod caelum sit in uno loco, ubi conventus omnium cum tamen cae-

[EX ARCANIS CAELESTIBUS]

(aa) Electi quod sint qui in vita boni et veri (n 3755 3900)

Quod non sit electio et receptio in caelum ex Misericordia, sicut intelligitur sed secundum vitam (n 5057, 5058)

Quod Misericordia Domini immediata non detur, sed mediata hoc est, illis qui vivunt secundum praecepta Ipsius quos ex Misericordia ducit continue in mundo, et postea in aeternum (n 8700 10659)

(bb) Quod per "pauperes" in Verbo intelligantur qui spiritualiter pauperes sunt, qui sunt qui in ignorantia veri, et usque desiderant instrui (n 9200 9253 10227)

Quod de illis dicatur esurire et "sitire" quod est desiderare cognitiones boni et veri per quas introductio in ecclesiam et caelum (n 4958 10227)

one in Himself That the unanimity and concord of many, especially from such an origin and so held together, produces perfection, every one with a reason at all enlightened can see clearly

419. I have also been permitted to see the extent both of the inhabited and uninhabited heaven, and the extent of the uninhabited heaven was seen to be so great that it could not be filled to eternity even if there were many myriads of earths, and as great a multitude of men on each earth as on ours (On this also see the treatise on *The Earths in the Universe*, n 168)

420. That heaven is not immense, but is of limited extent, is a conclusion that some have derived from certain passages in the Word understood according to the sense of its letter, for example, where it is said that only the poor are received into heaven, or only the elect, or only those within the church, and not those outside of it, or only those for whom the Lord intercedes, that heaven is closed when it is filled, and that this time is predetermined Such are unaware that heaven is never closed, and that there is no time predetermined, or any limit of number, and that those are called the "elect" who are in a life of good and truth,¹ and those are called "poor" who are lacking in knowledges of good and truth and yet desire them, and such from that desire are also called hungry² Those that have conceived an idea of the small extent of heaven from the Word not understood believe it to be in one place, where all are gathered together, when, in fact, heaven consists of innumerable societies (see above, n 41-50) Such also believe that heaven is granted to every one from mercy apart from means, and thus

¹ Those are the elect who are in a life of good and truth (n 3755, 3900)

There is no election and reception into heaven from mercy, as that term is understood, but only in accord with the life (n 5057, 5058)

There is no mercy of the Lord apart from means, but only through means, that is, to those that live in accordance with His precepts, such the Lord from His mercy leads continually in the world, and afterwards to eternity (n 8700, 10659)

² By the "poor," in the Word, those are meant who are spiritually poor, that is, who are ignorant of truth and yet wish to be taught (n 9209, 9253, 10227)

Such are said to hunger and thirst, which is to desire knowledges of good and of truth, by which there is introduction into the church and into heaven (n 4958, 10227)

lum ex innumeris societatibus consistit (videatur supra, n 41-50) et quoque non sciunt aliter quam quod caelum sit unicuique ex immediata misericordia, et sic quod solum sit intromissio et receptio ex beneplacito, nec intelligunt, quod Dominus ex misericordia ducat unumquemvis qui recipit Ipsum, et quod is recipiat Ipsum qui vivit secundum leges ordinis Divini, quae sunt praecepta amoris et fidei, et quod duci ita a Domino, ab infantia ad ultimum vitae in mundo, et dein in aeternum, sit misericordia quae intelligitur. Sciant itaque, quod unusquisque homo nascatur ad caelum, et quod recipiatur qui caelum recipit in se in mundo, et excludatur qui non recipit

that there is admission and reception from mere favor, and they fail to understand that the Lord from mercy leads every one who accepts Him, and that he accepts Him who lives in accordance with the laws of Divine order, which are the precepts of love and of faith, and that the mercy that is meant is to be thus led by the Lord from infancy to the last period of life in the world and afterwards to eternity. Let them know, therefore, that every man is born for heaven, and that he is received that receives heaven in himself in the world, and only he that does not receive it is shut out.

DE MUNDO SPIRITUUM,

ET DE STATU HOMINIS POST MORTEM.

[XLIV]

QUID MUNDUS SPIRITUUM

421. Mundus spirituum non est caelum, nec est infernum, sed est locus seu status medius inter utrumque illuc enim homo post mortem primum venit, et dein post exactum tempus secundum vitam suam in mundo vel elevatur in caelum vel conjicitur in infernum

422. Mundum spirituum est locus medius inter caelum et infernum, et quoque est status hominis post mortem medius quod sit locus medius, patuit mihi ex eo, quod inferna sint infra, et caeli supra, et quod sit status medius, ex eo, quod homo, quamdiu ibi est, nondum in caelo est, nec in inferno Status caeli apud hominem est conjunctio boni et veri apud illum, et status inferni est conjunctio mali et falsi apud illum Quando apud hominem spiritum conjunctum est bonum vero, tunc venit in caelum, quia ut dictum est, conjunctio illa est caelum apud illum quando autem apud hominem spiritum conjunctum est malum falso, tunc venit in infernum, quia conjunctio illa est infernum apud illum Haec conjunctio fit in mundo spirituum, quoniam tunc homo in statu medio est Simile est, si dicas conjunctionem intellectus et voluntatis, aut si dicas conjunctionem veri et boni

423. Primum hic aliquid dicendum est de conjunctione intellectus et voluntatis, ac de simili ejus cum conjunctione boni et veri, quoniam illa conjunctio fit in mundo spirituum Est homini intellectus, et est voluntas, intellectus recipit vera, et formatur ex illis, ac voluntas recipit bona, et formatur ex illis, quapropter quicquid homo intelligit et inde cogitat, hoc dicit verum, et quic-

THE WORLD OF SPIRITS,

AND MAN'S STATE AFTER DEATH

XLIV

WHAT THE WORLD OF SPIRITS IS

421. The world of spirits is not heaven, nor is it hell, but it is the intermediate place or state between the two, for it is the place that man first enters after death, and from which after a suitable time he is either raised up into heaven or cast down into hell in accord with his life acquired in the world

422. The world of spirits is both an intermediate place between heaven and hell and an intermediate state of the man after death. It has been shown to me not only that it is an intermediate place, having the hells below it and the heavens above it, but also that it is an intermediate state, since so long as man is in it he is not yet either in heaven or in hell. The state of heaven in man is the conjunction of good and truth in him, and the state of hell is the conjunction of evil and falsity in him. Whenever good in a man-spirit is conjoined to truth he comes into heaven, because that conjunction, as just said, is heaven in him, but whenever evil in a man-spirit is conjoined with falsity he comes into hell, because that conjunction is hell in him. That conjunction is effected in the world of spirits, man then being in an intermediate state. It is the same thing whether you say the conjunction of the understanding and the will, or the conjunction of good and truth.

423. Let something first be said about the conjunction of the understanding and the will, and its being the same thing as the conjunction of good and truth, that being the conjunction that is effected in the world of spirits. Man has an understanding and a will. The understanding receives truths and is formed out of them, and the will receives goods and is formed out of them, therefore whatever a man understands and thinks from his understanding he calls true, and whatever a man wills

quid homo vult et inde cogitat, hoc dicit bonum. Homo potest cogitare ex intellectu, et inde appercipere quod verum sit, et quoque quod bonum, sed usque id non cogitat ex voluntate, nisi velit illud et faciat illud. cum vult illud et ex velle facit illud, tunc est id tam in intellectu quam in voluntate, proinde in homine, nam intellectus solus non facit hominem, nec voluntas sola, sed intellectus et voluntas simul, quapropter quod est in utroque, hoc in homine est, ac ei appropriatum quod solum est in intellectu, hoc quidem est apud hominem, sed non in illo, est modo res memoriae ejus, ac res scientiae in memoria, de qua potest cogitare cum non in se est, sed extra se cum aliis, ita de qua potest loqui et ratiocinari, et quoque secundum quam simulare affectiones et gestus.

424. Quod homo possit cogitare ex intellectu, et non simul ex voluntate, est provisum ob finem ut possit reformari, nam homo per vera reformatur, et vera, ut dictum est, sunt intellectus. homo enim nascitur in omne malum quoad voluntatem, inde non alicui bonum vult ex se sed sibi soli, et qui sibi soli bonum vult, delectatur malis quae fiunt aliis, imprimis propter se, vult enim derivare in se omnium aliorum bona, sive sint honores sive opes, et quantum hoc potest, in se laetatur. Ut hoc voluntarium emendetur et reformetur, datum est homini ut possit intelligere vera, et per illa affectiones mali, quae scaturiunt ex voluntate, domare. inde est, quod homo possit cogitare ex intellectu vera, et quoque loqui illa, et facere illa; sed usque non potest cogitare illa ex voluntate, priusquam talis est, ut ex se, hoc est, ex corde, velit illa et faciat illa. quando homo talis est, tunc quae cogitat ex intellectu sunt fidei ejus, et quae cogitat ex voluntate sunt amoris ejus, quapropter apud illum tunc se conjungunt fides et amor, sicut intellectus et voluntas.

425. Quantum itaque vera quae intellectus sunt, conjuncta sunt bonis quae voluntatis, ita quantum homo vult vera et inde facit illa, tantum homo caelum in se habet, quia ut supra dictum est, conjunctio boni et veri est caelum, quantum autem falsa, quae intellectus sunt, conjuncta sunt malis quae voluntatis, tantum homo infernum in se habet quia conjunctio falsi et mali est infernum,

and thinks from his will he calls good From his understanding man can think and consequently perceive both what is true and what is good, but he thinks what is true and good from the will only when he wills it and does it Whatever he wills, and from willing does, is both in his understanding and in his will, consequently in the man For neither the understanding alone nor the will alone makes the man, but the understanding and will together, therefore whatever is in both is in the man, and is appropriated to him That which is in the understanding alone is in man, and yet not really in him, it is only a thing of his memory, or a matter of knowledge in his memory about which he can think when in company with others and outside of himself, but not in himself, that is, about which he can speak and reason, and can simulate affections and gestures that are in accord with it

424. This ability to think from the understanding and not at the same time from the will is provided that man may be capable of being reformed, for reformation is effected by means of truths, and truths pertain to the understanding, as just said For in respect to his will man is born into every evil, and therefore of himself wills good to no one but himself, and one who wills good to himself alone delights in the misfortunes that befall another, especially when they tend to his own advantage, for his wish is to divert to himself the goods of all others, whether honors or riches, and so far as he succeeds in this he inwardly rejoices To the end that this will of man may be corrected and reformed, an ability to understand truths, and an ability to subdue by means of truths the affections of evil that spring from the will, are given to man This is why man has this ability to think truths with his understanding, and to speak them and do them But until man is such that he wills truths and does them from himself, that is, from the heart, he is not able to think truths from his will When he becomes such, whatever he thinks from his understanding belongs to his faith, and whatever he thinks from his will belongs to his love, and in consequence his faith and his love, like his understanding and his will, are conjoined in him

425. To the extent, therefore, that the truths of the understanding and the goods of the will are conjoined, that is, to the extent that a man wills truths and does them from his will, he has heaven in himself, since the conjunction of good and truth, as just said, is heaven And on the other hand, just to the extent that the falsities of the understanding and the evils of the

ast quantum vera quae intellectus non conjuncta sunt bonis quae voluntatis, tantum homo in statu medio est Fere unusquisque homo hodie in tali statu est, ut sciat vera, et ex scientia et quoque ex intellectu cogitet illa, et vel faciat multum ex illis, vel parum ex illis, vel nihil ex illis, vel contra illa ex amore mali et inde fide falsi, ideo ut sit ei vel caelum vel infernum, primum post mortem perducitur in mundum spirituum, ac ibi fit conjunctio boni et veri illis qui elevandi sunt in caelum, ac conjunctio mali et falsi illis qui conjiciendi sunt in infernum Nam non licet alicui in caelo, nec in inferno, divisam habere mentem, nempe aliud intelligere et aliud velle, sed quod vult hoc intelliget, et quod intelligit hoc volet quare in caelo qui vult bonum intelliget verum, ac in inferno qui vult malum intelliget falsum ideo apud bonos ibi remonentur falsa ac dantur vera bono illorum convenientia et conformia, ac ibi apud malos remonentur vera, ac dantur falsa malo illorum convenientia et conformia Ex his patet, quid mundus spirituum

426. In mundo spirituum est ingens numerus, quia ibi est primus conventus omnium, et ibi explorantur omnes, et praeparantur Non est fixus terminus durationis illorum ibi, quidam modo intrant illum, et mox vel auferuntur in caelum vel deiciuntur in infernum, quidam permanent ibi modo ad septimanas, quidam ad plures annos, sed non ultra triginta durationis varietates existunt ex correspondentia et non correspondentia interiorum et exteriorum apud hominem Sed quomodo homo in illo mundo ab uno statu in alterum perducitur, et praeparatur, in sequentibus dicetur

427. Homines post obitum, utprimum in mundum spirituum veniunt a Domino probe distinguuntur mali statim alligantur societati infernali in qua fuerunt in mundo quoad amorem regnantem ac boni statim alligantur societati caelesti in qua etiam fuerunt in mundo quoad amorem, charitatem et fidem At tametsi ita distincti sunt, usque in illo mundo conveniunt, ac inter se loquuntur omnes, quando desiderant qui amici et noti fuerunt in vita corporis, uxores et mariti imprimis, et quoque fratres et sorores Vidi patrem locutum cum se filius, et agnovisse illos, ac plures alios cum suis affinibus et ami-

will are conjoined man has hell in himself, since the conjunction of falsity and evil is hell. But so long as the truths of the understanding and the goods of the will are not conjoined man is in an intermediate state. At the present time nearly every one is in such a state that he has some knowledge of truths, and from his knowledge and understanding gives some thought to them, and conforms to them either much or little or not at all, or acts contrary to them from a love of evil and consequent false belief. In order, therefore, that man may have in him either heaven or hell, he is first brought after death into the world of spirits, and there those in whom good and truth become conjoined are raised up into heaven, and those in whom evil and falsity become conjoined are cast down into hell. For neither in heaven nor in hell is any one permitted to have a divided mind, that is, to understand one thing and to will another, but every one must understand what he wills, and will what he understands. Therefore in heaven willing good and understanding truth go together, while in hell willing evil and understanding falsity go together. So in the intermediate state the falsities that the good have are put away, and truths that agree and harmonize with their good are given them, while the truths that the evil have are put away, and falsities that agree and harmonize with their evil are given them. This shows what the world of spirits is.

426. In the world of spirits there are vast numbers, because the first meeting of all is there, and all are there explored and prepared. The time of their stay in that world is not fixed, some merely enter it, and are soon either taken into heaven or are cast down into hell, some remain only a few weeks, some several years, but not more than thirty. These differences in the time they remain depends on the correspondence or lack of correspondence of man's interiors with his exteriors. How man is led in that world from one state into another and prepared shall now be told.

427. As soon as men after death enter the world of spirits the Lord clearly discriminates between them, and the evil are at once attached to the infernal society with which they were united by their ruling love while in the world, and the good are at once attached to the heavenly society with which they were united while in the world by their love, charity, and faith. But although they are thus divided, all that have been friends and acquaintances in the life of the body, especially wives and husbands, and brothers and sisters, meet and converse together.

cis, sed quia diversis animis erant ex vita in mundo, post breve tempus disjuncti sunt. At qui e mundo spirituum in caelum veniunt, et qui in infernum, illi se postea non amplius vident, nec se cognoscunt, nisi simili animo ex simili amore sint. Causa quod in mundo spirituum, et non in caelo et inferno, se videant, est quia illi, qui in mundo spirituum sunt, feruntur in similes status quos in vita corporis habuerunt, ab uno in alterum, at postea omnes rediguntur in statum constantem similem statui amoris sui regnantis, in quo cognoscit unus alterum modo ex similitudine amoris, nam (ut supra, n. 41-50, ostensum est,) similitudo conjungit et dissimilitudo disjungit.

428. Mundus spirituum, sicut est status medius inter caelum et inter infernum apud hominem, ita quoque est locus medius, infra sunt inferna, et supra sunt caeli. Omnia inferna clausa sunt versus illum mundum, patent modo per foramina et fissuras sicut rupium, perque hiatus in latum, quae custodita sunt, ne aliquis exeat nisi ex permissione, quod etiam fit, flagitante aliqua necessitate, de qua in sequentibus. Caelum etiam undiquaque circumseptum est, nec patet ad aliquam societatem caelestem aditus nisi per angustam viam, cujus introitus etiam custoditus est. Illi exitus ac hi introitus sunt qui in Verbo vocantur "portae" ac "ostia" inferni et caeli.

429. Mundus spirituum apparet sicut vallis inter montes et petras, hic et ibi insinuata et elevata. Portae et ostia ad societates caelestes non apparent, solum illis qui praeparati ad caelum sunt, nec inveniuntur ab aliis, ad quamlibet societatem e mundo spirituum unus introitus est, post quem una via, sed quae in ascensu divaricatur in plures. Portae et ostia ad inferna nec apparent nisi quam illis qui intraturi sunt, quibus tunc aperiuntur, quibus apertis apparent antra furva et sicut fuliginosa, tendentia oblique deorsum in profundum, ubi iterum plura ostia sunt. per antra illa exhalantur nidores tetri et fetores, quos boni spiritus fugiunt, quia aversationi sunt, at mali spiritus appetunt quia delectationi sunt, sicut enim quisque in mundo delectatus est suo malo, ita post mortem delectatur fetore cui malum ejus correspondet, comparari in hoc possunt avibus et feris rapacibus, ut corvis, lupis, porcis, qui ex percepto nidore ad cadaverosa et

whenever they so desire. I have seen a father talking with six sons, whom he had recognized, and have seen many others with their relatives and friends, but having from their life in the world diverse dispositions, after a short time they separate. But those who have passed from the world of spirits into heaven or into hell, unless they have a like disposition from a like love, no longer see or know each other. The reason that they see each other in the world of spirits, but not in heaven or in hell, is that those who are in the world of spirits are brought into one state after another, like those they experienced in the life of the body, but afterwards all are brought into a permanent state in accord with their ruling love, and in that state one recognizes another only by similarity of love, for then similarity joins and dissimilarity disjoins (see above, n. 41-50).

428. As the world of spirits is an intermediate state between heaven and hell with man, so it is an intermediate place with the hells below and the heavens above. All the hells are shut towards that world, being open only through holes and clefts like those in rocks and through wide openings that are so guarded that no one can come out except by permission which is granted only, in cases of urgent necessity (of which hereafter). Heaven, too, is enclosed on all sides, and there is no passage open to any heavenly society except by a narrow way, the entrance to which is also guarded. These outlets and entrances are what are called in the Word the gates and doors of hell and of heaven.

429. The world of spirits appears like a valley between mountains and rocks, with windings and elevations here and there. The gates and doors of the heavenly societies are visible to those only who are prepared for heaven, others cannot find them. There is one entrance from the world of spirits to each heavenly society, opening through a single path which branches out in its ascent into several. The gates and doors of the hells are visible only to those who are about to enter to whom they are then opened. When these are opened gloomy and seemingly sooty caverns are seen tending obliquely downwards to the abyss, where again there are many doors. Through these caverns nauseous and fetid stench exhale, which good spirits abominate and flee from, but evil spirits delight in them and seek for them. For as every one in the world has been delighted with his own evil, so after death he is delighted with the stench to which his evil corresponds. In this respect the evil

1. The first part of the document is a list of references. The references are listed in a standard format, with the author's name, the title of the work, and the publisher. The references are as follows:

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450. The first of the three main types of the human mind is the intuitive type. This type of mind is characterized by a direct, unmediated apprehension of truth. It is the mind of the poet, the philosopher, and the scientist. The intuitive mind is not concerned with the details of the world, but with the fundamental principles that govern it. It is a mind that seeks to understand the universe as a whole, rather than as a collection of isolated facts. The intuitive mind is also a mind that is open to the possibility of the supernatural. It is a mind that is not bound by the limitations of the material world, but that is free to explore the mysteries of the universe. The intuitive mind is a mind that is truly free, and it is a mind that is truly wise.

[illegible]

may be likened to rapacious birds and beasts, like ravens, wolves, and swine, which fly or run to carrion or dunghills when they scent their stench. I heard a certain spirit crying out loudly as if from inward torture when struck by a breath from heaven, but he became tranquil and glad as soon as a breath from hell reached him.

430. With every man there are two gates, one that leads to hell and that is open to evils and their falsities; while the other leads to heaven and is open to goods and their truths. Those that are in evil and its falsity have the gate to hell opened in them, and only through chinks from above does something of light from heaven flow into them, and by that inflowing they are able to think, to reason, and to speak, but the gate to heaven is opened in those that are in good and its truth. Thus there are two ways that lead to the rational mind of man, a higher or internal way through which good and truth from the Lord enter, and a lower or external way through which evil and falsity enter from hell. The rational mind itself is at the middle point to which the ways tend. Consequently, so far as light from heaven is admitted man is rational, but so far as it is not admitted he is not rational, however rational he may seem to himself to be. This has been said to make known the nature of the correspondence of man with heaven and with hell. While man's rational mind is being formed it corresponds to the world of spirits, what is above it corresponding to heaven and what is below it to hell. With those preparing for heaven the regions above the rational mind are opened, but those below are closed to the influx of evil and falsity, while with those preparing for hell the parts below it are opened, and the parts above it are closed to the influx of good and truth. Thus the latter can look only to what is below themselves, that is, to hell, while the former can look only to what is above themselves, that is, to heaven. To look above themselves is to look to the Lord, because He is the common centre to which all things of heaven look, while to look below themselves is to look backwards from the Lord to the opposite centre, to which all things of hell look and tend (see above, n 123, 124).

431. In the preceding pages whenever spirits are mentioned those that are in the world of spirits are meant, and when angels are mentioned those that are in heaven are meant.

[XLV]

QUOD UNUSQUISQUE HOMO SIT SPIRITUS QUOAD INTE-
RIORA SUA

432. Qui rite expendit nosse potest quod corpus non cogitet quia est materiale, sed quod anima quia est spiritualis. Anima hominis, de cujus immortalitate plures scripserunt est spiritus ejus, hic enim immortalis est quoad omnia sua, hic quoque est qui cogitat in corpore, nam spiritualis est, et spirituale recipit spirituale ac spiritualiter vivit, quod est cogitare et velle. Omnis itaque vita rationalis, quae apparet in corpore ejus est, et nihil corporis. corpus enim, ut supra dictum, est materiale, ac materiale, quod est proprium corporis est adjectum et paene sicut adjunctum spiritui ob causam ut spiritus hominis possit agere vitam et agere usus in naturali mundo, cujus omnia sunt materialia ac in se expertia vitae. Et quia materiale non vivit sed modo spirituale, constare potest, quod quicquid vivit apud hominem, sit ejus spiritus et quod corpus modo inserviat ei, prorsus sicut instrumentale vi moventi vivae. dicitur quidem de instrumento, quod agat, moveat aut feriat, sed credere quod sit instrumenti, et non ejus qui per id agit, movet aut ferit, fallacia est.

433. Quoniam omne quod vivit in corpore et ex vita agit et sentit unice est spiritus, et nihil corporis, sequitur quod spiritus sit ipse homo seu quod simile, quod homo in se spectatus sit spiritus et quoque in simili forma nam quicquid vivit et sentit in homine est ejus spiritus et nihil non in homine a capite ad plantam pedis ejus vivit et sentit. Ince est, quod cum separatur corpus ab ejus spiritu quod cecidit mori homo maneat usque homo et vivat. Audivi e caelo, quod quidam qui moriuntur, cum jacent super ferali mensa, antequam resuscitati sunt in suo frigido corpore etiam cogitent nec sciant aliter quam quod adhuc vivant, sed cum differentia quod non possint aliquam particulam materialem quae propria corporis est, mo ere

434. Homo non potest cogitare et velle, nisi sit subiectum quod substantia ex quo et in quo, quod putatur existere absque subiecto substantiali, hoc nihil est. Id sciri potest ex eo, quod homo non videre possit absque organo quod est subiectum visus ejus, nec audire absque organo quod est subiectum auditus ejus, visus et auditus absque illis nihil sunt, nec dantur. Ita quoque cogitatio quae est visus internus, et apperceptio quae est auditus internus, nisi hi forent in substantiis et ex illis, quae sunt formae organicae, quae subiecta, prorsus non existerent. Ex quibus constare potest, quod spiritus hominis sit aequae in forma, et quod sit in forma humana, et quod aequae sensoris et sensibus gaudeat cum separatus est a corpore sicut cum in illo fuit, et quod omne vitae oculi, et omne vitae auri, verbo omne vitae sensus, quod est homini, non sit corporis ejus, sed spiritus ejus in illis et in singularissimis illorum. Inde est, quod spiritus aequae ac homines videant, audiant, et sentiant, verum post solutionem a corpore non in naturali mundo sed in spirituali, quod spiritus senserit naturaliter cum fuit in corpore, erat per materiale quod ei adiectum, sed usque tunc simul sensit spiritualiter, cogitando et volendo.

435. Haec dicta sunt, ob causam ut rationalis homo evincatur quod homo in se spectatus sit spiritus, et quod corporeum ei adiectum functionum causa in mundo naturali et materiali non sit homo, sed modo instrumentale ejus spiritus. Verum praestant confirmationes ab experientia, quoniam rationalia a pluribus non capiuntur, et ab illis qui se confirmaverunt in contrario vertuntur in res dubias per ratiocinia ex fallacis sensuum. Qui se confirmaverunt in contrario, cogitare solent quod bestiae similiter vivant et sentiant, et sic quod illis quoque spirituale sit, simile quod homini, et tamen illud cum corpore moritur sed bestiarum spirituale non tale est, quale est spirituale hominis, est enim homini, non bestis, intimum, in quod Divinum influit, ac elevat ad se, et per id conjungit sibi, inde homo prae bestia cogitare potest de Deo, ac de Divinis quae sunt caeli et ecclesiae, et amare Deum ex illis et in illis, et sic Ipsi conjungi, et quod conjungi Divino potest, non dissipari potest sed quod non conjungi potest Divino, hoc dissipatur. De intimo quod est homini prae bestis

supra (n 39) actum est, quod hic iterum memorandum est, quia interest ut discutiantur fallaciae inde captae, ut fit a pluribus qui ob defectum scientiarum, ac intellectum non apertum, de his non rationaliter concludere possunt Haec ibi verba sunt —

‘ Velim arcanum quoddam de angelis trium caelorum memorare, quod prius non alicui in mentem venit, quia non intellexit gradus (de quibus, n 38), quod nempe apud unumquemvis angelum, et quoque apud unumquemvis hominem sit gradus intimus et supremus, seu intimum et supremum quoddam, in quod Divinum Domini primum aut proxime influit, et ex quo disponit reliqua interiora, quae secundum gradus ordinis apud illos succedunt Hoc intimum seu supremum vocari potest introitus Domini ad angelum et ad hominem ac ipsissimum Ipsius domicilium apud illos Per hoc intimum aut supremum homo est homo, et distinguitur a brutis animalibus, nam haec illud non habent Inde est, quod homo, secus ac animalia, possit quoad omnia interiora, quae sunt mentis et animi ejus elevari a Domino ad Se, possit credere in Ipsum, affici amore in Ipsum, et sic videre Ipsum, et quod possit recipere intelligentiam et sapientiam, et loqui ex ratione, inde quoque est quod vivat in aeternum Quid autem disponitur et providetur a Domino in eo intimo, non influit manifeste in perceptionem alicujus angeli, quia est supra ejus cogitationem, et excedit ejus sapientiam ”

436. Quod homo sit spiritus quoad interiora sua, datum est mihi scire per multam experientiam, quam omnem si adducerem, ^[1]impleret, sicut dicitur, membranas Locutus sum cum spiritibus ut spiritus, et locutus sum cum illis ut homo in corpore, et cum locutus sum cum illis ut spiritus, non sciverunt aliter quam quod ipse spiritus essem, et quoque in humana forma sicut illi, ita apparuerunt interiora mea coram illis, quoniam cum locutus sum ut spiritus, materiale meum corpus non apparuit

437. Quod homo quoad interiora sua sit spiritus, constare potest ex eo, quod postquam separatum est corpus quod fit cum moritur, usque dein vivat homo sicut prius Ut confirmarer in eo, datum est loqui cum fere omnibus quos usquam notos habui in vita corporis eorum, cum quibusdam per horas, cum quibusdam per septimanas et menses, et cum quibusdam per annos, et hoc praecipue ob causam ut confirmarer, et ut testarer

438. His adjicere licet, quod unusquisque homo, etiam dum in corpore vivit, quoad spiritum suum sit in societate cum spiritibus, tametsi id nescit bonus per illos in societate angelica et malus in societate infernali et quod

vine cannot be dissipated, but whatever cannot is dissipated. The inmost that man has, and beasts have not, has been treated of above (n 39), and what was there said will here be repeated, since it is important to have the fallacies dispelled that have been engendered in the minds of many who from lack of knowledge and trained intellect are unable to form rational conclusions on the subject. The words are these:

"I will mention a certain arcana respecting the angels of the three heavens, which has not hitherto come into any one's mind, because degrees have not been understood. In every angel and in every man there is an inmost or highest degree, or an inmost or highest something, into which the Divine of the Lord first or most directly flows, and from which it disposes the other interiors in him that succeed in accordance with the degrees of order. This inmost or highest degree may be called the entrance of the Lord to the angel or man, and His veriest dwelling place in them. It is by virtue of this inmost or highest that a man is a man, and is distinguished from the animals, which do not have it. From this it is that man, unlike the animals, is capable in respect to all his interiors which pertain to his mind and disposition, of being raised up by the Lord to Himself, of believing in the Lord, of being moved by love to the Lord, and thereby beholding Him, and of receiving intelligence and wisdom, and speaking from reason. Also it is by virtue of this that he lives to eternity. But what is arranged and provided by the Lord in this inmost does not distinctly fall into the perception of any angel, because it is above his thought and transcends his wisdom."

436. That in respect to his interiors man is a spirit I have been permitted to learn from much experience, which, to employ a common saying, would fill volumes if I were to describe it all. I have talked with spirits as a spirit, and I have talked with them as a man in the body, and when I talked with them as a spirit they knew no otherwise than that I myself was a spirit in a human form as they were. Thus did my interiors appear before them, for when talking with them as a spirit my material body was not seen.

437. That in respect to his interiors man is a spirit can be seen from the fact that after his separation from the body, which takes place when he dies, man goes on living just as before. That I might be convinced of this I have been permitted to talk with nearly every one I had ever known in their life in the body, with some for hours, with some for weeks and months, and with some for years, and this chiefly that I might be sure of it and might testify to it.

438. To this may be added that every man in respect to his spirit, even while he is living in the body, is in some society with spirits, although he does not know it, if a good man he

in eandem societatem etiam post mortem veniat Hoc saepius dictum et ostensum est illis, qui post mortem inter spiritus venerunt Non quidem apparet homo in illa societate ut spiritus, cum vivit in mundo, ex causa quia tunc naturaliter cogitat, qui autem abstraçte a corpore cogitant, quia tunc in spiritu, illi quandoque in sua societate apparent, et cum apparent, dignoscuntur probe a spiritibus qui ibi sunt, vadunt enim meditabundi, obmutescunt, nec spectant ad alios, sunt sicut non videant illos, ac ut primum aliquis spiritus illos alloquitur, evanescent

439. Ut illustretur quod homo quoad interiora sua sit spiritus, velim ab experientia referre, quomodo fit cum homo abducitur a corpore, et quomodo cum a spiritu in alium locum aufertur

440. Quod primum attinet, nempe abduci a corpore, hoc ita se habet Homo perducitur in statum quendam, qui medius est inter somnum et vigiliam, in quo statu cum est, non aliter scire potest quam quod prorsus vigil sit, omnes sensus tam vigiles sunt sicut in summa corporis vigilia, tam visus quam auditus, et quod mirabile, tactus, qui tunc exquisitior est quam usquam dari potest in vigilia corporis in quo statu etiam visi sunt spiritus et angeli prorsus ad vivum, etiam auditi, et quod mirum, tacti, et tunc fere nihil corporis intererat Hic status est, de quo dicitur, *abduci a corpore*, et *nescire num in corpore vel extra corpus sit* In hunc statum modo ter aut quater immissus sum, ut modo scirem qualis est, et simul quod spiritus et angeli omni sensu gaudeant, etiam homo quoad spiritum quando abductus est a corpore

441. Quod alterum attinet, a spiritu in alium locum auferri, ostensum est mihi per vivam experientiam, quid sit, et quomodo fit, sed hoc solum bis et ter, solam experientiam velim afferre Per plateas urbis, et per campestria ambulans, tunc quoque in loquela cum spiritibus, non aliter scivi quam quod ita vigil essem et videns sicut aliis temporibus, ita ambulans absque errore, et interea in visione eram, videns lucos, fluvios, palatia, domus, homines et plura Sed postquam ita per horas ambulavi, subito eram in visu corporis, et animadverti quod in alio loco essem, quo obstupefactus valde appercepi quod in tali statu fuërim, in quo illi, de quibus dicitur, quod *ab-*

is by means of spirits in some angelic society, if an evil man in some infernal society, and after death he comes into that society. This has been often told and shown to those who after death have come among spirits. Man, to be sure, does not appear in that society as a spirit while he is living in the world, for the reason that he then thinks naturally, but when one is thinking abstractly from the body, because he is then in the spirit, he sometimes appears in his society, and when seen he is easily distinguished from the spirits there, for he goes about meditating and in silence, not looking at others, and apparently not seeing them, and as soon as any spirit speaks to him he vanishes.

439. To make clear that man in respect to his interiors is a spirit I will relate from experience what happens when man is withdrawn from the body, and what it is to be carried away by the spirit to another place.

440. First, as to withdrawal from the body, it happens thus. Man is brought into a certain state that is midway between sleeping and waking, and when in that state he seems to himself to be wide awake, all the senses are as perfectly awake as in the completest bodily wakefulness, not only the sight and the hearing, but what is wonderful, the sense of touch also, which is then more exquisite than is ever possible when the body is awake. In this state spirits and angels have been seen to the very life, and have been heard, and what is wonderful have been touched, with almost nothing of the body intervening. This is the state that is called being withdrawn from the body, and not knowing whether one is in the body or out of it. I have been admitted into this state only three or four times, that I might learn what it is, and might know that spirits and angels enjoy every sense, and that man does also in respect to his spirit when he is withdrawn from the body.

441. As to being carried away by the spirit to another place, I have been shown by living experience what it is, and how it is done, but only two or three times. I will relate a single instance. Walking through the streets of a city and through fields, talking at the same time with spirits, I seemed to myself to be fully awake, and in possession of my usual sight. Thus I walked on knowing what I was doing, and all the while with clear vision, seeing groves, rivers, palaces, houses, men, and other objects. But after walking thus for some hours, suddenly I saw with my bodily eyes and noted that I was in another place. Being greatly astonished I perceived that I had

et fit a spiritu in aliam vitam; nam cum perstat nihil refectitur super viam et hoc sive foret plurius miliarium: nec refectitur super tempus sive foret plurius horarum aut dierum; nec fatigatio ulla percipitur: tunc quoque ducitur per vias quas ipse ignorat, usque ad locum designatum absque errore.

442. Sed hi bini status hominis qui sunt status ejus cum est in interioribus suis seu quod idem cum in spiritu, sunt extraordinarie ostensi mihi solum ob finem, ut scirem quae es sunt, quia intra ecclesiam noti sunt: at loqui cum spiritibus et esse cum illis sicut unus eorum datum est mihi etiam in omni vigilia corporis et id nunc per multos annos.

443. Quod homo quoad interiora sua sit spiritus, amplius confirmari potest ex illis quae supra (p. 311-317) dicta et extensa sunt, ubi actum est de eo quod caelum et infernum sint ex humano genere.

444. Quod homo sit spiritus quoad interiora sua intelligitur quoad illa quae sunt cogitationis et voluntatis ejus quoniam haec sunt ipsa interiora, quae faciunt ut homo sit homo ac talis homo, qualis quoad illa est.

[XLVI]

DE HOMINIS RESUSCITATIONE A MORTUIS AC INTRO- ITU IN VITAM AETERNAM

445. Quando corpus non amplius potest obire suas functiones in naturam mundo correspondentes cogitationibus et affectionibus sui spiritus quae sunt ei ex spirituum mundo tunc dicitur homo mori. Hoc fit cum motus respiratorii pulmonum ac systole et cordis cessant. Sed usque non moritur homo sed modo separatur a corporeo quod ei fuit usque in mundo: ipse enim homo vivit. Dicitur quod mori non vivat quia homo non est homo ex corpore, sed ex spiritu, quoniam spiritus in nomine cogitat et cogitatione cum affectione facit hominem. Inde patet quod homo cum moritur modo transeat ab uno mundo in alterum.

been in the same state as those were who were said to have been led away by the spirit into another place. For in this state the distance, even though it be many miles, and the time, though it be many hours or days, are not thought of, neither is there any feeling of fatigue, and one is led unerringly through ways of which he is ignorant, even to the destined place.

442. But these two states of man, which are his states when he is in his interiors, or what is the same, when he is in the spirit, are anomalous, but as they are states known about in the church, they were exhibited to me only that I might know what they are. But it has been granted to me now for many years to speak with spirits and to be with them as one of them, even in full wakefulness of the body.

443. That in respect to his interiors man is a spirit there are further evidences in what has been said and shown above (n 311-317), where it is explained that heaven and hell are from the human race.

444. That man is a spirit in respect to his interiors means in respect to the things pertaining to his thought and will, for these are the interiors themselves that make man to be man, and such a man as he is in respect to these interiors.

XLVI

THE RESUSCITATION OF MAN FROM THE DEAD AND HIS ENTRANCE INTO ETERNAL LIFE

445. When the body is no longer able to perform the bodily functions in the natural world that correspond to the spirit's thoughts and affections, which the spirit has from the spiritual world, man is said to die. This takes place when the respiration of the lungs and the beatings of the heart cease. But the man does not die, he is merely separated from the bodily part that was of use to him in the world, while the man himself continues to live. It is said that the man himself continues to live since man is not a man because of his body but because of his spirit, for it is the spirit that thinks in man, and thought with affection is what constitutes man. Evidently, then,

Inde est quod 'mors' in Verbo in sensu ejus interno significet resurrectionem et continuationem vitæ.

446. Intima communicatio spiritus est cum respiratione et cum motu cordis cogitatio ejus cum respiratione, et affectu quæ amoris cum corde: quapropter cum hiis illi motus cessant in corpore, illico separatio est. Sunt hiis illi motus nempe respiratorius pulmonum et systolicus cordis ipsa vincula, quibus ruptis, spiritus sibi relinquitur et corpus quia tunc absque vita spiritus sui est frigidus et putrescit. Quod intima communicatio spiritus hominis sit cum respiratione et cum corde, est quia omnes vitales motus inde pendent non solum in communi sed etiam in omni parte.

447. Spiritus hominis post separationem aliquantisper manet in corpore sed non diutius quam ad cessationem totum em cordis quod fit cum varietate secundum statum morbi ex quo homo moritur nam motus cordis apud quosdam perstat diu et apud quosdam non diu. Ut primum hic motus cessat homo resuscitatur: sed hoc fit a solo Domino. Per resurrectionem intelligitur educio spiritus hominis a corpore, et introductio in mundum spirituum: quod communiter vocatur Resurrectio. Quod non prius separaretur spiritus hominis a corpore quam cum cessavit motus cordis est causa quia cor correspondet affectioni quæ amoris quæ est ipsa vita hominis ex amore enim est cuius calor vitalis. quapropter quanti-

DE APLANTIS QUE EST VITA.

(a) Quod mors in Verbo significat resurrectionem eternam cum mortui homo continuatur usque ad ultimum diem vite sue (1 Cor. 15: 52-54).

(b) Quod cor correspondet voluntati, in quo affectus est quæ amoris, et respirationem est quæ cogitatio est quæ.

Quod cor in Verbo inde significat voluntatem et amorem in seipso.

Et quod anima significat affectionem suam et vitam in seipso et ex corde significat quod est in seipso, factum est quod anima est amor in seipso.

Deinde quod cor et anima sunt in Verbo hominis secundum seipsum.

(c) Quod anima significat affectionem suam et vitam in seipso et ex corde significat quod est in seipso, factum est quod anima est amor in seipso.

Quod anima significat affectionem suam et vitam in seipso.

the death of man is merely his passing from one world into another. And this is why in the Word in its internal sense "death" signifies resurrection and continuation of life.¹

446. There is an inmost communication of the spirit with the breathing and with the beating of the heart, the spirit's thought communicating with the breathing, and its affection of love with the heart,² consequently when these two motions cease in the body there is at once a separation. These two motions, the respiration of the lungs and the beating of the heart, are the very bond on the sundering of which the spirit is left to itself, and the body being then deprived of the life of its spirit grows cold and begins to decay. This inmost communication of the spirit of man is with the respiration and with the heart, because on these all vital motions depend, not only in general but in every particular.³

447. After the separation the spirit of man continues in the body for a short time, but only until the heart's action has wholly ceased, which happens variously in accord with the diseased condition that causes death, with some the motion of the heart continuing for some time, with others not so long. As soon as this motion ceases the man is resuscitated, but this is done by the Lord alone. Resuscitation means the drawing forth of the spirit from the body, and its introduction into the spiritual world, this is commonly called the resurrection. The spirit is not separated from the body until the motion of the heart has ceased, for the reason that the heart corresponds to the affection of love, which is the very life of man, for it is from love that every one has vital heat,⁴ consequently as long as

¹ In the Word "death" signifies resurrection, for when man dies his life still goes on (n 3498, 3505, 4618, 4621, 6036, 6221)

² The heart corresponds to the will, thus to the affection which belongs to the love, while the respiration of the lungs corresponds to the understanding, thus to the thought (n 3888)

From this the "heart" in the Word signifies the will and love (n 7542, 9050, 10336)

The "soul" signifies understanding, faith, and truth, therefore "from the soul and from the heart" signifies what is from the understanding, faith, and truth, and what is from the will, love, and good (n 2930, 9050)

The correspondence of the heart and lungs with the Greatest Man, or heaven (n 3883-3895)

³ The beating of the heart and the respiration of the lungs reign in the body throughout, and flow mutually into every part (n 3887, 3889, 3890)

⁴ Love is the being (*esse*) of the life of man (n 5002)

His conjunction continues correspondence continues, and thereby the life of the spirit in the body

418. How this resurrection is effected has both been told to me and shown to me in living experience. The actual experience was granted to me that I might have a complete knowledge of the process.

419. The senses of my body were brought into a state of insensibility, nearly the same as the state of the dying, but with the interior life and thought remaining unimpaired, which enabled me to perceive and retain in the memory the things that happened to me and that happen to those that are resurrected from the dead. I perceived that the respiration of the body was almost wholly taken away, but the interior respiration of the spirit went on in connection with a slight and tacit respiration of the body. Then a first communication of the pulse of the heart with the celestial kingdom was established, because that kingdom corresponds to the heart in man.¹ Angels from that kingdom were seen, some at a distance and two sitting near my head. Thus all my own affliction was taken away although thought and perception continued. [2] I was in this state for some hours. Then the spirits that were around me withdrew, thinking that I was dead, and an aromatic odor like that of an embalmed body was perceived, for when the celestial angels are present every thing pertaining to the corpse is perceived as aromatic, and when spirits perceive this they cannot approach, and in this way evil spirits are kept away from man's spirit when he is being introduced into eternal life. The angels seated at my head were silent, merely sharing their thoughts with mine, and when their thoughts are received the angels know that the spirit of man is in a state in which it can be drawn forth from the body. This sharing of their thoughts was effected by looking into my face, for in this way in heaven thoughts are shared. [3] As my thought and perception continued, that I might know and remember how resurrection is effected, I perceived that the angels first tried to ascertain what my thought was, whether it was like the thought of those who are

Love is spiritual heat, and therefore the very vital itself of man (n 1589, 2136, 3338, 1906, 7081-7086, 9954, 10740)
Affection is a continuation of love (n 3938)

¹ The heart corresponds to the Lord's celestial kingdom, the lungs to His spiritual kingdom (n 3635, 3886, 3887)

illorum qui moriuntur, quae solet esse de vita aeterna, et quod in illa cogitatione vellent tenere mentem meam. Dictum est postea, quod hominis spiritus in cogitatione sua ultima, cum expirat corpus, teneatur eo usque, dum ad cogitationes, quae sunt ex affectione sua communi seu regnante in mundo, redit. Imprimis datum est percipere, et quoque sentire, quod esset attractio et sicut evulsio interiorum quae mentis meae, ita spiritus mei a corpore, et dictum quod hoc a Domino, et quod inde resurrectio.

450. Cum angeli caelestes apud resuscitatum sunt, non relinquunt eum, quia unumquemvis amant, sed cum spiritus talis est ut in caelestium angelorum consortio non amplius esse possit, tunc ille ab iis discedere avet, quod cum fit, veniunt angeli e regno spirituali Domini, per quos datur ei usura lucis, nam prius nihil vidit, sed solum cogitavit ostensum quoque est quomodo hoc fit. Videbantur angeli illi quasi evolvere tunicam oculi sinistri versus septum nasi, ut aperiretur oculus, et daretur videre, spiritus non aliter appercepit quam quod ita fiat, sed est apparentia. Cum visum est evolvisse tunicam, apparet quoddam lucidum sed obscurum, quasi dum homo in prima vigilia per palpebras spectat, huc lucidum obscurum mihi visum est caloris caelestis, sed dein dictum, quod hoc fiat cum varietate. Postea sentitur e facie quoddam molliter evolveri, quo facto inducitur cogitatio spiritualis. Evolutio illa e facie etiam est apparentia, nam per id repraesentatur quod a cogitatione naturali in cogitationem spirituales veniat. Cavent angeli summa opera, ne aliqua idea a resuscitato veniat, nisi quae sapit ex amore. Tunc dicunt ei quod sit spiritus. Angeli spirituales, postquam data est lucis usura, novo spiritui omnia officia quae usquam desiderare in illo statu potest, praestant, ac instruunt de illis quae sunt in altera vita, sed quantum capere potest. At si non talis est ut instrui velit tunc resuscitatus cupit ab angelorum illorum consortio, sed usque angeli non relinquunt illum, verum is se dissociat ab illis, angeli enim unumquemvis amant, et nihil prius desiderant quam officia praestare, instruere, et auferre in caelum, in eorum summa delectatio consistit. Spiritus cum se sic dissociat excipitur a spiritibus bonis, in quorum consortio cum est etiam ei omnia officia praestantur. At si vita ejus

dying, which is usually about eternal life, also that they wished to keep my mind in that thought. Afterwards I was told that the spirit of man is held in its last thought when the body expires, until it returns to the thoughts that are from its general or ruling affection in the world. Especially was I permitted to see and feel that there was a pulling and drawing forth, as it were, of the interiors of my mind, thus of my spirit, from the body, and I was told that this is from the Lord, and that the resurrection is thus effected.

450. The celestial angels who are with the one that is resuscitated do not withdraw from him, because they love every one, but when the spirit comes into such a state that he can no longer be affiliated with celestial angels, he longs to get away from them, and then angels from the Lord's spiritual kingdom come to him, through whom he receives the gift of light, for before this he saw nothing, but merely had an ability to think. I was shown how this is done. The angels appeared to roll off, as it were, a coat from the left eye towards the bridge of the nose, that the eye might be opened and be enabled to see. This is only an appearance, but to the spirit it seemed to be really done. When the coat thus seems to have been rolled off there is a slight sense of light, but very dim, like what is seen through the eyelids on first awakening from sleep. To me this dim light took on a heavenly hue, but I was told afterwards that the color varies. Then something is felt to be gently rolled off from the face, and when this is done spiritual thought is awakened. This rolling off from the face is also an appearance, which represents the spirit's passing from natural thought into spiritual thought. The angels are extremely careful that only such ideas as savor of love shall reach the one resuscitated. They now tell him that he is a spirit. When he has come into the enjoyment of light the spiritual angels render to the new spirit every service he can possibly desire in that state, and teach him about the things of the other life so far as he can comprehend them. But if he has no wish to be taught the spirit longs to get away from the company of the angels. Nevertheless, the angels do not withdraw from him, but he separates himself from them, for the angels love every one, and desire nothing so much as to render service, to teach, and to lead into heaven, this constitutes their highest delight. When the spirit has thus withdrawn he is received by good spirits, and as long as he continues in their company every thing possible is done for him. But if he has lived such a life in th

talís in mundo fuerat ut in consortio bonorum non esse potuerit tunc quoque ab iis cupit et hoc tamdiu et toties, usque dum se associat talibus, qui vitae ejus in mundo prorsus conveniunt, apud quos vitam suam invenit et tunc, quod mirum, similem vitam agit qualem in mundo

451. Sed hoc exordium vitae hominis post mortem, non perstat ultra quam per aliquot dies Quomodo autem dein perducitur ab uno statu in alterum, et demum vel in caelum vel in infernum, in sequentibus dicitur, hoc quoque per multam experientiam scire datum est

452. Locutus sum cum quibusdam tertio die post obitum eorum, et tunc illa, de quibus supra (n 449, 450) peracta sunt, cum tribus etiam, qui in mundo mihi noti fuerunt, quibus narraui, quod exsequiae nunc parentur ut corpus eorum sepeliatur dixi ut sepeliantur, quo audito, perculsi sunt quodam stupore, dicentes quod vivant, at intumulent id quod inserviverat illis in mundo Postea mirati sunt valde, quod, cum vixerunt in corpore, non crediderint talem vitam post mortem, et imprimis quod intra ecclesiam paene omnes Illi qui non crediderunt in mundo aliquam vitam animae post vitam corporis, cum animadvertunt se vivere, valde pudefiunt sed illi qui confirmaverunt se in eo, consociantur similibus, et separantur ab illis qui in fide fuerunt, ut plurimum alligantur societati cuidam infernali, quia tales etiam negarunt Divinum, et contempserunt vera ecclesiae quantum enim aliquis se confirmat contra vitam suae animae aeternam, tantum quoque se confirmat contra illa quae caeli et ecclesiae sunt

[XLVII]

QUOD HOMO POST MORTEM SIT IN PERFECTA FORMA HUMANA

453. Quod forma spiritus hominis sit forma humana seu quod spiritus sit homo etiam quoad formam constare potest ex illis quae in pluribus articulis supra ostensa sunt imprimis in illis ubi ostensum est quod unusquis-

que angelus sit in perfecta forma humana (n 73-77), et quod unusquisque homo sit spiritus quoad interiora sua (n 432-444), et quod angeli in caelo sint ex humano genere (n 311-317) Hoc adhuc clarius ex eo potest perspicui, quod homo sit homo ex suo spiritu, et non ex corpore; et quod corporea forma sit adjecta spiritui secundum ejus formam, et non vicissim, nam spiritus indutus est corpore secundum suam formam quapropter spiritus hominis agit in singula, immo in singularissima corporis, usque adeo ut pars quae non agitur a spiritu, seu in qua non est spiritus agens, non vivat Quod ita sit, quisque potest scire ex eo solo, quod cogitatio et voluntas agat omnia et singula corporis, ita prorsus ad suum nutum ut nihil non concurret, et quod non concurrat non sit pars corporis, ejicitur etiam sicut in qua non vivum cogitatio et voluntas sunt spiritus hominis, et non corporis Quod spiritus non appareat homini in forma humana, postquam solutus est a corpore, nec in altero homine, est quia organum visus corporis seu ejus oculus, quantum videt in mundo, est materialis, et materiale non videt nisi quam materiale, at spirituale videt spirituale, quapropter cum materiale oculi obvelatur ac privatur sua cooperatione cum spirituali, tunc apparent spiritus in sua forma, quae est humana, non solum spiritus qui in mundo spirituali sunt, sed etiam spiritus qui in altero dum adhuc in suo corpore est

454. Quod forma spiritus sit forma humana, est quia homo quoad spiritum suum creatus est ad formam caeli, nam omnia caeli et ejus ordinis in illa quae sunt mentis hominis collata sunt, unde illi facultas recipiendi intelligentiam et sapientiam Sive dicas facultatem recipiendi intelligentiam et sapientiam, sive dicas facultatem recipiendi caelum idem est, ut constare potest ex illis quae

[EX ARCANIS CAELASTIBUS]

(f) Quod homo sit in quem omnia ordinis Divini collata sunt et quod ex creatione sit Divinus ordo in forma (n 4219 4220¹ 4221 4223 4523 4524 5114 5368, 6013 6057, 6605 6626 9706 10156 10721)

Quod quantum homo vivit secundum Divinum ordinem tantum in se apparet ut homo perfectus et pulcher (n 4639 665 629)

that in respect to his interiors every man is a spirit (n 432-444); and that the angels in heaven are from the human race (n 311-317) [2] This can be seen still more clearly from the fact that it is by virtue of his spirit, and not by virtue of his body that man is a man, and that the bodily form is added to the spirit in accordance with the spirit's form, and not the reverse, for it is in accordance with its own form that the spirit is clothed with a body. Consequently the spirit of man acts into every part of the body, even the minutest, inasmuch that if any part is not actuated by the spirit, or the spirit is not active in it, it does not live. Any one can see that this is true from this fact alone, that thought and will actuate all things and each thing of the body with such entire command that every thing concurs, and any thing that does not concur is not a part of the body, but is cast out as something without life, and thought and will belong, not to the body, but to the spirit of man [3.] A spirit that has been loosed from the body, or the spirit in another man, is not visible in the human form to man, because the body's organ of sight, or its eye, so far as it sees in the world, is a material organ, and what is material can see only what is material, while what is spiritual sees what is spiritual. When, therefore, the material part of the eye becomes darkened and is deprived of its co operation with the spiritual, the eye sees spirits in their own form, which is the human form, not only the spirits that are in the spiritual world, but also the spirit of another man while it is yet in its body.

454. The form of the spirit is the human form because man is created in respect to his spirit in the form of heaven, for all things of heaven and of the order of heaven are brought together in the things that constitute the mind of man,¹ and from this comes his capacity to receive intelligence and wisdom. Whether you say the capacity to receive intelligence and wisdom or the capacity to receive heaven it is the same thing, as can be seen from what has been shown about the light and heat of heaven (n 126-140), the form of heaven (n 200-212),

¹ Man is the being into whom are brought together all things of Divine order, and by creation he is Divine order in form (n 3628, 4219, 4222, 4223, 4523, 4524, 5114, 6013, 6057, 6605, 6626, 9706, 10156, 10472).

So far as a man lives in accordance with Divine order he is seen in the other life as a man, complete and beautiful (n 4839, 6605, 6626).

ostensa sunt de Luce et Calore Caeli (n 126-140) de Forma Caeli (n 200-212) de Sapientia Angelorum (n 263-275), et in articulo quod Caelum quoad formam suam in toto et in parte referat hominem (n 59-77); et hoc ex Divino Humano Domini ex quo caelum et ejus forma (n 78-86)

455. Haec quae nunc dicta sunt, rationalis homo intelligere potest nam videre potest ex causarum nexu, et ex veris in suo ordine. sed homo qui non rationalis est, illa non intelligit. Quod non intelligat, sunt plures causas. praecipua est quod non velit, quia sunt contra ejus falsa quae fecit sua vera. et qui ideo non vult intelligere, ille occlusit viam caeli ad suum rationale, quod tamen usque aperiri potest modo voluntas non resistat (videatur supra n 424) Quod homo possit intelligere vera, et rationalis esse modo velit, hoc mihi per multam experientiam ostensum est. Saepius mali spiritus qui irrationales facti sunt per id quod in mundo negaverint Divinum et vera ecclesiae et se confirmaverint contra illa vi Divina conversi sunt ad illos qui in luce veri erant, et tunc comprehenderunt omnia sicut angeli et fassi sunt quod vera sint et quoque quod omnia comprehendant. Sed ut primum relapsi sunt in se et conversi ad amorem qui voluntatis eorum nihil comprehenderunt et contraria locuti sunt. Audivi etiam quosdam infernales dicentes, quod sciant et percipiant quod malum sit quod faciunt et quod falsum sit quod cogitant sed quod non resistere possint sui amoris jucundo, ita voluntati et quod haec ferat cogitata sua, ut malum videant sicut bonum ac falsum sicut verum. Inge patuit quod illi qui in falsis sunt ex malo potuerint intelligere, proinde rationales esse sed quod non voluerint et quod non voluerint, esset causa quia amaverunt falsa prae veris quoniam concordabant cum malis in quibus erant. Amare et velle idem est nam quod homo vult, hoc amat et quod amat hoc vult. Quoniam talis status est hominum ut possint intelligere vera modo velint, concessum est mihi spiritualia vera quae sunt ecclesiae et caeli, etiam per rationalia confirmare ita ob causam, ut falsa quae apud plures occluserunt rationale per rationalia discutiuntur et sic forte aliquid quantum ad rationem confirmare vera spiritualia per rationalia confirmantur.

the wisdom of angels (n 265-275), and in the chapter that the form of heaven as a whole and in part reflects a single man (n 59-77), and this by virtue of the Divine Human of the Lord, which is the source of heaven and its form (n 78-86)

455. That which has now been said can be understood by the rational man, for he can see it from the connection of causes and from truths in their order, but it is not understood by a man who is not rational, and for several reasons, the chief of which is that he has no desire to understand it because it is opposed to the false ideas that he has made his truths, and he that is unwilling to understand for this reason has closed the way to heaven for his rational faculty, although that way is still open whenever the will's resistance ceases (see above, n 424) That man is able to understand truths and be rational whenever he so wishes has been made clear to me by much experience Evil spirits that have become irrational in the world by rejecting the Divine and the truths of the church, and confirming themselves against them, have frequently been turned by Divine power towards those who were in the light of truth, and they then comprehended all things as the angels did, and acknowledged them to be true, and that they comprehended them all But the moment these spirits had relapsed into themselves, and had turned back to the love of their will, they had no comprehension of truths and affirmed the opposite [2] I have also heard certain dwellers in hell saying that they knew and perceived that which they did to be evil and that which they thought to be false, but that they were unable to resist the delight of their love, that is, their will, and that it is their will that compels their thoughts to see evil as good and falsity as truth Evidently, then, those that are in falsity from evil have the ability to understand and be rational, but have no wish to, and they have no wish to for the reason that they have loved falsities more than truths, because these agree with the evils in which they are To love and to will is the same thing, for what a man wills he loves, and what he loves he wills [3] Because the state of men is such that they are able to understand truths if they wish to, I have been permitted to confirm spiritual truths, which are truths of heaven and the church, even by reasonings, and this in order that the falsities by which the rational mind in many has been closed up may be dispersed by reasonings, and thus the eye may perhaps in some degree be opened, for to confirm spiritual goods by reasonings is per-

mitted to all that are in truths Who could ever understand the Word from the sense of its letter, unless he saw from an enlightened reason the truths it contains? Is not this the source of so many heresies from the same Word?¹

456. That the spirit of man, when it has been loosed from the body, is still a man and in a like form, has been proved to me by the daily experience of many years, for I have seen such and have listened to them a thousand times, and have talked with them about this fact, that men in the world do not believe them to be men, and that those that do believe this are regarded by the learned as simple Spirits are grieved at heart that such ignorance still continues in the world, and above all within the church [2.] But this belief they said had emanated chiefly from the learned, who had thought about the soul from ideas derived from bodily sense, and from such ideas the only conception they could form of the soul was as being mere thought, and when this is regarded apart from any subject as its containant and source it is merely a fleeting breath of pure ether that must needs be dissipated when the body dies But as the church believes from the Word in the immortality of the soul they are compelled to ascribe to it something vital, such as pertains to thought, but they deny to it any thing of sense, such as man possesses, until it has again been joined to the body On this opinion the doctrine in regard to the resurrection is based, with the belief that the soul and body will be joined again at the time of the final judgment For this reason when any one thinks about the soul in accordance with his doctrine and these conjectures, he has no conception that it is a spirit, and in a human form And still further, scarcely any one at this day knows what the spiritual is, and still less that spiritual beings, as all spirits and angels are, have any human form [3.] Consequently, nearly all that go from this world are greatly

¹ The truths of doctrine of the church derived from the Word must be the starting-point, and these must first be acknowledged, and afterwards it is permissible to consult knowledges (n 6047)

Thus it is permissible for those that are in an affirmative state towards the truths of faith to confirm them rationally by knowledges, but it is not permissible for those who are in a negative state (n 2568, 2588, 4760, 6047)

It is in accordance with Divine order to enter rationally from spiritual truths into knowledges, which are natural truths, but not to enter from the latter into the former, because spiritual influx into natural things is possible, but not natural or physical influx into spiritual things (n 3219, 5119, 5259, 5427, 5428, 5478, 6322, 9109, 9110)

quod vivant, et quod sint homines aequae ac prius, quod videant, audiant et loquantur, et quod corpus eorum tactu polleat sicut prius, et quod prorsus nihil differat (videatur supra, n 74) sed cum cessant se mirari, dein mirantur quod ecclesia nihil sciat de tali statu hominum post mortem, ita nec de caelo et inferno, cum tamen omnes quocumque in mundo vixerunt, in altera vita sunt, ac vivunt homines. Et quia etiam mirabantur cur hoc non manifestatum fuerit hominī per visiones, quia id essentiale fidei ecclesiae est, dictum est illis e caelo quod hoc potuisset fieri, nam nihil facilius est quum Domino beneplacet, sed quod usque non credituri essent, qui se in falsis contra illa confirmaverunt, etiamsi ipsi visuri, tum quod periculosum sit aliquid per visiones confirmare apud illos qui in falsis sunt, quia sic primum credituri essent, et postea negaturi, ac ita ipsum illud verum profanaturi, nam profanare est credere et postea negare, et qui profanant vera, illi in omnium infernorum infimum et gravissimum detruduntur ^(h) Hoc periculum est, quod intelligitur per Domini verba,

“Excaecavit oculos eorum, et obduravit ¹³corda eorum, ne videant oculis et intelligant corde, et sese convertant, et sanem illos” (*Job* XII 40)

[(EX ARCANIS CAELESTIBUS.)]

(h) Quod profanatio sit commixtio boni et mali, tum veri et falsi apud hominem (n 6348)

Quod profanare verum et bonum, seu sancta Verbi et ecclesiae, non possint alii quam qui primum agnoscunt illa ac magis si vivunt secundum illa, ac postea recedunt a fide, negant illa, ac vivunt sibi et mundo (n 593, 1008, 1010, 1059, 3398, 3399, 3898 4289, 4601, 10284, 10287)

Si homo post paenitentiam cordis ad mala priora relabitur, quod profanet, et quod tunc status ejus posterior fiat pejor statu ejus priori (n 8394)

Quod illi sancta non profanare possint qui non agnoverunt illa, minus qui non sciunt illa (n 1008, 1010, 1059, 9188, 10284)

Quod Gentes, quia extra ecclesiam, et non habent Verbum, non profanare possint (n 1327, 1328 2051 2081[? 2284])

Quod ideo Judaeis non detecta fuerint interiora vera nam si detecta et agnita fuissent, profanavissent illa (n 3398, 3489[? 4289] 6963)

Quod sors profanatorum in altera vita omnium pessima sit qui bonum et verum, quae agnoverunt manent et quoque malum et falsum et quia cohaerent, fit discerptio vitae (n 571, 582 6348)

Quod ideo a Domino maxime provideatur, ne fiat profanatio (n 2426, 10364[? 10287])

surprised to find that they are alive, and are just as much men as before, that they see, hear, and speak, and that their body enjoys the sense of touch as before, with no difference whatever (see above, n 74) And when they cease to be astonished at themselves they are astonished that the church should know nothing about this state of men after death, and nothing about heaven or hell, when in fact all that have ever lived in the world are in the other life and live as men And as they wondered also why this had not been disclosed to man by visions, being an essential of the faith of the church, they were told from heaven that although this might have been done, since nothing is easier when it is the Lord's good pleasure, yet those that have confirmed themselves in the opposite falsities would not believe even if they themselves should behold it, also that there is danger in confirming any thing by visions when men are in falsities, for they would first believe and afterwards deny, and thus would profane the truth itself, since to believe and afterwards deny is to profane, and those who profane truths are cast down into the lowest and most grievous of all the hells¹ [4] This danger is what is meant by the Lord's words

"He hath blinded their eyes, and hardened their hearts lest they should see with their eyes, and understand with their heart, and should turn and I should heal them" (*John* vii 40)

¹ Profanation is the mixing of good and evil and of truth and falsity in man (n 6348)

Only those can profane truth and good, or the holy things of the Word and the church, who first acknowledge them, and still more who live according to them, and who afterwards recede from the belief and reject it, and live for themselves and the world (n 593, 1008, 1010, 1059, 3398, 3399, 3898, 4289, 4601, 10284, 10287)

If man after repentance of heart relapses to former evils he profanes, and his latter state is then worse than his former (n 8394)

Those that have not acknowledged holy things, still less those that have no knowledge of them, cannot profane them (n 1008, 1010, 1059, 9188, 10284)

The heathen who are out of the church and do not have the Word cannot profane it (n 1327, 1328, 2051, 2284)

On this account interior truths were not disclosed to the Jews, for if they had been disclosed and acknowledged that people would have profaned them (n 3398, 4289, 6963)

The lot of profaners in the other life is the worst of all, because not only the good and truth they have acknowledged but also their evil and falsity remain, and as these cling together, the life is rent asunder (n 571, 582, 6348)

Consequently most careful provision is made by the Lord to prevent profanation (n 2426, 10287)

et quod qui in falsis sunt, usque non credituri sint, per haec,

Dixit Abraham Diviti in inferno, "Habent Mosen et Prophetas, audiunt illos, ille vero dixit, Non pater Abraham, sed si quis ex mortuis veniat ad eos, convertentur, Abraham autem dixit ei, Si Mosen et Prophetas non audiunt, nec etiam si quis ex mortuis resurrexerit, credent" (*Luc xvi 29-31*)

457. Spiritus hominis, cum primum intrat mundum spirituum, quod fit brevi post resuscitationem ejus, (de qua supra,) simili facie et simili sono loquela est, in quibus fuit in mundo, causa est, quia tunc in statu exteriorum suorum est, nec adhuc interiora ejus resecta sunt hic status est primus hominum post obitum Postea autem mutatur facies, et fit prorsus alia, fit similis ejus affectioni seu amor regnant, in quali fuerunt interiora quae mentis ejus in mundo, et in quali fuit spiritus ejus in corpore, nam facies spiritus hominis valde differt a facie corporis ejus, facies corporis est a parentibus, at facies spiritus est ex affectione ejus, cujus imago est, in hanc venit spiritus post vitam in corpore, cum exteriora remonentur, ac interiora revelantur, hic status est ⁽ⁱ⁾tertius hominis Vidi quosdam recentes e mundo, et cognovi illos ex facie et loquela, sed postea cum visi sunt, non cognovi illos, qui in affectionibus bonis fuerunt, in facie pulchra visi sunt, qui autem in affectionibus malis, in facie deformi spiritus enim hominis in se spectatus non est nisi quam sua affectio, ejus forma externa est facies Causa etiam, quod mutantur facies, est, quia in altera vita non licet alicui mentiri affectiones, quae non ejus propriae sunt, ita non inducere sibi facies amor suo, in quo sunt, contrarias Omnes quotcumque ibi sunt rediguntur in statum ut loquantur sicut cogitant, ac ut vultu et gestibus ostendant sicut volunt Inde nunc est, quod facies omnium fiant affectionum illorum formae et effigies, ac inde est, quod omnes qui se cognoverunt in mundo, se quoque cognoscant in mundo spirituum, non autem in caelo et in inferno, ut supra (n 427) dictum est ⁽ⁱ⁾

[[EX ARCANIS CAELESTIBUS]]

(i) Quod facies ad correspondentiam interiorum formata sit (n 4791-4805, 5695)

De correspondentia faciei et ejus vultuum cum affectionibus

And that those that are in falsities would not believe [even if visions were given] is meant by these words

Abraham said to the rich man in hell, "They have Moses and the Prophets, let them hear them But he said, Nay, father Abraham, but if one came to them from the dead they would be converted. But Abraham said to him, If they hear not Moses and the Prophets neither will they believe though one should rise from the dead" (*Luke xvi 29-31*)

457. When the spirit of man first enters the world of spirits, which takes place shortly after his resuscitation, as described above, his face and his tone of voice resemble those he had in the world, because he is then in the state of his exteriors, and his interiors are as yet uncovered This is man's first state after death But subsequently his face is changed, and becomes entirely different, resembling his ruling affection or ruling love, in conformity with which the interiors of his mind had been while he was in the world and his spirit while it was in the body For the face of a man's spirit differs greatly from the face of his body The face of his body is from his parents, but the face of his spirit is from his affection, and is an image of it. When the life of the spirit in the body is ended, and its exteriors are set aside and its interiors disclosed, it comes into this affection This is man's second state I have seen some that have recently arrived from the world, and have recognized them from their face and speech, but seeing them afterwards I did not recognize them Those that had been in good affections appeared with beautiful faces, but those that had been in evil affections with misshapen faces, for man's spirit, viewed in itself, is nothing but his affection, and the face is its outward form Another reason why faces are changed is that in the other life no one is permitted to counterfeit affections that are not his own, and thus assume looks that are contrary to his love All in the other life are brought into such a state as to speak as they think, and to manifest in their looks and gestures the inclinations of their will And because of this the faces of all become forms and images of their affections, and in consequence all that have known each other in the world know each other in the world of spirits, but not in heaven nor in hell (as has been said above, n 427)¹

¹ The face is so formed as to correspond with the interiors (n 4791-4805, 5695)

The correspondence of the face and its expressions with the affec-

458. Facies hypocritarum serius mutantur quam facies reliquorum, ex causa quia ex consuetudine contraxerunt habitum componendi interiora sua ad imitamen affectionum bonarum, quapropter diu non impulchri apparent sed quia simulatum apud illos successive exiit, ac interiora quae mentis disponuntur ad formam suarum affectionum, fiunt postea deformiores aliis Hypocritae sunt qui locuti sunt sicut angeli, sed interius agnoverunt solam naturam, et sic non Divinum, ac inde negaverunt illa quae ecclesiae et caeli sunt

459. Sciendum est, quod forma humana cujusvis hominis post mortem eo pulchrior sit, quo interius amaverat Divina vera, et vixerat secundum illa, nam interiora cujusvis secundum illorum amorem ac vitam et aperiuntur et formantur quapropter quo interior affectio, eo conformior caelo, et inde eo formosior facies Inde est, quod angeli, qui in caelo intimo sunt, pulcherrimi sint, quia sunt amoris caelestis formae qui autem exterius amaverunt Divina vera, et sic exterius vixerunt secundum illa, minus pulchri sunt, nam exteriora modo elucent ex facie illorum, et non amor interior caelestis per exteriora translucet, proinde non forma caeli qualis in se est, apparet respective obscurum quid e facie illorum, non vivificatum a translucentia vitae interioris Verbo, crescit omnis perfectio versus interiora, et decrescit versus exteriora, et sicut perfectio, ita quoque pulchritudo crescit et decrescit Vidi facies angelicas tertii caeli, quae tales erant ut nusquam ullus pictor posset omni arte sua aliquid talis lucis dare coloribus, ut aequaret millesimam partem lucis et vitae quae apparuit in facie illorum sed facies angelorum ultimi caeli possunt aliquatenus aequari

460. Arcanum quoddam nemini adhuc notum velim

mentis (n 1568, 2988, 2989, 3631, 4796, 4797, 4800, 5165, 5168, 5695, 9306)

Quod facies cum interioribus quae mentis unum faciat apud angelos caeli (n 4796-4799, 5695, 8250)

Quod ideo ' facies ' in Verbo significet interiora quae mentis sunt, hoc est quae affectionis et cogitationis (n 1999, 2434, 3527, 4066, 4796, 5102, 9306, 9546)

Quomodo influxus e cerebris in faciem successu temporis mutatus est, et cum illo ipsae facies quoad correspondentiam cum interioribus (n 4326, 8250)

458. The faces of hypocrites are changed more slowly than those of others, because by practice they had formed a habit of so managing their interiors as to imitate good affections, consequently for a long time they appear not unbeautiful. But as that which they had assumed is gradually put off, and the interiors of the mind are brought into accord with the form of their affections, they become after awhile more misshapen than others. Hypocrites are such as have been accustomed to talk like angels, but interiorly have acknowledged nature alone and not the Divine, and have therefore denied what pertains to heaven and the church.

459. It is a matter of importance to know that every one's human form after death is the more beautiful in proportion as he has more interiorly loved Divine truths and lived according to them, for every one's interiors are both opened and formed in accordance with his love and life, therefore the more interior the affection is the more like heaven it is, and in consequence the more beautiful the face is. This is why the angels in the inmost heaven are the most beautiful, for they are forms of celestial love. But those that have loved Divine truths more exteriorly, and thus have lived in accordance with them in a more external way, are less beautiful, for exterior affections only shine forth from their faces, and through these no interior heavenly love shines, consequently nothing of the form of heaven as it is in itself. There is seen in the faces of such something comparatively obscure, not vivified by any thing of interior life shining through it. In a word, all perfection increases toward interiors and decreases toward exteriors, and as perfection increases and decreases so does beauty. I have seen angelic faces of the third heaven of such radiance that no painter with all his art could possibly give any such light to his colors as to equal a thousandth part of the brightness and life that shone forth from their countenances. But the faces of the angels of the lowest heaven may in some measure be equalled

tions of the mind (n 1558, 2988, 2989, 3631, 4796, 4797, 4800, 5165, 5168, 5695, 9306)

With the angels of heaven the face makes one with the interiors that belong to the mind (n 4796-4799, 5695, 8250)

Therefore in the Word the face signifies the interiors that belong to the mind, that is, to the affection and thought (n 1999, 2434, 3527, 4066, 4796, 5102, 9306, 9546)

In what manner the influx from the brain into the face has been changed in process of time, and with it the face itself as regards its correspondence with the interiors (n 4326 5250)

ultimo dare, quod est, quod omne bonum et verum, quod a Domino procedit, ac facit caelum, sit in forma humana, et hoc non solum in toto et maximo, sed etiam in omni parte et in minimis, et quod haec forma afficiat unumquemvis qui recipit bonum et verum a Domino, ac faciat ut quisque in caelo sit in forma humana secundum receptionem. Inde est, quod caelum sit sibi simile in communi et in particulari, et quod forma humana sit toti, sit cuivis societati, et ¹ sit cuivis angelo, ut ostensum est in quatuor articulis a n. 5 ad 86, quibus hic addendum est, quod sit singulis cogitationis quae ex amore caelesti apud angelos. Sed hoc arcanum cadit aegre in intellectum alicujus hominis, verum clare in intellectum angelorum, quia in luce caeli sunt.

[XLVIII]

QUOD HOMO POST MORTEM SIT IN OMNI SENSU, MEMORIA, COGITATIONE, AFFECTIONE, IN QUIBUS IN MUNDO, ET QUOD NIHIL RELINQUAT PRAETER TERRESTRE SUUM CORPUS

461. Quod homo cum e naturali mundo in spiritualem transit, quod fit cum moritur, omnia sua, seu quae sui hominis sunt, secum ferat, praeter terrestre suum corpus ex multiplici experientia testatum mihi factum est. Nam homo cum intrat mundum spiritualem, seu vitam post mortem, in corpore est sicut in mundo, ad apparentiam nullum discrimen est, quoniam non sentit et videt discrimen sed corpus ejus spirituale est, et sic a terrestribus separatum seu purificatum, et cum spirituale tangit et videt spirituale, est prorsus sicut cum naturale tangit et videt naturale. Inde homo cum spiritus factus est, non aliter scit, quam quod in suo corpore sit in quo fuit in mundo et inde non scit quod obiverit. Homo spiritus etiam gaudet omni sensu externo et interno, quo gavisus est in mundo, videt sicut prius, audit et loquitur sicut prius, odorat quoque et gustat ac tactu sentit cum tangitur.

460. In conclusion I will mention a certain arcanum hitherto unknown, namely, that every good and truth that goes forth from the Lord and makes heaven is in the human form, and thus not only as a whole and in what is greatest, but also in every part and what is least, also that this form affects every one who receives good and truth from the Lord, and causes every one who is in heaven to be in the human form in accordance with his reception of good and truth. It is in consequence of this that heaven is like itself in general and in particular, and that the human form is the form of the whole, of every society, and of every angel (as has been shown in the four chapters from n 59 to 86), to which let it be added that it is the form of every thought derived from heavenly love with the angels. No man, however, can easily comprehend this truth, but it is clearly comprehended by the angels, because they are in the light of heaven.

XLVIII

AFTER DEATH MAN IS POSSESSED OF EVERY SENSE, AND OF ALL THE MEMORY, THOUGHT, AND AFFECTION, THAT HE HAD IN THE WORLD, LEAVING NOTHING BEHIND EXCEPT HIS EARTHLY BODY

461. It has been proved to me by manifold experience that when man passes from the natural world into the spiritual, as he does when he dies, he carries with him all his possessions, that is, everything that belongs to him as a man, except his earthly body. For when man enters the spiritual world or the life after death, he is in a body as he was in the world, with no apparent difference, since he neither sees nor feels any difference. But his body is then spiritual, and thus separated or purified from all that is earthy, and when what is spiritual touches or sees what is spiritual, it is just the same as when what is natural touches or sees what is natural. So when a man has become a spirit he does not know that he has died, but believes that he is in the same body that he had in the world. [2.] Moreover, a man's spirit enjoys every sense, both outer and inner, that he enjoyed in the world, he sees as before, he hears and speaks as before, smells and tastes, and when touched, he feels the

sicut prius, appetit etiam, desiderat, cupit, cogitat, reflectit, afficitur, amat, vult sicut prius, et qui studiis delectatur legit et scribit sicut prius verbo, homo cum transit ab una vita in alteram, seu ab uno mundo in alterum, est sicut ab uno loco in alterum, et secum fert omnia quae in se ut homo possidet, sic ut non dici possit quod homo, post mortem, quae solum est corporis terrestris, aliquid sui amiserit. Memoriam etiam naturalem secum fert, nam omnia quaecunque in mundo audivit, vidit, legit, didicit, cogitavit a prima infantia usque ad ultimum vitae, retinet, sed objecta naturalia quae insunt memoriae, quia non reproduci possunt in spirituali mundo, quiescunt, sicut fit apud hominem quum non ex illis cogitat, sed usque reproducentur quando Domino beneplacet. Verum de memoria hac, et de ejus statu post mortem, in mox sequentibus plura dicentur. Quod talis status hominis post mortem sit, sensualis homo prorsus non credere potest, quia non capit, nam sensualis homo non potest aliter quam naturaliter cogitare, et quoque de spiritualibus, quapropter illa quae non sentit, hoc est, videt oculis sui corporis, et tangit manibus ejus, dicit non esse, sicut legitur de Thoma (Joh xx 25, 27, 29). Qualis sensualis homo est, videatur supra (n 267, et ibi in notis b).

462[*primo*]. Sed usque discrimen inter vitam hominis in mundo spirituali ac vitam ejus in mundo naturali, est magnum, tam quoad sensus externos et eorum affectiones, quam quoad sensus internos et eorum affectiones. Illi qui in caelo sunt, multo exquisitius sentiunt, hoc est, vident et audiunt, et quoque sapientius cogitant, quam cum fuerunt in mundo, vident enim ex luce caeli, quae multis gradibus excedit lucem mundi (videatur supra, n 126), audiunt etiam per atmosphaeram spirituales, quae etiam multis gradibus excedit terrestrem (n 235). Differentia sensuum horum externorum est sicut differentia clari respectu ad obscurum nimbis in mundo, ac sicut lucis meridie ad umbram vespere. lux enim caeli, quia est Divinum Verum, dat visui angelorum, ut minutissima appercepian et distinguant, correspondet etiam visus eorum externus visui interno seu intellectui, nam apud angelos influit unus visus in alterum, ut unum agant, inde illis tanta acies et quoque similiter correspondet auditus perceptioni eorum,

touch as before, he also longs, desires, craves, thinks, reflects, is stirred, loves, wills, as before, and one who takes delight in studies, reads and writes as before. In a word, when a man passes from one life into the other, or from one world into the other, it is like passing from one place into another, carrying with him all things that he had possessed in himself as a man, so that by death, which is only the death of the earthly body, man cannot be said to have lost any thing really his own [3.] Furthermore, he carries with him his natural memory, retaining every thing that he has heard, seen, read, learned, or thought, in the world from earliest infancy even to the end of life, although the natural objects that are contained in the memory, since they cannot be reproduced in the spiritual world, are quiescent, just as they are when one is not thinking of them. Nevertheless, they are reproduced when the Lord so wills. But more will be said presently about this memory and its state after death. A sensual man finds it impossible to believe that such is the state of man after death, because he cannot comprehend it, for a sensual man must needs think naturally even about spiritual things, therefore, any thing that does not appeal to his senses, that is, that he does not see with his bodily eyes and touch with his hands (as is said of Thomas, *John* xx 25, 27, 29) he denies the existence of. (What the sensual man is may be seen above, n 267 and notes.)

462[a]. And yet there is a great difference between man's life in the spiritual world and his life in the natural world, in regard both to his outer senses and their affections and his inner senses and their affections. Those that are in heaven have more exquisite senses, that is, a keener sight and hearing, and also think more wisely, than when they were in the world, for they see in the light of heaven, which surpasses by many degrees the light of the world (see above, n 126), and they hear by means of a spiritual atmosphere, which likewise surpasses by many degrees the earthly atmosphere (n 235). This difference in respect to the outward senses is like the difference between clear sunshine and dark cloudiness in the world, or between noonday light and evening shade. For the light of heaven, since it is Divine truth, enables the eyes of angels to perceive and distinguish most minute things [2.] Moreover, their outer sight corresponds to their inner sight or understanding, for with angels one sight so flows into the other as to act as one with it, and this gives them their great keenness of vision. In like manner, their hearing corresponds to their per-

quæ est tam intellectus quam voluntas: inde in sensu et ratione loquentis apperipiunt minutissima affectionis et cognitionis ejus in sensu illa quæ affectionis sunt, et in ratione illa quæ cognitionis. Videatur supra, n. 254-255: sed reliqui sensus apud angelos non tam exquisiti sunt sicut sensus visus et auditus, ex causa quia visus et auditus inserviunt intelligentiæ et sapientiæ æternæ, sed non reliqui: qui si in simili gradu exquisiti forent, auferrent lucem et firmidinem sapientiæ æternæ et inferrent jactantiam voluptatum quæ variorum appetituum et corporum, quæ tactum obstant et debilitant intellectum, quantum præpollent: ut quoque et apud homines in mundo, qui tantum obesi et stupidi sunt quoad vera spiritualia, quantum indigent gustui et lascivialis tactuum corporis. Quod etiam interioris sensus angelorum cæli, qui sunt cognitionis et affectionis æternæ exquisitiores et perfectiores sunt quam fuerunt illis in mundo, constare videtur ex illis quæ citata et citanda sunt in articulo de Septentibus Angelorum Cæli (n. 263-265). Quod autem differentia erat illorum qui in inferno sunt respectu ad statum illorum in mundo: atque est quoque id magnum: Quanta enim perfectio et excellentia sensuum æternorum et immortalem est apud angelos qui in cælo, tanta imperfectio est apud illos qui in inferno: sed de horum statu in sequentiis agendum est.

462. *Quæ homo e mundo etiam sensum habeat omnem suum memorem, multis ostensum est, de qua supra memora. Visus et auditus sunt, quorum aliqui velim infra referre. Fuerunt qui negaverunt sua crimina et flagitia, quæ petrauerunt in mundo: quapropter, re instantes confiterentur omnia detecta sunt, et ex memoria eorum recensita sunt ordine a prima eorum aetate ad ultimam, erant quoque aditens et stationes. Fuerunt qui ante adventum mæce deciperunt, et qui finiti sunt: etiam æque et fide in sensu etiam enumerata sunt, quorum supra memora in articulo citata fuerunt, quam ipsis solis: agere erant etiam illa quæ manifestata sunt in luce cum omni cognitione, intentione, firmidinis, amara, quæ tunc una versabant eorum animas. Fuerunt qui munera acceptum, et quæstus ex jactantia fecerunt: illi ex memoria sua similiter arguuntur sunt, et ex illa recensita sunt*

omnia a primo functionis eorum tempore ad ultimum, singula quoad quantum et quale, cum tempore, statu mentis eorum ac intentione, quae omnia simul in recordationem eorum immissa, et ad visum ostensa sunt, quae erant ultra plura centena. Hoc factum est cum aliquibus, et quod mirabile, ipsi eorum libri memoriales, quibus inscripserunt talia, aperti sunt et coram illis lecti a pagina ad paginam. Fuerunt, qui pellexerunt virgines ad stupra, et qui castitatem violarunt, et ad simile iudicium vocati sunt, et ex memoria eorum deprompta et recitata singula, ipsae facies virginum et mulierum sistebantur quoque sicut praesentes, cum locis, loquelis, et animis, et hoc tam subito sicut cum quid ad visum sistitur. Perstabant manifestationes aliquoties per horas. Fuit, qui vituperare alios pro nihilo reputavit, audivi recensitas in ordine vituperationes, et quoque blasphemationes ejus cum ipsis verbis, de quibus personis, et coram quibus, quae omnia producebantur et ad vivum sistebantur simul, et tamen singula studio occultata fuerunt ab illo cum vixit in mundo. Erat quidam, qui affinem deprivavit hereditate sua sub praetextu doloso. Is quoque similiter convictus et iudicatus est, et quod mirum, epistolae et schedulae, quae inter illos, ad auditum meum lectae sunt, et dictum quod non vox deesset. Idem quoque, mox ante mortem suam, vicinum clandestine necavit veneno. hoc eo modo detectum est, sub pedibus visus est scrobem effodere, ex qua effossa exivit vir sicut e sepulcro, et clamavit ad eum, "Quid fecisti mihi?" Et tunc revelabantur omnia, quomodo veneficus amice cum eo locutus est, et porrexit poculum, tum quid prius cogitavit, et quid postea evenit, quibus detectis iudicatus est ad infernum. Verbo, omnia mala, facinora, latrocinia, artes, doli, manifestantur cuivis malo spiritui, ac depromuntur ex ipsa eorum memoria, et convincuntur, nec datur negandi locus, quia omnes circumstantiae simul apparent. Audivi etiam ex memoria alicujus ab angelis visa et lustrata, quid intra mensem cogitaverat uno die post alterum, et hoc absque fallacia, quae revocabantur sicut ipse in illis erat istis diebus. Ex his exemplis constare potest, quod homo omnem memoriam secum ferat et quod nihil tam occultum sit in mundo, quod non fit manifestum post mortem, et hoc in

their memory and from it every thing they had done from the beginning to the end of their office was reviewed. Every detail in regard to what and how much they had received, as well as the time, and their state of mind and intention, were brought to their recollection and made visibly clear to the number of many hundreds. And what is wonderful, in some cases their memorandum-books, in which they had recorded these things, were opened and read before them page by page [4] Others who had enticed maidens to shame were called to a like judgment, and every detail of their crimes was drawn forth from their memory and reviewed. The very faces of the maidens and women were also exhibited as if present, with the places, words, and intentions, and thus as suddenly as a view presented to the sight, the exhibitions continuing sometimes for hours [5] There was one who had made light of slandering others, and I heard his slanders recounted in order, and his defamations, with the very words, and the persons about whom and before whom they were uttered, all of which were produced and presented to the very life, although while he lived in the world he had most carefully concealed every thing [6] There was one who had deprived a relative of his inheritance under a fraudulent pretext, and he was in like manner convicted and judged, and what is wonderful, the letters and papers that passed between them were read in my hearing, and it was said that not a word was lacking [7.] The same person shortly before his death had also secretly poisoned his neighbor. This was disclosed in this way. He appeared to be digging a trench under his feet, from which a man came forth as out of a grave, and cried out to him, "What have you done to me?" Then every thing was revealed, how the murderer had talked with him in a friendly manner, and had held out the cup, also what he thought beforehand, and what happened afterwards. When all this had been disclosed he was sentenced to hell [8] In a word, to each evil spirit all his evils, villainies, robberies, artifices, and deceits, are made clear, and are brought forth from his very memory, and his guilt is fully established. nor is there any possible room for denial, because all the circumstances are exhibited together. Moreover, I have learned from a man's memory, when it was seen and inspected by angels, what his thoughts had been for a month, one day after another, and this without mistake, the thoughts being recalled just as they arose from day to day [9.] From these examples it can be seen that man carries with him all of his memory, and that nothing can be so carefully concealed in the world as not to be dis-

coetu plurium, secundum Domini verba,

"Nihil reconditum est, quod non retegendum, et nihil occultum quod non cognoscendum propterea quae in tenebris dixistis, in luce audientur, et quod in aurem locuti estis, super tectis praedicabitur" (*Luc* xii 2, 3)

463. Quando reteguntur homini acta sua post mortem, tunc angeli, quibus datum est munus inquirendi, inspiciunt faciem ejus, et pervagatur inquisitio per universum corpus, incipiendo a digitis unius et alterius manus, et sic pergendo per totum. Quia miratus sum, undenam hoc, detectum est quod nempe sicut singula cogitationis et voluntatis inscripta sunt cerebro, nam ibi earum principia sunt, ita quoque inscripta sunt universo corpori, quoniam illuc pergunt omnia cogitationis et voluntatis a principis suis, et ibi terminantur ut in suis ultimis, unde est, quod quae inscripta sunt memoriae ex voluntate et inde cogitatione ejus, non modo inscripta sint cerebro sed etiam toti homini, ac ibi existant in ordine secundum ordinem partium corporis. Inde patuit, quod homo talis sit in toto, qualis est in sua voluntate et inde cogitatione, adeo ut malus homo sit suum malum, et bonus suum bonum ^(k). Ex his quoque constare potest, quid intelligitur per librum vitae hominis, de quo in Verbo, quod nempe sit quod omnia tam acta quam cogitata toti homini inscripta sint, et quod appareant sicut in libro lecta cum ex memoria evocantur, et sicut in effigie visa, cum spiritus spectatur in luce caeli. His adjicere velim aliquid memorabile de memoria hominis post mortem remanente, per quod confirmatus sum, quod non modo communia, sed etiam singularissima, quae memoriam intraverunt, permanent, nec usquam obliterentur. Visi mihi sunt libri cum scripturis inibi sicut in mundo, et instructus sum, quod sint ex memoria eorum qui scripserunt, et quod ibi non

[[EX ARCANIS CAELESTIBUS]]

(k) Quod bonus homo, spiritus, et angelus sit suum bonum et suum verum, hoc est, quod totus sit quale ejus bonum et verum (n 10298, 10367)

Causa est, quia bonum facit voluntatem, et verum intellectum, ac voluntas et intellectus faciunt omne vitae apud hominem, spiritum, et angelum (n 3332, 3623, 6065)

Simile est si dices quod homo, spiritus, et angelus sit suus amor (n 6872, 10177 10284)

aliqua vox desit, quae fuit in libro ab eodem scripto in mundo, et quod ita ex memoria alterius depromi possint omnium singularissima, etiam quae ipse in mundo oblitus est causa etiam detecta est, quod nempe homini sit memoria externa et interna, externa quae naturalis ejus hominis, ac interna quae spiritualis ejus hominis, et quod singula quae homo cogitavit, voluit, locutus est, fecit, etiam quae audivit et vidit, memoriae internae seu spirituali ejus inscripta sint,¹⁾ et quod illa quae ibi nusquam deleantur, quoniam simul inscripta sunt ipsi spiritui, et ejus corporis membris, ut supra dictum est et sic quod spiritus secundum cogitata et acta suae voluntatis formatus sit Scio quod haec ut paradoxa appareant, et inde vix credantur, sed usque vera sunt Ne itaque credat homo, quod ¹⁾aliquid sit, quod homo in se cogitavit, et in abscondito fecit, post mortem lateat, sed credat, quod omnia et singula tunc ut claro in die pateant

464. Tametsi memoria externa seu naturalis inest homini post mortem, usque tamen mere naturalia, quae inibi sunt, non reproducuntur in altera vita, sed spiritualia quae naturalibus per correspondentias adjuncta sunt, quae tamen cum sistuntur ad visum, apparent in forma prorsus simili, ut in naturali mundo, nam omnia quae in caelis apparent, similiter ut in mundo apparent, tametsi in sua

[(EX ARCANIS CAELESTIBUS.)]

(A) Quod binae memoriae homini sint, exterior et interior, seu naturalis et spiritualis (n 2469-2494)

Quod homo non sciat quod ei memoria interior sit (n 2470, 2471)

Quantum memoria interior excellet exteriori (n 2473)

Quod quae in memoria exteriori sunt, in luce mundi sint, quae autem in interiore, in luce caeli (n 5212)

Quod ex memoria interiore sit, quod homo intellectualiter et rationaliter possit cogitare et loqui (n 9394)

Quod omnia et singula quae homo cogitavit, locutus est, egit, et quae vidit et audivit, inscripta sint memoriae interiori (n 2474, 7398).

Quod illa memoria sit liber vitae ejus (n 2474, 9386, 9841, 10505)

Quod in memoria interiore sint vera quae facta sunt fidei, et bona quae facta amoris (n 5212, 8067)

Quod illa quae induerunt habitum, et facta sunt vitae, et per id obliterata in memoria exteriori, sint in memoria interiore (n 9394, 9723 9841)

Quod spiritus et angeli loquantur ex memoria interiore, et quod inde illis lingua universalis (n 2472, 2476, 2490 2493)

Quod linguae in mundo sint memoriae exterioris (n 2472, 2476).

world, and thus all the minutest particulars might be drawn from one's memory, even those that he had forgotten in the world. And the reason was given, namely, that man has an external and an internal memory, an external memory belonging to his natural man, and an internal memory belonging to his spiritual man, and that every least thing that a man has thought, willed, spoken, done, or even heard and seen, is inscribed on his internal or spiritual memory,¹ and that what is there is never erased, since it is also inscribed on the spirit itself and on the members of its body, as has been said above, and that the spirit is thus formed in accordance with the thoughts and acts of its will. I know that all this sounds like a paradox, and is difficult to believe, but still it is true. Let no one believe, then, that there is any thing that a man has ever thought in himself or done in secret that can be concealed after death, but let him believe that all things and each single thing are then made as clear as day.

464. Although the external or natural memory remains in man after death, the merely natural things in it are not reproduced in the other life, but only the spiritual things connected with the natural by correspondences, but when these are present to the sight they appear in exactly the same form as they had in the natural world, for all things seen in the heavens have just the same appearance as in the world, although in their

¹ Man has two memories, an outer and an inner, or a natural and a spiritual memory (n 2469-2494)

Man does not know that he has an inner memory (n 2470, 2471)

How far the inner memory surpasses the outer (n 2473)

The things contained in the outer memory are in the light of the world, but the things contained in the inner are in the light of heaven (n 5212)

It is from the inner memory that man is able to think and speak intellectually and rationally (n 9394)

All things and each thing that a man has thought, spoken, and done, and that he has seen and heard, are inscribed on the inner memory (n 2474, 7398)

That memory is the book of his life (n 2474 9386, 9841, 10505)

In the inner memory are the truths that have been made truths of faith, and the goods that have been made goods of love (n 5212, 8067),

Those things that have become matters of habit and have come to be things of the life, and have thus disappeared from the outer memory, are in the inner memory (n 9394, 9723, 9841)

Spirits and angels speak from the inner memory, and consequently have a universal language (n 2472, 2476, 2490, 2493)

The languages of the world belong to the outer memory (n 2472, 2476)

essentia non sunt naturalia, sed spiritualia, prout ostensum videatur in articulo de Repraesentativis et Apparentiis in Caelo (n 170-176) Sed memoria externa seu naturalis, quantum ad illa inibi quae trahunt a materiali, eque tempore et spatio, et a reliquis quae propria naturae sunt, non inservit spiritui pro illo usu in quo inserviverat ei in mundo, quoniam homo in mundo, cum ex sensuali externo, et non simul ex sensuali interno seu intellectuali cogitavit, naturaliter et non spiritualiter cogitavit, at vero in altera vita, dum spiritus est in mundo spirituali, non cogitat naturaliter sed spiritualiter Spiritualiter cogitare est intellectualiter seu rationaliter Inde est, quod memoria externa seu naturalis quoad illa quae materialia sunt, tunc quiescat, et modo in usum veniant quae homo per illa in mundo hausit, et rationalia fecit Quod memoria externa quoad illa quae materialia sunt, quiescat, est causa, quia non reproduci possunt, loquuntur enim spiritus et angeli ex affectionibus et inde cogitationibus quae mentis eorum sunt, quapropter ea quae non quadrant cum illis, non eloqui possunt, ut constare potest ex iis, quae de loquela angelorum in caelo, et de loquela eorum cum homine (n 234-257), dicta sunt Inde est, quod quantum homo per linguas et per scientias rationalis factus est in mundo, tantum rationalis sit post mortem, et prorsus non quantum linguas et scientias calluit Locutus sum cum pluribus, quos in mundo crediderunt fore eruditos ex eo quod noverint linguas vetustas, ut Hebraicam, Graecam, et Latinam, et non rationale suum per illa, quae in illis scripta sunt, excoluerunt, et visi sunt quidam ita simplices sicut illi qui nihil de linguis illis noverunt, quidam stupidi, sed usque mansit apud illos fastus, sicut forent aliis sapientiores Locutus sum quibusdam, qui crediderunt in mundo, quod homo tantum sapiat, quantum memoria tenet, et qui etiam multis locupletaverunt memoriam, et ex illa sola paene locuti sunt, ita non ex se sed ex aliis, et nihil rationale per res memoriae perfecerunt Quidam ex illis erant stupidi, quidam fatui, prorsus nihil comprehendentes aliquod verum, num verum sit vel non, et arripientes omnia falsa, quae pro veris venditantur ab illis qui se eruditos vocant, nihil enim videre possunt ex se, num ita sit vel non ita, proinde nihil rationaliter cum

essence they are not natural but spiritual (as may be seen in the chapter on Representatives and Appearances in Heaven, n 170-176) [2] But the external or natural memory in respect to the things in it that are derived from the material, and from time and space, and from other properties of nature, is not serviceable to the spirit in the way that it was serviceable to it in the world, for whenever man thinks in the world from his external sensual, and not at the same time from his internal sensual, he thinks naturally and not spiritually, but in the other life when he is a spirit in the spiritual world he does not think naturally but spiritually, and to think spiritually is to think intellectually or rationally. For this reason the external or natural memory in respect to its material contents is then quiescent, and only those things that man has imbibed in the world by means of material things, and has made rational, come into use. The material things in the external memory then become quiescent because they cannot then be brought forth, since spirits and angels speak from those affections and thoughts that are proper to their minds, and are therefore unable to give expression to any thing that is not in accord with their affections and thoughts, as can be seen in what is said about the speech of angels in heaven and their speech with man (n 234-257) [3] Because of this man after death is rational, not in the degree that he was skilled in language and science in the world, but in the degree in which he became rational by means of these. I have talked with many who were believed in the world to be learned because they were acquainted with ancient languages, such as the Hebrew, Greek, and Latin, but had not cultivated their rational faculty by what is written in those languages. Some of them seemed just as simple as those who knew nothing of those languages, and some of them seemed even stupid, and yet they retained the conceit of being wiser than others [4.] I have talked with some who had believed in the world that man is wise in the measure of the contents of his memory, and who had stored up many things in their memory, speaking almost solely from the memory, and therefore not from themselves but from others, and their rationality had not been at all perfected by means of the things in their memory. Some of these were stupid and some sottish, having no ability to comprehend whether a truth is true or not, and seizing upon all falsities that are passed off for truths by those who called themselves learned, for from themselves they are unable to see any thing, whether it be true or not, and consequently are unable to see any thing

audiunt alios Locutus etiam sum cum aliquibus qui in mundo multa scripserunt, et quidem in scientificis omnis generis, et quibus inde fama eruditionis fuerat per multum orbis Aliqui eorum quidem ratiocinari potuerunt de veris, num vera sint vel non vera, aliqui intellexerunt, cum conversi sunt ad illos qui in luce veri erant, quod vera essent, sed usque non voluerunt illa intelligere, quapropter negabant illa cum in suis falsis et sic in se erant, aliqui non plus sapuerunt quam vulgus ineruditum, ita unus et alter diversimode, sicut per scientifica, quae conscripsit et exscripsit, excoluit rationale suum illi autem qui contra vera ecclesiae fuerunt, et cogitaverunt ex scientificis, et se confirmaverunt per ea in falsis, non rationale suum excoluerunt, sed modo facultatem ratiocinandi, quae facultas in mundo creditur esse rationalitas, sed est facultas separata a rationalitate, est facultas confirmandi quodcunque lubet, et ex principis captis et ex fallacis videre falsa et non vera tales nusquam redigi possunt ad agnoscendum vera, quoniam ex falsis non videri possunt vera, sed ex veris possunt videri falsa Rationale hominis est simile horto et floreto, ut et novali memoria est humus, vera scientifica et cognitiones sunt semina, lux et calor caeli producant, absque illis nulla egerminatio ita quoque fit nisi lux caeli quae est Divinum Verum, ac calor caeli qui est Divinus Amor, admittuntur, ex illis solis est rationale Dolent quam maxime angeli, quod eruditi quoad multam partem naturae adscribant omnia, et quod inde occluserint sibi interiora quae mentis suae, ut nihil veri ex luce veri, quae est lux caeli, videre possint orban-tur ideo in altera vita facultate ratiocinandi, ne disseminet falsa per ratiocinia inter simplices bonos, et seducant, ac mittuntur in loca deserta

465. Quidam spiritus indignatus quod non meminisset plurium quae in vita corporis novit, dolens ob jucundum quod amisit, quo maxime delectatus fuerat sed dictum est ei, quod prorsus nihil amiserit, et quod sciat omnia et singula, et quod in illo mundo, ubi nunc est, non liceat ei talia depromere, et quod satis sit quod nunc possit multo melius et perfectius cogitare et loqui, nec rationale suum immergere ut prius, densis obscuris, materialibus et corporeis, quae nullius usus sunt in regno in quod nunc

rationally when listening to others [5] I have also talked with some who had written much in the world on scientific subjects of every kind, and had thereby acquired a world-wide reputation for learning. Some of these had the ability to reason about truths, whether they are true or not, and some, when they had turned to those who were in the light of truth, had some comprehension that truths are true, but still had no wish to comprehend them, and therefore when they were in their own falsities, and thus in themselves, denied them. Some had no more wisdom than those without education. Thus each differed from the other according as he had cultivated his rational faculty by means of the knowledges he had written about or collated. Such as were opposed to the truths of the church, and thought from mere knowledges, and had confirmed themselves thereby in falsities, did not cultivate their rational faculty, but cultivated only an ability to reason, which in the world is believed to be rationality. But this ability is wholly different from rationality, it is an ability to prove any thing it pleases, and from preconceived principles and from fallacies to see falsities and not truths. Such persons can never be brought to acknowledge truths, since truths cannot be seen from falsities, but falsities may be seen from truths. [6] The rational faculty of man is like a garden or shrubbery, or like fresh ground, the memory is the soil, truths known and knowledges are the seeds, the light and heat of heaven cause them to grow, and as without light and heat there is no germination, so is it with the mind when the light of heaven, which is Divine truth, and the heat of heaven, which is Divine love, are not admitted, rationality is solely from these. It is a great grief to the angels that learned men for the most part ascribe all things to nature, and have thereby so closed up the interiors of their minds as to be unable to see any thing of truth from the light of truth, which is the light of heaven. In consequence of this such in the other life are deprived of their ability to reason, and are sent into desert places that they may not disseminate falsities among the simple good and lead them astray.

465. A certain spirit was indignant because he was unable to remember many things that he knew in the life of the body, and was grieved that he had lost so enjoyable a pleasure, but he was told that he had lost nothing at all, that he still knew each and every thing that he had known, although in the world where he now was no one was permitted to call forth such things from the memory, and that he ought to be satisfied that he could now think and speak much better and more perfectly

venit, et quod nunc habeat quicquid ad usum vitae aeternae conducat, et quod sic non aliter possit beatus et felix fieri, ita quod ignorantiae sit credere, quod in hoc regno cum remotione et quiescentia materialium in memoria, intelligentia pereat, cum tamen res ita se habet, quod quantum mens abduci potest a sensualibus quae sunt externi hominis seu corporis, tantum eleuantur ad spiritualia et caelestia

466. Quales sunt memoriae, quandoque in altera vita sistitur videndum in formis ibi solum apparentibus, (ad visum ibi plura sistuntur, quae alioqui apud homines solum cadunt in ideas) memoria exterior ibi sistitur ad apparentiam instar calli, interior instar substantiae medullosae, qualis in cerebro humano, inde quoque scire datur, quales sunt Qui in vita corporis soli memoriae studuerunt, et sic rationale suum non excoluerunt, callositas eorum apparet dura, ac intus sicut ex tendinibus striata Qui impleverunt memoriam falsitatibus, apparet capillacea et hirsuta, et hoc ex congerie inordinata rerum Qui memoriae studuerunt amoris sui et mundi causa, apparet conglutinata ac ossificata Qui per scientifica, imprimis per philosophica, in arcana Divina penetrare voluerunt, nec prius credere quam cum per illa persuaderentur, apud illos apparet memoria tenebricosa, quae talis naturae est, ut radios lucis absorbeat, et in tenebras vertat Qui dolosi, et hypocritae fuerunt, apud illos apparet illa dure ossea sicut ^leburnea, quae reflectit radios lucis Qui autem in bono amoris et veris fidei fuerunt, apud eos talis callus non apparet, quia memoria eorum interior lucis radios transmittit in exteriorem, in cuius objectis seu ideis, sicut in sua basi aut sicut in sua humo, radii terminantur, ac ibi deliciosa receptacula inveniunt, nam memoria exterior est ultimum ordinis, in quo spiritualia et caelestia molliter terminantur et resident, quando ibi bona et vera

467. Homines cum vivunt in mundo, qui in amore in Dominum et in charitate erga proximum sunt, apud se et in se habent intelligentiam et sapientiam angelicam, sed reconditam in intimis eorum memoriae interioris, quae intelligentia et sapientia eis nusquam apparere potest, priusquam corporea exuunt, tunc memoria naturalis so-

than before, and that his rational was not now immersed as before in gross, obscure, material, and corporeal things, which are of no use in the kingdom into which he had now come, also that he now possessed every thing conducive to the uses of eternal life, and that this is the only way of becoming blessed and happy, and therefore it is the part of ignorance to believe that in this kingdom intelligence perishes with the removal or quiescence of the material things in the memory, for the real fact is that so far as the mind can be withdrawn from things of sense pertaining to the external man or the body, so far it is elevated to things spiritual and heavenly

466. What these two memories are is sometimes presented to view in the other life in forms not elsewhere seen, for many things that in man take the form of ideas are there presented before the sight. The external memory there presents the appearance of a callus, the internal the appearance of a medullary substance like that in the human brain, and from this what they are can be known. With those that have devoted themselves in the life of the body to the cultivation of the memory alone, to the neglect of their rational faculty, the callosity appears hard and streaked within as with tendons. With those that have filled the memory with falsities it appears hairy and rough, because of the confused mass of things in it. With those that have cultivated the memory with the love of self and the world as an end it appears glued together and ossified. With those that have wished to penetrate into Divine arcana by means of learning, especially of a philosophical kind, with an unwillingness to believe until convinced by such proofs, the memory appears like a dark substance, of such a nature as to absorb the rays of light and turn them into darkness. With those that have practiced deceit and hypocrisy it appears hard and bony like ebony, which reflects the rays of light. But with those that have been in the good of love and the truths of faith there is no such callous appearance, because their inner memory transmits the rays of light into the outer, and in its objects or ideas as in their basis or their ground, the rays terminate and find delightful receptacles, for the outer memory is the outmost of order in which, when goods and truths are there, the spiritual and heavenly things are gently terminated and find their seat.

467. Men that are in love to the Lord and charity toward the neighbor have with them and in them during their life in the world angelic intelligence and wisdom, but it is then stored up in the inmosts of the inner memory, and they are not at all conscious of it until they put off corporeal things. Then it

pitur, et evigilantur in memoriam interiorem, et successive dein in ipsam angelicam

468. Quomodo rationale potest excoli, etiam paucis dicitur Genuinum rationale consistit ex veris, et non ex falsis, quod ex falsis non est rationale Vera sunt triplicis generis, sunt civilia, moralia, et spiritualia Vera civilia se referunt ad illa quae iudicii sunt, et quae regiminis in regnis, in genere ibi ad justum et aequum vera moralia se referunt ad illa quae vitae cujusvis hominis sunt respective ad societates et consortia, in genere ad sincerum et rectum, ac in specie ad virtutes omnis generis at vera spiritualia se referunt ad illa quae caeli et ecclesiae sunt, in genere ad bonum quod amoris et verum quod fidei Sunt tres gradus vitae apud unumquemvis hominem (videatur supra, n. 267) rationale ad primum gradum aperitur per vera civilia, ad secundum gradum per vera moralia, et ad tertium gradum per vera spiritualia At sciendum, quod rationale ex illis non formetur ac aperiatur per id quod homo sciat illa, sed per id quod homo vivat secundum illa, et per vivere secundum illa intelligitur amare illa ex affectione spirituali, et amare illa ex affectione spirituali est amare justum et aequum quia est justum et aequum, sincerum et rectum quia est sincerum et rectum, ac bonum et verum quia est bonum et verum, at vivere secundum illa et amare illa ex affectione corporea, est amare illa propter se, sui famam, honorem aut lucrum quapropter quantum homo ex affectione corporea amat illa vera, tantum non rationalis fit non enim amat illa, sed semet, cui vera serviunt sicut famuli domino, et cum vera fiunt servitia, tunc non intrant hominem ac aperiunt aliquem gradum vitae ejus, ne quidem primum sed modo resident in memoria, ut scientifica sub forma materiali, ac ibi se conjungunt cum amore sui, qui est amor corporeus Ex his constare potest, quomodo homo fit rationalis, quod nempe ad tertium gradum per amorem spiritualem boni et veri, quae sunt caeli et ecclesiae, ad secundum gradum per amorem sinceri et recti, et quod ad primum gradum per amorem justum et aequum, qui binum amores etiam fiunt spirituales ex amore spirituali boni et veri, quia hic influit in illos, et se conjungit eis et format in iis sicut suas facies

natural memory is laid asleep and they awake into their inner memory and then gradually into angelic memory itself.

468. How the rational faculty may be cultivated shall also be told in a few words. The genuine rational faculty consists of truths and not of fables. Whatever consists of fables is not rational. There are three kinds of truths: civil, moral, and spiritual. Civil truths relate to matters of judgment and of government in kingdoms and in general to what is just and equitable in them. Moral truths relate to matters of inward life in regard to companionships and social relations in general to what is honest and right, and in particular to virtues of every kind. But spiritual truths relate to matters of heaven and of the church and in general to the good of God and the truth of faith. [2.] In every man there are three degrees of love (see above, p. 267). The rational faculty is opened to the first degree by civil truths to the second degree by moral truths and to the third degree by spiritual truths. But it must be understood that the rational faculty that consists of these truths is not formed and opened by man's knowing them but by his living according to them, and living according to them means loving them from spiritual affection; and to love truths from spiritual affection is to love what is just and equitable because it is just and equitable, what is honest and right because it is honest and right, and what is good and true because it is good and true, while living according to them and loving them from the bodily affection is loving them for the sake of self and for the sake of one's reputation, honor, or gain. Consequently so far as man loves these truths from a bodily affection he fails to become rational, for he loves not them but himself; and the truths are made to serve him as servants serve their Lord; and when truths become servants they do not enter the man and open any degree of his life, not even the first, but merely rest in the memory as knowledge under a material form and there conjoin themselves with the love of self, which is a bodily love. [3.] All this shows how man becomes rational namely, that he becomes rational to the third degree by a spiritual love of good and truth, which pertains to heaven and the church; he becomes rational to the second degree by a love of what is honest and right, and to the first degree by a love of what is just and equitable. These two latter loves also become spiritual from a spiritual love of good and truth, because that love flows into them and conjoins itself to them and forms in them as it were its own semblance.

469. Spiritus et angeli aequae memoriam habent sicut homines, permanet enim apud illos quicquid audiunt, vident, cogitant, volunt, et faciunt, et quoque per id excolitur continue rationale eorum, et hoc in aeternum: inge est quod spiritus et angeli perficiantur intelligentia et sapientia per cognitiones veri et boni aequae ac homines. Quod spiritibus et angelis memoria sit, etiam per plurem experientiam mihi scire datum est: vidi enim quod ex illorum memoria evocarentur omnia quae cogitaverunt et fecerunt, tam in propatulo quam in abscondito cum fuerunt cum aliis spiritibus et quoque quod illi, qui in aliquo vero fuerunt ex simplici bono, imbuti sint cognitionibus, et per illas intelligentia et deum in caelum erecti sint. Sed sciendum est quod non ultra imbuantur cognitionibus, et per illas intelligentia quam ad gradum affectionis boni et veri, in qua fuerunt in mundo, non autem ultra eum. cuius enim spiritui et angelo manet affectio quanta et qualis ei fuerat in mundo et haec postea perficitur per impletionem, quod etiam fit in aeternum: nam nihil non impleri potest in aeternum omnis enim res infinite variari potest ita per varia locupletari, proinde multiplicari et fructificari: non finis est illi rei bonae quia est ab Infinito. Quod spiritus et angeli continue perficiantur intelligentia et sapientia per cognitiones veri et boni videatur in articulis, ubi de Sapientia Angelorum Caeli (n. 265-275): de Gentibus et Populis extra Ecclesiam in Caelo (n. 318-328) deque Infantibus in Caelo (n. 329-345) actum est et hoc quod ad gradum affectionis boni et veri, in qua fuerunt in mundo et non ultra illum (n. 349).

[XLIX]

QUOD HOMO SIT POST MORTEM, QUALIS EJUS VITA
FUIT IN MUNDO

470. Quod vita unumquemvis sua mereat post mortem notum est cum a Christiano ex Verbo patrum et scripturis in locis dicitur quod homo secundum facta et opera

469. Spirits and angels, the same as men, have a memory, whatever they hear, see, think, will, and do, remaining with them, and thereby their rational faculty is continually cultivated even to eternity. Thus spirits and angels, the same as men, are perfected in intelligence and wisdom by means of knowledges of truth and good. That spirits and angels have a memory I have been permitted to learn by much experience, having seen every thing that they have thought and done, both in public and in private, called forth from their memories when they were with other spirits, and I have seen those that were in some truth from simple good imbued with knowledges, and thereby with intelligence, and afterwards raised up into heaven. But it must be understood that such are not imbued with knowledges and thereby with intelligence beyond the degree of affection for good and for truth that they have attained to while in the world, for such and so much of affection as any spirit or angel had in the world remains with him, and this affection is afterwards perfected by being filled out, which goes on to eternity. For every thing is capable of being filled out to eternity, since it is capable of infinite variation, thus of enrichment by various things, and consequently of multiplication and fructification. To any thing good there is no limit because it is from the Infinite. That spirits and angels are being perfected unceasingly in intelligence and wisdom by means of knowledges of truth and good may be seen above, in the chapters on the wisdom of the angels of heaven (n 265-275), on the heathen or people outside the church in heaven (n 318-328), and on little children in heaven (n 329-345), and that this is done to that degree of affection for good and for truth in which they had been in the world, and not beyond it, may be seen in n 349.

XLIX

MAN AFTER DEATH IS SUCH AS HIS LIFE HAD BEEN IN THE WORLD

470. Every Christian knows from the Word that every one's life continues the same after death, for it is there said in many passages that man will be judged and rewarded according

judicabitur, et ei retribuetur quisque etiam qui ex bono et ex ipso vero cogitat, non videt aliter quam quod qui bene vivit, in caelum veniat, et qui male in infernum At vero qui in malo est, is non credere vult, quod status ejus post mortem sit secundum vitam ejus in mundo, sed cogitat, quod fit imprimis cum aegrotat, quod caelum sit cuius ex pura misericordia, utcunque vixerat, et quod sit secundum fidem, quam separat a vita

471. Quod homo secundum facta et opera judicabitur et ei retribuetur, multis in locis in Verbo dicitur, quorum aliqua hic adducere velim

"Venturus est Filius hominis in gloria Patris sui cum angelis suis, et tunc reddet unicuique secundum opera sua" (*Matth* xvi [1]27),

"Beati mortui, qui in Domino moriuntur", immo dicit Spiritus, ut requiescant ex laboribus suis, opera illorum sequuntur illos" (*Apoc* xiv [2]13)

"Ego dabo unicuique secundum opera sua" (*Apoc* ii 23)

"Vidi mortuos parvos et magnos stantes coram Deo, et libri aperti sunt et judicati sunt mortui juxta ea quae scripta in libris, secundum opera illorum dedit mare eos qui in eo mortui sunt, ac mors et infernus dederunt illos qui in eis, et judicati sunt quilibet secundum opera illorum" (*Apoc* xiv [12,] 13, 15)

"Ecce venio, et merces mea Mecum, ut dem unicuique secundum opera ejus" (*Apoc* xxii 12)

"Omnis qui audit mea verba et facit ea, comparabo viro prudenti, at omnis qui audit verba mea et non facit ea, comparatur viro stulto" (*Matth* vii 24 26)

"Non omnis dicens Mihi, Domine, Domine, intrabit in regnum caelorum, sed faciens voluntatem Patris mei qui est in caelis multi dicent Mihi in die illo, Domine, Domine, nonne per nomen tuum prophetavimus, et per nomen tuum daemonia ejecimus, et in nomine tuo virtutes multas fecimus? sed tunc confitebor illis, Non novi vos, discedite e Me, operarii iniquitatis" (*Matth* vii [21,] 22, 23)

"Tunc incipietis dicere, edimus coram Te et bibimus, in plateis nostris docuisti, sed dicet, Dico vobis, Non novi vos operarii iniquitatis" (*Luc* xiii 25-27)

"Retribuam illis juxta opus illorum, et juxta factum manuum illorum" (*Jerem* xxxv 14)

Jehovah, "cujus oculi aperti sunt super omnes vias hominis, ad dandum cuius secundum vias ejus, et secundum fructum operum ejus" (*Jerem* xxxii 19)

"Visitabo super vias ejus, et opera ejus retribuam illi" (*Hosch* iv 9)

"Jehovah juxta vias nostras, et juxta opera nostra facit nobiscum" (*Sach* i 6)

Ubi Dominus de ultimo judicio praedicat, non nisi quam opera recenset, et quod intrabunt in vitam aeternam qui bona opera fecerunt, et in damnationem qui mala opera, *Matth* xxv 32-46, praeter in multis aliis locis, ubi agitur de salvatione et de condemnatione hominis Quod

to his deeds and works, and no one who thinks from good and from real truth can help seeing that he who lives well goes to heaven and that he who lives wickedly goes to hell. But the evil man is unwilling to believe that his state after death is according to his life in the world, he thinks instead, especially when he is sick, that heaven is granted to every one out of pure mercy, whatever his life may have been, and that this is done in accord with his faith, which he separates from life.

471. That man will be judged and rewarded according to his deeds and works is declared in many passages in the Word, some of which I will here quote

"The Son of man shall come in the glory of His Father with His angels, and then He will render unto every one according to his works" (*Matt xvi 27*)

"Blessed are the dead that die in the Lord, yea, saith the Spirit, that they may rest from their labors, for their works follow them" (*Apoc xiv 13*)

"I will give to every one according to his works" (*Apoc ii 23*)

"I saw the dead, small and great, standing before God, and the books were opened, and the dead were judged out of the things that were written in the books according to their works. The sea gave up the dead that were in it, and death and hell gave up those that were in them and they were judged every one according to their works" (*Apoc xx 12 13*)

"Behold I come and My reward is with Me, to give to every one according to his works" (*Apoc xxii 12*)

"Every one that heareth My words and doeth them I will liken to a prudent man, but every one that heareth My words and doeth them not is likened to a foolish man" (*Matt vii 24, 26*)

"Not every one that saith unto Me Lord, Lord, shall enter into the kingdom of the heavens, but he that doeth the will of My Father who is in the heavens. Many will say unto Me in that day Lord Lord, have we not prophesied in Thy name and through Thy name cast out demons, and in Thy name done many mighty works? But then will I confess to them I know you not depart from Me, ye workers of iniquity" (*Matt vii 21-23*)

"Then shall ye begin to say, We have eaten and drunk before Thee Thou hast taught in our streets. But He will say I tell you I know you not, ye workers of iniquity" (*Luke xiii 25-27*)

"I will recompense them according to their work and according to the doing of their hands" (*Jer xxv 14*)

Jehovah, 'whose eyes are open upon all the ways of man to give to every one according to his ways and according to the fruit of his works' (*Jer xxxii 19*)

"I will visit upon his ways and recompense to him his works" (*Heb iv 9*)

"Jehovah doeth with us according to our ways and according to our works" (*Zech i 6*)

In foretelling the last judgment the Lord recounts nothing but works, teaching that those that have done good works will enter into eternal life, and those that have done evil works will enter into damnation, as in *Matthew* (xiii 32-46), and in many other passages that treat of the salvation and condemnation of

opera et facta sint vita externa hominis, et quod per illa manifestetur vita ejus interna, qualis est, patet

472. Sed per facta et opera non intelliguntur facta et opera solum qualia sistuntur in externa forma, sed etiam qualia sunt in interna, unusquisque enim novit quod omne factum et opus procedat ex voluntate et cogitatione hominis, nam nisi inde procederet, foret solum motus, qualis fit ex automatis ac simulacris quare factum aut opus in se spectatum est solum effectus qui animam et vitam suam ducit ex voluntate et cogitatione, usque adeo ut sit voluntas et cogitatio in effectum, proinde quod sit voluntas et cogitatio in externa forma Inde sequitur, quod qualis est voluntas et cogitatio, quae producant factum aut opus, tale quoque sit factum et opus si cogitatio et voluntas bonae sunt, tunc facta et opera sunt bona, si autem cogitatio et voluntas malae sunt, tunc facta et opera sunt mala, tametsi in externa forma apparerent similia Possunt mille homines similiter facere, hoc est, simile factum sistere, tam simile, ut quoad externam formam vix discerni queant, et tamen unumquodvis in se spectatum est dissimile, quia ex dissimili voluntate Sit exemplo, sincere et juste agere cum socio unus potest sincere et juste agere cum illo ob finem ut appareat quod sincerus et justus sit propter se et sui honorem, alter propter mundum et lucrum, tertius propter retributionem et meritum, quartus propter amicitiam, quintus propter timorem legis, jacturae famae et functionis, sextus ut trahat aliquem ad suas partes etiam malas, septimus ut fallat, ita alii aliter sed omnium horum facta tametsi bona apparent, nam sincere et juste agere cum socio est bonum, usque mala sunt, quoniam non fiunt propter sincerum et justum, quod amet illa, sed propter se et mundum, quos amat, cui amor sincerum et justum serviunt, sicut famuli domino, quos dominus vilipendit et ablegat, quando sibi non serviunt Sincere et juste cum socio ad similem apparentiam in externa forma etiam agunt qui ex amore sinceri et justii agunt, quidam eorum ex vero fidei seu obedientia, quia ita praeceptum est in Verbo, quidam ex bono fidei seu conscientia, quia ex religioso, quidam ex bono charitatis erga proximum, quia ejus bono consulendum est, quidam ex bono amoris in Dominum, quia bonum

man It is clear that works and deeds constitute the outward life of man, and that the quality of his inward life is made evident in them

472. But by deeds and works, what they are inwardly is here meant, and not the way they outwardly appear, for every one knows that every deed and work goes forth from the man's will and thought, otherwise it would be nothing but a movement like that of an automaton or image. Consequently, a deed or work viewed in itself is merely an effect that derives its soul and life from will and thought, even to the extent that it is nothing but will and thought in effect, and thus is will and thought in outward form. From this it follows that a deed or work is the same in quality as the will and thought that produce it. If the thought and will are good the deeds and works are good, but if the thought and will are evil the deeds and works are evil, although in outward appearance they are the same. A thousand men may act in the same way, that is, may do like deeds, so alike in outward form as to be almost indistinguishable, and yet each one regarded in itself be different, because from a different will. [2] For example, when one acts honestly and justly with a companion, one person may do it for the purpose of appearing to be honest and just out of regard to himself and his own honor, another out of regard to the world and gain, a third out of regard to reward and merit, a fourth out of regard to friendship, a fifth from fear of the law and the loss of reputation or employment, a sixth that he may draw some one to his own side, even when he is in the wrong, a seventh that he may deceive, and others from other motives. In all these instances although the deeds are good in appearance, since it is a good thing to act honestly and justly with a companion, they are nevertheless evil, because they are done, not out of regard to honesty and justice and for the love of these, but out of regard to love of self and the world which are loved, and honesty and justice are made to serve that love as servants serve a lord, whom the lord despises and dismisses when they fail to serve him. [3] In outward appearance those act in the same way who act honestly and justly with a companion because they love what is honest and just. Some of these act from the truth of faith or from obedience, because the Word so commands, some from the good of faith or from conscience, because from a religious motive, some from good of charity towards the neighbor because his good must be re-

faciendum propter bonum, ita quoque sincerum et justum propter sincerum et justum, quae amant quia sunt a Domino, et quia Divinum procedens a Domino est in illis, et inde illa in ipsa sua essentia spectata sunt Divina. Horum facta aut opera sunt interius bona, quare etiam sunt exterius bona, nam, ut supra dictum est, facta aut opera prorsus talia sunt, qualis est cogitatio et voluntas, ex quibus procedunt, et quod absque his non sint facta et opera, sed solum motus inanimati. Ex his constat, quid per "opera" et "facta" in Verbo intelligitur.

473. Quia facta aut opera sunt voluntatis et cogitationis, ideo quoque sunt amoris et fidei, proinde talia sunt qualis est amor et fides. nam sive dicas amorem sive voluntatem hominis, idem est, et sive dicas fidem et cogitationem certam hominis, etiam idem est, nam quod homo amat, hoc quoque vult, et quod homo credit hoc quoque cogitat. si homo amat quod credit, tunc quoque vult id, et quantum potest facit id. Unusquisque scire potest, quod amor et fides insint hominis voluntati et cogitationi, et quod non sint extra illas, quoniam voluntas est quae incenditur amore, et cogitatio est quae illustratur in rebus fidei, quapropter non nisi quam illi qui sapienter cogitare possunt, illustrantur, ac secundum illustrationem cogitant vera et volunt vera, seu quod idem, credunt vera et amant vera (m).

474. At sciendum est, quod voluntas faciat hominem, ac cogitatio modo quantum procedit ex voluntate, et

[[EX ARCANIS CAELESTIBUS]]

(m) Quod sicut omnia in universo, quae secundum ordinem existunt, se referant ad bonum et verum, ita apud hominem ad voluntatem et intellectum (n 803, 10122)

Causa, quia voluntas est recipiens boni, et intellectus recipiens veri (n 3332, 3623, 5332[? 5232], 6065, 6125, 7503, 9300, 9930[? 9995])

Eodem recidit, sive dicas verum sive fidem, quia fides est veri ac verum est fidei, ac eodem recidit sive dicas bonum sive amorem, quia amor est boni et bonum est amoris (n 4353, 4997, 7178[? 7179], 10122 10367)

Inde sequitur, quod intellectus sit recipiens fidei, et voluntas amoris (n 7178[? 7179], 10122 10367)

Et quia intellectus hominis recipere potest fidem in Deum et voluntas amorem in Deum quod homo possit fide et amore conjungi Deo et qui conjungi potest Deo amore et fide non potest mori in aeternum (n 4525 6323 9231)

garded, some from the good of love to the Lord because good should be done for the sake of good, that is, what is honest and just should be done for the sake of honesty and justice, and this they love because it is from the Lord, and because the Divine that goes forth from the Lord is in it, and consequently regarded in its very essence it is Divine. The deeds or works of such are inwardly good, and therefore are outwardly good also, for, as has been said above, deeds or works are exactly the same in quality as the thought and will from which they proceed, and apart from thought and will they are not deeds and works, but only inanimate movements. All this explains what is meant in the Word by works and deeds.

473. As deeds and works are from the will and thought, so are they from the love and faith, consequently they are such as the love and faith are, for it is the same thing whether you say one's love or his will, and it is the same thing whether you say one's faith or his established thought, for that which a man loves he wills, and that which a man believes he thinks, and when a man loves what he believes he also wills it and as far as possible does it. Every one may know that love and faith are within man's will and thought, and not outside of them, for love is what kindles the will, and the thought is what it enlightens in matters of faith, therefore only those that are able to think wisely are enlightened, and in the measure of their enlightenment they think what is true and will it, or what is the same, they believe what is true and love it¹.

474. But it must be understood that it is the will that makes the man, while thought makes the man only so far as it

¹ As all things that exist according to order in the universe have relation to good and truth, so in man all things have relation to will and understanding (n 803, 10122).

For the reason that the will is a recipient of good and the understanding a recipient of truth (n 3332, 3623, 5232, 6055, 6125, 7503, 9300, 9995).

It amounts to the same whether you say truth or faith, for faith belongs to truth and truth belongs to faith, and it amounts to the same whether you say good or love, for love belongs to good and good belongs to love (n 4353, 4997, 7179, 10122, 10367).

From this it follows that the understanding is a recipient of truth and the will a recipient of love (n 7179, 10122, 10367).

And since the understanding of man is capable of receiving truth in God, and the will is capable of receiving love in God, man is capable of being conjoined with God in faith and love, and he that is capable of being conjoined with God in love and faith can never die (n 4525, 6323, 9321).

quod facta aut opera procedant ex utraque, seu, quod idem est, quod amor faciat hominem, ac fides modo quantum procedit ex amore, et quod facta seu opera procedant ex utraque inde sequitur, quod voluntas aut amor sit ipse homo, nam quae procedunt, sunt illius a quo procedunt, procedere est produci ac sisti in forma conveniente ut appercipiatur et appareat ⁽ⁿ⁾ Ex his constare potest, quid fides separata ab amore, quod nempe sit nulla fides, sed modo scientia, quae nullam spiritualem vitam in se habet, similiter quid factum aut opus absque amore, quod nempe non sit factum seu opus vitae, sed quod sit factum seu opus mortis, cui apparens vitae inest ex amore mali et ex fide falsi, hoc apparens vitae est, quod vocatur mors spiritualis

475. Ulterius sciendum est, quod in factis seu operibus sistatur totus homo, et quod voluntas et cogitatio ejus, seu amor et fides ejus, quae sunt interiora hominis, non completa sint, priusquam in factis seu operibus sunt, quae sunt exteriora hominis, sunt enim haec ultima in quibus illa terminantur, et absque terminationibus sunt sicut interminata, quae nondum existunt, ita quae nondum sunt in homine Cogitare et velle absque facere, cum potest, sunt sicut flammeum inclusum vasi quod exstinguitur, ac sicut semen injectum arenae, quod non excrescit, sed cum prolifico suo perit, at cogitare et velle,

[(EX ARCANIS CAELESTIBUS)]

(n) Quod voluntas hominis sit ipsum Esse vitae illius, quia est receptaculum amoris seu boni, et quod intellectus sit Existere vitae inde, quia est receptaculum fidei seu veri (n 3619, 5002, 9282)

Ita quod vita voluntatis sit vita principalis hominis, et quod vita intellectus procedat inde (n 585, 590, 3619, 7342, 8885, 9282, 10076, 10100 10110)

Similiter ut lux ex igne seu flamma (n 6032, 6314)

Inde sequitur quod homo sit homo ex voluntate et inde intellectu (n 8911 9069, 9071, 10076, 10109, 10110)

Unusquisque etiam homo ab aliis amatur et aestimatur secundum bonum suae voluntatis et inde intellectus, amatur enim et aestimatur qui vult bene et intelligit bene, ac rejicitur et vilipenditur qui intelligit bene et non vult bene (n 8911, 10076)

Quod homo post mortem etiam maneat sicut ejus voluntas et inde intellectus (n 9069 9071, 9386, 10153)

Proinde quod homo post mortem maneat sicut ejus amor et inde fides, et quod quae fidei sunt et non simul amoris, tunc evanescent, quia non sunt in homine, ita non hominis (n 553, 2364, 10153)

goes forth from the will, and deeds and works go forth from both, or what is the same, it is love that makes the man, and faith only so far as it goes forth from love, and deeds or works go forth from both. Consequently, the will or love is the man himself, for whatever goes forth belongs to that from which it goes forth. To go forth is to be brought forth and presented in suitable form for being perceived and seen¹. All this makes clear what faith is when separated from love, namely, that it is no faith, but mere knowledge, which has no spiritual life in it, likewise what a deed or work is apart from love, namely, that it is not a deed or work of life, but a deed or work of death, which possesses an appearance of life from an evil love and a belief in what is false. This appearance of life is what is called spiritual death.

475. Again, it must be understood that in deeds or works the whole man is exhibited, and that his will and thought or his love and faith, which are his interiors, are not complete until they exist in deeds or works, which are his exteriors, for these are the outmosts in which the will and thought terminate, and without such terminations they are interminate, and have as yet no existence, that is, are not as yet in the man. To think and to will without doing, when there is opportunity, is like a flame enclosed in a vessel which goes out, also like seed cast upon the sand, which fails to grow, and so perishes with its power of germination. But to think and will and from that

¹ The will of man is the very being (*esse*) of his life, because it is the receptacle of love or good, and the understanding is the outgo (*existere*) of life therefrom, because it is the receptacle of faith or truth (n 3619, 5002, 9282)

Thus the life of the will is the chief life of man, and the life of the understanding is derived therefrom (n 585, 590, 3619, 7342, 8885, 9282, 10076, 10109, 10110)

In the same way as light is derived from fire or flame (n 6032, 6314)

From this it follows that man is man by virtue of his will and his understanding therefrom (n 8911, 9069, 9071, 10076, 10109, 10110)

Every man is loved and esteemed by others in accordance with the good of his will and of his understanding therefrom, for he that wills well and understands well is loved and esteemed, and he that understands well and does not will well is set aside and despised (n 8911, 10076)

After death man continues to be such as his will is, and his understanding therefrom (n 9069, 9071, 9386, 10153)

Consequently after death man continues to be such as his love is, and his faith therefrom, and whatever belongs to his faith and not also to his love then vanishes, because it is not in the man, thus not of the man (n 553, 2364, 10153)

to do is like a flame that gives heat and light all around, or like a seed in the ground that grows up into a tree or flower and continues to live. Every one can know that willing and not doing, when there is opportunity, is not willing, also that loving and not doing good, when there is opportunity, is not loving, but mere thought about willing and loving, and this is thought separate, which vanishes or is dissipated. Love and will constitute the soul itself of a deed or work, and give form to its body in the honest and just things that the man does. His is the sole source of man's spiritual body, or the body of his spirit, that is, it is formed solely out of the things that the man does from his love or will (see above, n 463). In a word, all things of man and his spirit are contained in his deeds or works¹.

476. All this makes clear what the life is that man continues to have after death, namely, that it is his love and his faith therefrom, not only in potency, but also in act, thus that it is his deeds or works, because in this all things of man's love and faith are contained.

477. It is man's ruling love that continues after death, and this is in no way changed to eternity. Everyone has many loves, but they are all related to his ruling love, and make one with it or together compose it. All things of the will that are in harmony with the ruling love are called loves, because they are loved. These loves are both inner and outer, some directly connected and some mediately, some nearer and some more remote, all subservient in various ways. Taken together they constitute a kingdom, as it were, such being the order in which they are arranged in man, although man knows nothing about that arrangement. And yet something of it is made man-

¹ Interior things flow in successively into exterior things, even into the extreme or outmost, and there they come forth and have permanent existence (n 634, 6451, 6465, 9215, 9216).

They not only flow in, but in the outmost they form the simultaneous, in what order (n 5897, 6451, 8603, 10099).

Thereby all interior things are held together in connection, and have permanent existence (n 9828).

Deeds or works are the outmosts which contain the interiors (n 10331).

Therefore being recompensed and judged according to deeds and works is being recompensed and judged in accordance with all things of one's love and faith, or of his will and thought, because these are the interiors contained in deeds and works (n 3147, 3934, 6073, 8911, 10331, 10332).

de ordinatione illorum prorsus nihil scit sed aliquid manifestatur ei in altera vita, nam secundum ordinationem eorum est ei extensio cogitationis et affectionis ibi extensio in societates caelestes si regnans amor consistit ex amoribus caeli. at in societates infernales si regnans amor consistit ex amoribus inferni. Quod omnis cogitatio et affectio spirituum et angelorum extensionem habeant in societates videatur supra in articulo De Sapientia Angelorum Caeli, et in articulo De Forma Caeli secundum quam consociationes et communicationes ibi

478. Sed haec quae haecenus dicta sunt modo afficiunt cogitationem hominis rationalis ut quoque sistantur ad apperceptionem coram sensibus velim adducere experientias per quas eadem illustrentur et confirmentur. *Primo* Quod homo post mortem sit suus amor seu sua voluntas. *Secundo* Quod homo maneat in aeternum qualis est quoad suam voluntatem aut amorem regnantem. *Tertio* Quod homo in caelum veniat. cui amor caelestis spiritualis est ac in infernum cui amor corporeus et mundanus absque caelesti et spirituali. *Quarto* Quod fides non maneat hominem si non ex amore caelesti sit. *Quinto* Quod amor actu sit qui manet ita quod vita hominis

479. [(1)] *Quod homo post mortem sit suus amor seu sua voluntas* a multiplici experientia testatum mihi factum est. Universum caelum est distinctum in societates secundum differentias boni amoris et unusquisque spiritus qui evehitur in caelum et fit angelus fertur ad societatem ubi amor ejus est et cum illuc venit est sicut apud se, ac sicut domi ubi quasi natus hoc percipit angelus ac ibi consociatur sui similibus. Cum inde abit et alio venit est iugiter aliquis renisus et est affectio desiderii redeundi ad sui similes ita ad suam amorem regnantem. Ita fiunt consociationes in caelo. Similiter in inferno ubi quoque consociati sunt secundum amores caelestibus contrarios. Quod societates sint quae constituunt caelum et quoque infernum et quod omnes illae distinctae sint secundum differentias amoris videatur supra in 21-30 et in 200 212. Quod homo post mortem sit suus amor inde quoque constare potuit quod tunc removeantur et quasi auferantur cuncta quae non unum faciunt cum amore ejus regnante;

ifest to him in the other life, for the spread of his thought and affection there is in accord with the order of his loves, his thought and affection extending into heavenly societies when the ruling love is made up of the loves of heaven, but into infernal societies when it is made up of the loves of hell. That all the thought and affection of spirits and of angels has extension into societies may be seen above, in the chapters on the wisdom of the angels of heaven, and on the form of heaven which determines affiliations and communications there.

478. What has been said thus far appeals only to the thought of the rational man. That it may also be presented to the perception that is derived from the senses, I will add some experiences by which it may be illustrated and confirmed. *First*, Man after death is his own love or his own will. *Second*, man continues to eternity such as his will or ruling love is. *Third*, The man who has celestial and spiritual love goes to heaven, while the man who has corporeal and worldly love, and no heavenly and spiritual love, goes to hell. *Fourth*, Unless faith is from heavenly love it does not endure in man. *Fifth*, Love in act, that is, the life of man, is what endures.

479. (1) *Man after death is his own love or his own will.* This has been proved to me by manifold experience. The entire heaven is divided into societies according to differences of good of love, and every spirit who is taken up into heaven and becomes an angel is taken to the society where his love is, and when he arrives there he is, as it were, at home, and in the house where he was born, this the angel perceives, and is affiliated with those there that are like himself. When he goes away to another place he feels constantly a kind of resistance, and a longing to return to his like, thus to his ruling love. Thus are affiliations brought about in heaven, and in the same way in hell, where they are formed in accord with loves that are the opposites of heavenly loves. It has been shown above (n 41-50 and 200-212) that both heaven and hell are composed of societies, and that they are all distinguished by differences of love. [2] That man after death is his own love might also be seen from the fact that whatever does not make one with his ruling love is then separated and as it were taken away from him. From one who is good every thing discordant or inharmonious is separated and as it were taken away, and he is thus let into his own love. It is the same with an evil spirit, with the difference that from the evil truths are taken away,

qui bonus est, ei removentur et quasi auferuntur omnia discordantia seu dissidentia, et sic immittitur in amorem suum, similiter malus, sed cum differentia quod huic auferantur vera, ac quod bono auferantur falsa, usque tandem ut quisque fiat suus amor, hoc fit cum homo spiritus perducitur in tertium statum, de quo in sequentibus Cum hoc factum est, tunc faciem suam convertit constanter ad suum amorem, quem continue ante oculos habet, utcunque se circumvertit (videatur supra, n 123, 124) Omnes spiritus possunt duci quocunque libet, modo teneantur in suo amore regnante, nec possunt resistere, utcunque sciunt quod ita fiat, ac cogitant quod renisuri sint, pluries tentatum est, num contra illum aliquid agere possent, sed incassum amor illorum est sicut vinculum aut sicut funis, quo quasi circumligati sunt, per quem trahi possunt, et a quo se exsolvere nequeunt Simile fit cum hominibus in mundo, quos etiam amor suus ducit, et per amorem suum ab aliis ducuntur, plus vero cum fiunt spiritus, quia tunc non licet alium amorem ad apparentiam praeferre, ac mentiri non suum Quod spiritus hominis sit suus amor regnans, manifestatur in omni consortio in altera vita, quantum enim quis agit et loquitur secundum amorem alterius, tantum hic apparet totus, facie plena, hilari, viva, at quantum quis agit et loquitur contra amorem ejus, tantum incipit facies ejus mutari, obscurari, et non apparere, et tandem totus disparatur sicut non ibi fuisset Quod ita fiat, miratus sum saepius, quia tale quid non existere potest in mundo sed dictum est, quod simile fiat cum spiritu in homine, qui cum se avertit ab alio, non amplius est in conspectu ejus Quod spiritus sit suus amor regnans, etiam patuit ex eo, quod unusquisque spiritus arripiat omnia et sibi appropriet quae conveniunt amori ejus, ac rejiciat omnia et a se abalienet quae non conveniunt est cujusvis amor sicut lignum spongiosum ac porosum, quod imbibit tales liquores, qui vegetationi suae conducunt, ac ceteros repellit, et est sicut animalia omnis generis, quae escas suas norunt ac appetunt quae naturae suae concordant, ac aversantur quae discordant unusquisque enim amor nutriri vult a suis, amor malus a falsis, et amor bonus a veris Aliquoties videre datum est, quod quidam simplices boni voluerint in veris et bonis instruere malos,

and from the good falsities are taken away, and this goes on until each becomes his own love. This is effected when the man-spirit is brought into the third state, which will be described hereafter. When this has been done he turns his face constantly to his own love, and this he has continually before his eyes, in whatever direction he turns (see above, n 123, 124).

[3] All spirits, provided they are kept in their ruling love, can be led at pleasure, and are incapable of resistance, however clearly they may see what is being done, and however much they may think that they will resist. They have often been permitted to try whether they could do anything contrary to their ruling love, but in vain. Their love is like a bond or a rope tied around them, by which they may be led and from which they cannot loose themselves. It is the same with men in the world who are also led by their love, or are led by others by means of their love, but this is more the case when they have become spirits, because they are not then permitted to make a display of any other love, or to counterfeit what is not their own.

[4] All intercourse in the other life proves that the spirit of man is his ruling love. When any one is acting or speaking in accord with the love of another, to the same extent is the other plainly present, with complete, joyful, and lively countenance, but when one is speaking or acting contrary to another's love, to that extent the other's countenance begins to be changed, to be obscured and undiscernable, until at length he wholly disappears as if he had not been there. I have often wondered how this could be, for nothing of the kind can occur in the world, but I have been told that it is the same with the spirit in man, which when it turns itself away from another ceases to be within his view.

[5] Another proof that a spirit is his ruling love is that every spirit seizes and appropriates all things that are in harmony with his love, and rejects and repudiates all that are not. Every one's love is like a spongy or porous wood, which imbibes such fluids as promote its growth, and repels others. It is also like animals of every kind, which know their proper food and seek the things that agree with their nature, and avoid what disagrees, for every love wishes to be nourished on what belongs to it, evil love by falsities and good love by truths. I have sometimes been permitted to see certain simple good spirits desiring to instruct the evil in truths and goods, but when the instruction was offered them they fled far away, and when they came to their own they seized

sed quod hi ad instructionem longe aufugerint, et cum ad suos venerunt, arripuerint falsa convenientia amoris multa voluptate tum quoque quod spiritus boni inter se locuti sint de veris, quae praesentes boni cum desiderio audiverunt, at quod mali etiam praesentes ad nihil attenderint, sicut quod non audiverint. Apparent in mundo spirituum viae, quaedam ducunt ad caelum, quaedam ad infernum, unaquaevis ad aliquam societatem boni spiritus non alias vias eunt, quam quae ducunt ad caelum, et ad societatem quae in sui amoris bono est, ac vias alio tendentes non vident, at mali spiritus non alias vias eunt, quam quae ducunt ad infernum, et ad illam ibi societatem, quae in sui amoris malo est, vias alio tendentes non vident, et si vident, usque non volunt ire. Tales viae in mundo spirituali sunt apparentiae reales, quae correspondent veris aut falsis, quapropter "viae" in Verbo illa significant ^(p) Ex his experientiae documentis confirmata sunt, quae prius ex ratione dicta sunt, nempe quod unusquisque homo post mortem sit suus amor, et sua voluntas voluntas dicitur, quia ipsa voluntas cuiusvis est ejus amor.

480. [(11)] *Quod homo post mortem maneat in aeternum qualis est quoad suam voluntatem aut amorem regnantem*, etiam per plurem experientiam confirmatum est. Datum est loqui cum aliquibus qui ante duo millia annorum vixerunt, quorum vita in historicis descripta est, et inde nota illi comperti sunt, quod sibi adhuc similes essent, et prorsus tales sicut descripti sunt, ita quoad amorem, ex quo et secundum quem vita eorum. Fuerunt alii qui ante septendecim saecula vixerunt, et quoque ex historicis noti, et fuerunt qui ante quatuor saecula, et qui ante tria, et sic porro, cum quibus etiam loqui datum est et compertum, quod similis affectio adhuc regnaret apud illos; absque differentia alia, quam quod jucunda amoris eorum versa fuerint in talia quae correspondent. Dictum est ab

[(EX ARCANIS CAELESTIBUS)]

(p) Quod "via," "semita," "orbita," "vicus," "platea" significant vera, quae ducunt ad bonum, ut et falsa quae ducunt ad malum (n 627 2333 10422)

"Verrere viam," quod sit praeparare ut vera recipiantur (n 3142)

'Notam facere viam,' cum de Domino quod sit instruere in veris quae ducunt ad bonum (n 10564[?] 10565])

with great pleasure upon the falsities that were in agreement with their love. I have also seen good spirits talking together about truth, and the good who were present listened eagerly to the conversation, but the evil who were present paid no attention to it as if they heard nothing. In the world of spirits ways are seen, some leading to heaven, some to hell, and each to some particular society. Good spirits go only in the ways that lead to heaven, and to the society there that is in the good of their love, and do not see the ways that lead elsewhere, while evil spirits go only in the ways that lead to hell, and to the society there that is in the evil of their love, and do not see the ways that lead elsewhere, or if they see them they do not wish to enter them. In the spiritual world these ways are real appearances which correspond to truths or falsities, and this is why ways have this signification in the Word.¹ By this evidence from experience what has previously been affirmed on the ground of reason is made more certain, namely, that every man after death is his own love and his own will. It is not one's own will because one's will is his love.

180. *Life after death continues to eternity such as his life here and now is.*—This, too, has been confirmed by abundant experience. I have been permitted to talk with some who lived two thousand years ago, and whose lives as described in history I had known about, and I found that they continued to be just the same as they were described that is, in respect to the love out of which and according to which their lives were formed. There were others known to history, that had lived seventeen centuries ago, others that had lived four centuries ago, and three, and so on with whom I was permitted to talk, and I found that the same affection still ruled in them, with no other difference than that the delights of their love were turned into corresponding spiritual delights. The angels declare that the life of the ruling love is never changed in any one even to eternity, since every one is his love, consequently

¹ A "way," a "path," a "road," a "street" and a "broad street," signify truths leading to good, or falsities leading to evil (n. 627, 2333, 10322).

To sweep [or prepare] a way" means to prepare for the reception of truths (n. 3142).

To make known a way" means, in respect to the Lord, to instruct in truths that lead to good (n. 10565).

angelis quod vita amoris regnantis nusquam in aeternum apud ullum mutetur quoniam unusquisque est suus amor, quare illum mutare apud spiritum, est eum privare sua vita seu extinguere Causam etiam dixerunt quod nempe homo post mortem non amplius per instructionem reformari queat sicut in mundo, quia ultimum plenum quod consistit ex cognitionibus et affectionibus naturalibus tunc quiescit, et non potest aperiri, quia non est spirituale (videatur supra n. 461), et quod super illo plano interiora quae mentis seu animi sunt, requiescant sicut domus super suo fundamento et quod inde sit quod homo in aeternum maneat, sicut ejus vita amoris fuerat in mundo Angeli mirantur valde, quod homo non sciat, quod quisque talis sit qualis ejus amor regnans et quod multi credant quod salvari possint ex immediata misericordia et ex sola fide qualescunque quoad vitam sunt, et quod non sciant quod Divina misericordia sit mediata, et quod sit duci a Domino tam in mundo quam postea in aeternum et quod ducantur ex misericordia qui non vivunt in malo, nec sciant, quod fides sit affectio veri procedens ex amore caelesti qui a Domino.

481. [(iii)] *Quod non o in caelum tenat, cui amor caelestis et spiritualis est, ac in infernum cui amor corporalis et mundanus absque caelesti et spirituali*, constare mihi potuit ex omnibus quos vidi in caelum sublato et in infernum coniectos Illis qui in caelum sublato sunt vita fuerat ex amore caelesti ac spirituali illis autem qui in infernum coniecti sunt vita fuerat ex amore corporeo et mundano Amor caelestis est amare bonum sincerum, et iustum quia est bonum sincerum et iustum et ex illo amore facere illa, inde illis vita boni sinceri et iusti quae est vita caelestis Qui illa amant propter illa ac faciunt illa seu vivunt illa, etiam amant Dominum supra omnia quia ab Ipso sunt et quoque amant proximum, quia illa sunt proximus qui amandus est Amor autem corpo-

[EX AECAN S CAELESTII S.]

(n) Quod Dominus in supremo sensu sit Proximus qui Ille super omnia amandus est sed amare Dominum quod sit in ore id quod ab Ipso est quia in omni quod ab Ipso est Ipse ita bonum et verum (r. 2425 3410 6706 6711 6810 6823 8123)

Quod amare bonum et verum quae ab Ipso sit vivere secundum

to change that love in a spirit is to take away or extinguish his life, and for the reason that man after death is no longer capable of being reformed by instruction, as in the world, because the outermost plane, which consists of natural knowledges and affections, is then quiescent and not being spiritual cannot be opened (see above, n 464), and upon that plane the interiors pertaining to the mind and disposition rest as a house rests on its foundation, and on this account such as the life of one's love had been in the world such he continues to be to eternity. The angels are greatly surprised that men do not know that every one is such as his ruling love is, and that many believe that they may be saved by mercy apart from means, or by faith alone, whatever their life may be, also that they do not know that Divine mercy works by means, and that it consists in man's being led by the Lord, both in the world and afterwards to eternity, and that those who do not live in evils are led by Divine mercy, and finally that faith is affection for truth going forth from heavenly love, which is from the Lord.

481. (iii) *The man whose love is heavenly and spiritual goes to heaven, and the man whose love is corporeal and worldly apart from any heavenly and spiritual love goes to hell*—This has been made evident to me from all whom I have seen taken up into heaven or cast into hell. The life of those taken up into heaven had been derived from a heavenly and spiritual love, while the life of those cast into hell had been derived from a corporeal and worldly love. Heavenly love consists in loving what is good, honest, and just, because it is good, honest, and just, and in doing this from love, and those that have this love have a life of goodness, honesty, and justice, which is the heavenly life. Those that love what is good, honest, and just, for its own sake, and who do this or live it, love the Lord above all things, because this is from Him, they also love the neighbor, because this is the neighbor who is to be loved¹. But corporeal love is loving what is good, honest, and just, not for its own sake but for the sake of self, because reputation, honor, and gain can thus be acquired. Such, in what is good, honest, and just, do not look to the neighbor, but to self and the world,

¹ In the highest sense, the Lord is the neighbor, because He ought to be loved above all things, but loving the Lord is loving what is from Him, because He Himself is in every thing that is from Him, thus it is loving what is good and true (n 2425, 3419, 6706, 6711, 6819, 6823, 8123).

Loving what is good and true which is from the Lord is living in ac-

reus est amare bonum, sincerum et justum non propter illa, sed propter semet, quia per illa aucupant famam, honores et lucra, illi in bono, sincero et justo non spectant Dominum et proximum, sed se et mundum, ac jucundum in fraude sentiunt, ac bonum, sincerum, ac justum ex fraude, est malum, insincерum et injustum, quae in illis amant. Quia amores ita determinant vitam cujusvis, ideo omnes, ut primum post mortem in mundum spirituum veniunt, explorantur quales sunt, et alligantur illis qui in simili amore sunt, qui in amore caelesti, illis qui in caelo, et qui in amore corporeo illis qui in inferno. Et quoque post exactum statum primum et secundum, separantur ita ut non se amplius videant, nec se cognoscant, fit enim unusquisque suus amor, non modo quoad interiora quae mentis sunt, sed etiam quoad exteriora quae faciei, corporis, et loquelae sunt, nam quisque fit sui amoris effigies, etiam in externis. Qui amores corporei sunt, illi apparent crassi, obscuri, nigri, et deformes, qui autem amores caelestes sunt, apparent vegeti, lucidi, candidi, et pulchri. sunt etiam prorsus dissimiles animis et cogitationibus, qui amores caelestes sunt, etiam sunt intelligentes et sapientes, qui autem amores corporei sunt, stupidi et quasi fatui sunt. Cum datur inspicere interiora et exteriora cogitationis et affectionis illorum qui in amore caelesti sunt, apparent interiora instar lucis, quorundam instar lucis flammearum, et exteriora in vario colore pulchro sicut irides. at interiora illorum qui in amore corporeo

illa, et quod hoc sit amare Dominum (n 10143, 10153, 10310 10336, 10578, 10648[? 10645])

Quod omnis homo, societas, tum patria et ecclesia, ac in universali sensu regnum Domini, sint proximus, et quod illis benefacere ex amore boni secundum quale status eorum, sit amare proximum, ita bonum illorum, cui consulendum, est proximus (n 6818-6824, 8123)

Quod etiam bonum morale quod est sincerum, et bonum civile quod est justum, sint proximus, et quod sincere et juste agere ex amore sinceri et justii, sit amare proximum (n 2915, 4730, 8120-8123)

Inde quod charitas erga proximum se extendat ad omnia vitae hominis, et facere bonum et justum, ac agere sincere ex corde, in omni functione et in omni opere, sit amare proximum (n 2417, 8121, 8124)

Quod doctrina in Antiqua Ecclesia fuerit doctrina charitatis et quod inde illis sapientia (n 2385, 2417, 3419, 3420, 4844, 6628)

and find delight in fraud, and the goodness, honesty, and justice that spring forth from fraud are evil, dishonesty, and injustice, and these are what are loved by such in their practice of goodness, honesty, and justice [2] As the life of every one is determined by these different kinds of love, as soon as men after death enter the world of spirits they are examined to discover their quality, and are joined to those that are in a like love, those that are in heavenly love to those that are in heaven, and those that are in corporeal love to those that are in hell, and after they have passed through the first and second state they are so separated as to no longer see or know each other, for each one becomes his own love, both in respect to his interiors pertaining to his mind, and in respect to his exteriors pertaining to his face, body, and speech, for each one becomes an image of his own love, even in outward form. Those that are corporeal loves appear gross, dusky, black, and misshapen, while those that are heavenly loves appear fresh, bright, fair, and beautiful. Also in their minds and thoughts they are wholly unlike, those that are heavenly loves being intelligent and wise, while those that are corporeal loves are stupid and seemingly foolish [3] When it is granted to behold the interiors and exteriors of thought and affection of those that are in heavenly love, their interiors appear like light, and some like a flamy light, while their exteriors appear in various beautiful colors like rainbows. But the interiors of those that are in corporeal love appear like something black, because they are closed up, and the interiors of some who are such as have cherished interiorly a malignant deceit appear like a dusky fire. Their exteriors appear of a dirty color, and disagreeable to the

cordance with good and truth, and this is loving the Lord (n 10143, 10153, 10310, 10336, 10578, 10645)

Every man and every society, also one's country and the church, and in the most general sense the Lord's kingdom, are the neighbor, and doing good to these from a love of good in accord with their state is loving the neighbor, that is, their good that should be consulted is the neighbor (n 6818-6824, 8123)

Moral good also, which is honesty, and civil good, which is justice, are the neighbor, and to act honestly and justly from the love of honesty and justice is loving the neighbor (n 2915, 4730, 8120-8123)

Thus charity towards the neighbor extends to all things of the life of man, and loving the neighbor is doing what is good and just, and acting honestly from the heart, in every function and in every work (n 2417, 8121, 8124)

The doctrine in the Ancient Church was the doctrine of charity, and their wisdom was from that (n 2385, 2417, 3419, 3420, 4844, 6628)

sunt, apparent sicut nigrum, quia clausa sunt, et quorundam sicut obscurum igneum, qui sunt qui in dolo maligno interius fuerunt, exteriora autem apparent in colore tetro, et ad aspectum tristi (Interiora et exteriora quae mentis et animi sunt, in mundo spirituali sistuntur videnda, quoties Domino beneplacet) Qui in amore corporeo sunt, nihil vident in luce caeli lux caeli illis est caligo, at lux inferni, quae est sicut lux ex ignitis carbonibus, est illis sicut clara lux, in luce caeli etiam obtenebratur visus eorum interior, usque ut insaniant, quapropter fugiunt illam, et recondunt se in antris et cavernis, profunde secundum falsa ex malis apud eos vicissim autem illi, qui in amore caelesti sunt, quo interius seu superius in lucem caeli veniunt eo clarius omnia vident et quoque pulchriora omnia, ac eo intelligentius et sapientius percipiunt vera. Qui in amore corporeo sunt, nequaquam vivere possunt in calore caeli nam calor caeli est caelestis amor, sed in calore inferni, qui est amor saeviendi in alios qui sibi non favent Contemptus aliorum, inimicitiae, odia, vindictae, sunt illius amoris jucunda, in quibus cum sunt, in sua vita sunt, prorsus non scientes quid sit bonum facere aliis ex ipso bono, et propter ipsum bonum, sed modo bonum ex malo et propter malum Qui in amore corporeo sunt, nec respirare possunt in caelo cum aliquis malus spiritus illuc fertur, trahit animam sicut qui laborat in agone, qui autem in caelesti amore sunt eo liberior respirant, et plenius vivunt, quo interius in caelo Ex his constare potest quod amor caelestis et spiritualis sit caelum apud hominem, quia illi amor omnia caeli inscripta sunt, et quod amor corporeus et [amor] mundanus absque caelesti et spirituali sint infernum apud hominem, quia illis amoribus omnia inferni inscripta sunt Ex his patet, quod in caelum veniat, cui amor caelestis et spiritualis est, ac in infernum cui amor corporeus et mundanus absque caelesti et spirituali est

482. [(iv)] *Quod fides non maneat hominem si non ex anore caelesti sit*, per tam multam experientiam mihi manifestatum est ut si illa quae vidi et audiui de ea re, adducerentur implerent librum Hoc testari possum, quod prorsus nulla fides sit nec ulla dari possit apud illos qui in amore corporeo ac mundano absque caelesti et spiritu-

sight (The interiors and exteriors of the mind and disposition are made visible in the spiritual world whenever the Lord pleases) [4.] Those that are in corporeal love see nothing in the light of heaven, to them the light of heaven is thick darkness, but the light of hell, which is like light from burning coals, is to them as clear light. Moreover, in the light of heaven their inward sight is so darkened that they become insane, consequently they shun that light and hide themselves in dens and caverns, more or less deeply in accord with the falsities in them derived from their evils. On the other hand those who are in heavenly love the more interiorly and deeply they enter into the light of heaven, see all things more clearly, and all things appear more beautiful to them, and they perceive truths more intelligently and wisely [5.] Again, it is impossible for those who are in corporeal love to live at all in the heat of heaven, for the heat of heaven is heavenly love, but they can live in the heat of hell, which is the love of raging against those that do not favor them. The delights of that love are contempt of others, enmity, hatred, and revenge, and when they are in these delights they are in their life, and have no idea what it is to do good to others from good itself and for the sake of good itself, knowing only what it is to do good from evil and for the sake of evil [6.] Those who are in corporeal love are unable to breathe in heaven. When any evil spirit is brought into heaven he draws his breath like one struggling in a contest, while those that are in heavenly love have a freer respiration and a fuller life the more interiorly they are in heaven. All this shows that heaven with man is heavenly and spiritual love, because on that love all things of heaven are inscribed, also that hell in man is corporeal and worldly love apart from heavenly and spiritual love, because on that love all things of hell are inscribed. Evidently, then, he whose love is heavenly and spiritual enters heaven, and he whose love is corporeal and worldly apart from heavenly and spiritual love enters hell.

482. (iv) *The only faith that endures is the faith derived from heavenly love*—This has been made clear to me by so much experience that if everything I have seen and heard respecting it were collected, it would fill a volume. This I can testify, that those who are in corporeal and worldly love apart from heavenly and spiritual love have no faith whatever, and are incapable of having any, they have nothing but knowledge or a mere persuasion that a thing is true because it serves their

ali sunt, et quod modo sit scientia, aut persuasio quod verum sit, quia servit amoris suo. Adducti quoque sunt plures ex illis qui autumaverunt se in fide fuisse, ad illos qui in fide, et tunc data communicatione perceperunt, quod prorsus nulla illis fides sit. confessi etiam sunt postea, quod solum credere verum ac Verbum non sit fides, sed amare verum ex amore caelesti, ac id velle et facere ex affectione interiore. Ostensum etiam est quod persuasio illorum, quam dixerunt fidem, esset modo sicut lux hiemis, in qua quia non est calor, in terris omnia contracta gelu torpescunt, et sub nive jacent, quapropter lux fidei persuasivae apud illos, ut primum stringitur a radius lucis caeli, non modo exstinguitur, sed etiam fit sicut densa caligo, in qua nemo se videt, et tunc simul interiora ita obtenebrescent, ut prorsus nihil intelligant, ac demum insaniant ex falsis. Quapropter apud tales aufertur omnia vera, quae ex Verbo et ex doctrina ecclesiae sciverunt, et dixerunt esse suae fidei, et loco illorum imbuuntur omni falso quod concordat cum malo vitae eorum, immittuntur enim omnes in amores suos, et cum illis in falsa concordantia et tunc vera, quia repugnant falsis mali, in quibus sunt, odio habent ac aversantur, et sic rejiciunt. Hoc testari possum ex omni experientia de rebus caeli et inferni, quod qui solam fidem ex doctrina fassi sunt, et in malo quoad vitam fuerunt, omnes in inferno sint, vidi conjectos illuc ad plura millia, de quibus in opusculo *De Ultimo Judicio et Babylonia destructa*

483. [(v)] *Quod amor actu sit qui maneat, ita quod vita hominis*, sequitur ut conclusum ex illis quae ab experientia nunc ostensa sunt, et ex illis quae de factis et operibus supra dicta, amor actu est opus et factum

484. Sciendum est, quod omnia opera et facta sint vitae moralis et civilis, et inde quod spectent sincerum et rectum, tum justum et aequum. Sincerum et rectum sunt vitae moralis, ac justum et aequum sunt vitae civilis. Amor ex quo fiunt, est vel caelestis vel infernalis. opera et facta vitae moralis et civilis caelestia sunt, si ex amore caelesti fiunt, nam quae ex amore caelesti fiunt, ex Domino fiunt, et quae ex Domino fiunt, omnia bona sunt, at facta et opera vitae moralis et civilis infernalium sunt, si ex amore infernali fiunt, nam qui ex hoc amore, qui est amor

love. Some of those who claimed that they had faith were brought to those who had faith, and when they communicated with them they found that they had no faith at all, and afterwards they confessed that merely believing what is true and believing the Word is not faith, but that faith is loving truth from heavenly love, and willing and doing it from interior affection. Moreover, they were shown that their persuasion which they called faith was merely like the light of winter, in which light, because it has no heat in it, all things on the earth are bound up in frost, become torpid, and lie buried under the snow. A *good*, therefore, is the light of persuasive faith in the aforesaid, but when touched by the rays of the light of heaven it is not only extinguished but is turned into a dense darkness, in which no one can see himself, and at the same time their interiors are obscured so that they can understand nothing at all, and it lengthwise becomes insatiable from falsities. Consequently with such, all the truths that they have learned from the Word and from the doctrine of the church, and have called the truths of their faith, are taken away, and they imbibe in their place every falsity that is in agreement with the evil of their life. For they are all let down into their loves and into the falsities agreeing with them, and they then hate and abhor and therefore reject truth, because they are repugnant to the falsities of evil in which they are. From all my experience in what pertains to heaven and hell I can bear witness that all those that from their doctrine have professed faith alone, and whose life has been evil, are in hell. I have seen many thousands of them cast down to hell. (Respecting these see the treatise on *The Last Judgement and the Destruction of Babylon*.)

483. (v) *Love in act, that is, the life of man, is what endures*—This follows as a conclusion from what has just been shown from experience, and from what has been said about deeds and works. Love in act is work and deed.

484. It must be understood that all works and deeds pertain to moral and civil life, and therefore have regard to what is honest and right, and what is just and equitable, what is honest and right pertaining to moral life, and what is just and equitable to civil life. The love from which deeds are done is either heavenly or infernal. Works and deeds of moral and civil life, when they are done from heavenly love, are heavenly, for what is done from heavenly love is done from the Lord, and everything done from the Lord is good. But the deeds and works

sui et mundi, fiunt, ex ipso homine fiunt, et quae ex ipso homine fiunt, omnia in se mala sunt, homo enim in se spectatus, seu proprium ejus, non est nisi quam malum ^(r)

[L]

QUOD JUCUNDA VITAE CUJUSVIS POST MORTEM VERTANTUR IN CORRESPONDENTIA

485. Quod affectio regnans seu amor dominans maneat in aeternum apud unumquemvis, in praecedente articulo ostensum est, quod autem jucunda affectionis seu amoris illius vertantur in correspondentia, nunc ostendendum est. Per verti in correspondentia, intelligitur in spiritualia quae correspondent naturalibus. Quod vertantur in spiritualia, constare potest ex eo quod homo, quamdiu in corpore suo terrestri est, in mundo naturali sit, at postquam id corpus relinquit, in mundum spirituale veniat, ac corpus spirituale induat (Quod angeli sint in perfecta forma humana et quoque homines post mortem, et quod corpora eorum, quibus induti, sint spiri-

[(EX ARCANIS CAELESTIBUS.)]

(r) Quod proprium hominis sit se amare prae Deo, et mundum prae caelo, ac nihili facere proximum respective ad se, ita quod sit amor sui et mundi (n 634^[p 694], 731, 4317)

Quod hoc proprium sit in quod nascitur homo, et quod id sit densum malum (n 210 215, 731, 874-876, 987, 1047, 2307, 2318^[p 2308], 3518 3701 3812 8480 8550 10283, 10284, 10286, 10731^[p 10732])

Quod ex proprio hominis non modo sit omne malum, sed etiam omne falsum (n 1047, 10283 10284, 10286)

Quod mala, quae ex proprio hominis sint contemptus aliorum, inimicitiae odia vindictae saevitiae doli (n 6667, 7372^[p 7370], 7373 7374 9348 10038 10742)

Quod quantum proprium hominis regnat, tantum bonum amoris et verum fidei vel rejiciantur, vel suffocentur, vel pervertantur (n 2041 7491 7492 7643 8187 10455 10743^[p 10742])

Quod proprium hominis sit infernum apud illum (n 694, 8480)

Quod bonum quod nemo facit ex proprio non sit bonum, sed in se malum (n 8478^[p 8480 8487])

of evil and evil life when they are done from infernal love are rewarded for what is done from this love, which is the love of self and of the world, is done from man himself, and every thing that is done from man himself is in itself evil, for man regards himself that is, in regard to what is his own, is nothing but evil¹

L

THE DELIGHTS OF EVERY ONE'S LIFE ARE CHANGED AFTER DEATH INTO CORRESPONDING DELIGHTS

485. It has been shown in the preceding chapter that the chief affection or dominant love in every one continues to eternity. It shall now be explained how the delights of that affection or love are changed into corresponding delights. Being changed into corresponding delights means into spiritual delights that correspond to the natural delights. That they are changed into spiritual delights can be seen from this, that so long as man is in his earthly body he is in the natural world, but when he leaves that body he enters the spiritual world and is clothed with a spiritual body. It has already been shown that angels, and men after death, are in a complete human form, and that the bodies with which they are clothed are spiritual

¹ Man's own consists in loving himself more than God, and the world more than heaven, and in making nothing of his neighbor in comparison with himself, thus it consists in the love of self and of the world (n 691, 731, 4317)

Man is born into this own and it is dense evil (n 210, 215, 731, 871-876, 957, 1017, 2307, 2308, 3518, 3701, 3812, 8480, 8550, 10283, 10284, 10285, 10732)

From what is man's own not only every evil but also every falsity is derived (n 1017, 10283, 10284, 10286)

The evils that are from what is man's own are contempt for others, enmity, hatred, revenge, cruelty, deceit (n 6667, 7370, 7373, 7374, 9348, 10085, 10712)

So far as what is man's own rules, the good of love and the truth of faith are either rejected or suffocated or perverted (n 2041, 7491, 7492, 7613, 8187, 10155, 10712)

What is man's own is hell in him (n 691, 8480)

The good that a man does from what is his own is not good, but in itself is evil (n 8480)

tralia videatur supra n 73-77 et n 453-460 et quid correspondentia spiritualium cum naturalibus n 87-115.)

486. Omnia jucunda quae homini sunt amoris ejus regnantis nam homo nihil aliud sentit jucundum quam quod amat ita maxime id quod super omnia amat. Sive cas amorem regnantem sive id quod super omnia amat, idem est. Jucunda illa sunt varia totidem in genere quot sunt amores regnantes proinde quot homines spiritus et angeli. nam arius amor regnans non est omnimode similis alterius. Inde est quod nusquam prorsus similis facies uni sit quae alteri nam facies est imago cujusvis animi, et in mundo spirituali est imago cujusvis amoris regnantis. Jucunda cujusvis in specie etiam sunt infinitae varietatis nec datur unum alicuius jucundum omnimode simile aut idem cum altero tam quae succedunt unum post alterum quam quae simul sunt unum cum altero, unum idem cum altero non datur. Sed usque haec jucunda in specie apud unumquemvis se referunt ad unum ejus amorem cui est amor regnans illum enim componunt et sic unum cum illo faciunt. Similiter omnia jucunda in genere se referunt ad unum amorem universaliter regnantem, in caelo ad amorem in Dominum, et in inferno ad amorem sui.

487. Quae et qualia sunt jucunda spiritualia in quae vertuntur jucunda naturalia cujusvis post mortem, non aliunde sciri potest quam ex scientia correspondentiarum. Haec docet in genere, quod non aliquid naturale detur cui non spirituale correspondet et quoque docet in specie quodnam et quale id quod correspondet. Quapropter qui in illa scientia est, cognoscere potest ac scire statum suum post mortem modo sciat suum amorem, et qualis ille est in amore universaliter regnante ad quem omnes amores se referunt ut mox supra dictum est. Sed amorem suum regnantem scire impossibile est illis qui in amore sui sunt quia amant sua et mala sua vocant bona, ac simul falsa quae favent et per quae confirmant sua mala vocant vera at usque si volunt ex aliis, qui sapientes sunt possunt scire quoniam illi vident quae non ipsi. Sed hoc nec fit apud illos, qui ita inescati sunt amore suo ut respuant omnem doctrinam sapientium. Qui autem in amore caelesti sunt ii recipiunt instructio-

bodies (n 73-77 and 453-460), also what the correspondence is of spiritual things with natural (n 87-115)

486. All the delights that a man has are the delights of his ruling love, for he feels nothing to be delightful except what he loves, thus especially that which he loves above all things. It means the same whether you say the ruling love or that which is loved above all things. These delights are various. In general, there are as many as there are ruling loves, consequently as many as there are men, spirits, and angels, for no one's ruling love is in every respect like that of another. For this reason no one has a face exactly like that of any other, for each one's face is an image of his mind, and in the spiritual world it is an image of his ruling love. In particular, every one's delights are of infinite variety. It is impossible for any one delight to be exactly like another, or the same as another, either those that follow one after another or those that exist together at the same time, no one ever being the same as another. Nevertheless, the particular delights in every one have reference to his one love, which is his ruling love, for they compose it and thus make one with it. Likewise all delights in general have reference to one universally ruling love, which in heaven is love to the Lord, and in hell is the love of self.

487. Only from a knowledge of correspondences can it be known what spiritual delights every one's natural delights are changed into after death, and what kind of delights they are. In general, this knowledge teaches that nothing natural can exist without something spiritual corresponding to it. In particular it teaches what it is that corresponds, and what kind of a thing it is. Therefore, any one that has this knowledge can ascertain and know what his own state after death will be, if he only knows what his love is, and what its relation is to the universally ruling loves spoken of above, to which all loves have reference. But it is impossible for those who are in the love of self to know what their ruling love is, because they love what is their own, and call their evils goods, and the falsities that they incline to and by which they confirm their evils they call truths. And yet if they were willing they might know it from others who are wise, and who see what they themselves do not see. This, however, is impossible with those who are so filled up with love of self that they spurn all teaching of the wise [2.] On the other hand, those who are in heavenly love

nem, ac vident mala sua, in quae nati, dum in illa feruntur, ex veris haec enim manifestant mala. Unusquisque enim potest ex vero quod ex bono est, videre malum et ejus falsum, sed nemo potest videre ex malo bonum et verum. causa est, quia falsa mali sunt tenebrae, et quoque correspondent illis, quare illi qui in falsis ex malo sunt, sicut caeci sunt, qui illa, quae in luce sunt, non vident, et quoque fugiunt illa sicut nocturnae ^(s). At vera ex bono sunt lux, et quoque correspondent luci (videatur supra, n. 126-134), quare illi, qui in veris ex bono sunt, videntes et aperti oculis sunt, ac discernunt illa quae lucis et umbrae sunt. In his quoque datum est per experientiam confirmari. Angeli qui in caelis sunt, et vident et percipiunt mala et falsa, quae in se aliquoties exsurgunt, et quoque mala et falsa in quibus sunt spiritus qui alligati sunt infernis in mundo spirituum, sed ipsi spiritus non possunt videre sua mala et falsa. Quid bonum amoris caelestis, quid conscientia, quid sincerum et justum nisi quod fit propter se, quid sit duci a Domino, non capiunt, dicunt quod non dentur, ita quod nihili sint. Haec dicta sunt, ob finem, ut homo exploret se, et ex jucundis suis cognoscat amorem suum, et inde, quantum ex scientia correspondentiarum capit, sciat statum suae vitae post mortem.

488. Quomodo jucunda vitae cujusvis post mortem vertuntur in correspondentia, quidem ex scientia correspondentiarum sciri potest, sed quia illa scientia nondum vulgata est, velim illam rem per quaedam experientiae exempla in aliquem lucem mittere. Omnes illi qui in malo sunt, et se confirmaverunt in falsis contra vera ecclesiae, imprimis qui rejecerunt Verbum, illi fugiunt lucem caeli, et in cryptas, quae in aperturis apparent caligino-

[(EX ARCANIS CAELESTIBUS)]

(s) Quod "tenebrae" in Verbo ex correspondentia significant falsa, ac 'densae tenebrae' seu caligo falsa mali (n. 1839, 1860, 7688, 7711)

Quod lux caeli sit caligo malis (n. 1861, 6832, 8197)

Quod qui in infernis sunt dicantur esse in tenebris quia in falsis mali de quibus (n. 3340 4418 4531)

Quod 'caeci' in Verbo significant illos qui in falsis sunt, et non volunt instrui (i. 2383 6990)

accept instruction, and as soon as they are brought into the evils into which they were born, they see them from truths, for truths make evils manifest. From truth which is from good any one can see evil and its falsity, but from evil none can see what is good and true, and for the reason that falsities of evil are darkness and correspond to darkness, consequently those that are in falsities from evil are like the blind, not seeing the things that are in light, but shunning them instead like birds of night.¹ But as truths from good are light, and correspond to light (see above, n 126-134), so those that are in truths from good see with open eyes, and discern the differences of light and of shade [3.] This, too, has been proved to me by experience. The angels in heaven both see and perceive the evils and falsities that sometimes arise in themselves, also the evils and falsities in spirits in the world of spirits that are connected with the hells, although the spirits themselves are unable to see their own evils and falsities. Such spirits have no comprehension of the good of heavenly love, of conscience, of honesty and justice, except such as is done for the sake of self, neither what it is to be led by the Lord. They say that such things do not exist, and thus are of no account. All this has been said to the intent that man may examine himself and may recognize his love by his delights, and thus so far as he can make it out from a knowledge of correspondences may know the state of his life after death.

488. How the delights of every one's life are changed after death into corresponding delights can be known from a knowledge of correspondences, but as that knowledge is not as yet generally known I will try to throw some light on the subject by certain examples from experience. All who are in evil and who have established themselves in falsities in opposition to the truths of the church, especially those that have rejected the Word, flee from the light of heaven and take refuge in caves that appear at their openings to be densely dark, also

¹ From correspondence "darkness" in the Word signifies falsities and "thick darkness" the falsities of evil (n 1839, 1860, 7688, 7711)

To the evil the light of heaven is thick darkness (n 1861, 6832, 8197)

Those that are in the hells are said to be in darkness because they are in falsities of evil, of such (n 3340, 4418, 4531)

In the Word "the blind" signify those that are in falsities and are not willing to be taught (n 2383, 6990)

sae, ac in foramina petrarum, se proripiunt, ac ibi se recondunt, et hoc quia amaverunt falsa, et exosi sunt vera correspondent enim tales cryptae, et quoque formamina petrarum, ⁽¹⁾ "tum tenebrae, falsis," ac lux veris, jucundum illorum est ibi habitare, et injucundum in apertis campis. Similiter faciunt, quibus jucundum fuit clandestine insidiari, ac in abscondito machinari dolos, hi quoque in cryptis illis sunt, ac intrant cameras ita obscuras, ut ne quidem unus alterum videat, ac in angulis susurrant in aures, in hoc vertitur jucundum amoris illorum. Qui scientis studuerunt, absque alio fine quam ut docti audiant, et qui non excoluerunt rationale per illas, et jucundum in rebus memoriae ex fastu inde traverunt, illi amant loca arenosa, quae eligunt prae campestribus et hortulanis, quia arenosa talibus studiis correspondent. Qui in scientia doctrinalium suae ecclesiae et aliarum fuerunt, nec quicquam applicuerunt vitae, illi petrosa sibi eligunt, et inter congeries saxaeas habitant, loca exulta fugiunt, quia aversationi sunt. Qui omnia naturae addixerunt et quoque qui omnia prudentiae propriae, ac per varias artes se exeverunt ad honores, et lucrati sunt opes, artibus magicis, quae sunt abusus ordinis Divini, in altera vita student, in quibus jucundissimum vitae percipiunt. Illi qui vera Divina applicuerunt suis amoribus, et sic illa falsificaverunt, amant urinosa, quia urinosa correspondent jucundis talis amoris ⁽²⁾. Illi qui sordide avari fuerunt, habitant in cellis, et amant sordes suillas, et quoque nidiorosa, qualia exhalantur ex indigestis ventriculi. Qui in meris voluptatibus exegerunt vitam, ac delicate viverunt, ac indulserunt gulae et ventri, amantes illa ut summum vitae bonum illi in altera vita excrementitia et latrinas amant, haec tunc illis delectationi sunt, ex causa, quia tales voluptates sunt sordes spirituales. loca munda et

[EX AFRICANIS CAELESTIBUS]

(1) Quod foramen et fissura petrae in Verbo significet obscurum et falsum fidei (n 10582) quia "petra" significat fidem a Domino (n 8581 10580) et "lapis" verum fidei (n 114. 643, 1298, 3720 6426, 8608[? 8609] 10376)

(2) Quod conspurcationes veri correspondeant urinae (n 5390)

in clefts of rocks, and there they hide themselves, and this because they have loved falsities and hated truths, for such caves and clefts of rocks,¹ as well as darkness, correspond to falsities, as light corresponds to truths. It is their delight to dwell in such places, and undelightful to dwell in the open country [2] Those that have taken delight in insidious and secret plots and in treacherous machinations do the same thing. They are in such caves, and they frequent rooms so dark that they are unable to see one another, and they whisper together in corners. Into this is the delight of their love changed. Those that have devoted themselves to the sciences with no other end than to acquire a reputation for learning, and have not cultivated their rational faculty by their learning, but have taken delight in the things of memory from a pride in such things, love sandy places, which they choose in preference to fields and gardens, because sandy places correspond to such studies. [3] Those that are skilled in the doctrines of their own and other churches, but have not applied their knowledge to life, choose for themselves rocky places, and dwell among heaps of stones, shunning cultivated places because they dislike them. Those that have ascribed all things to nature, as well as those that have ascribed all things to their own prudence, and by various arts have raised themselves to honors and have acquired wealth, in the other life devote themselves to the study of magic arts, which are abuses of Divine order, and find in these the chief delight of life. [4] Those that have adapted Divine truths to their own loves, and thereby have falsified them, love urinous things because these correspond to the delights of such loves.² Those that have been sordidly avaricious dwell in cells, and love swinish filth and such stench as are exhaled from undigested food in the stomach. [5] Those that have spent their life in mere pleasures and have lived delicately and indulged their appetites, loving such things as the highest good that life affords, love in the other life excrementitious things and privies, in which they find their delight, for the reason that such pleasures are spiritual filth. Places that are clean and free from filth they

¹ In the Word a "hole" or "the cleft of a rock" signifies obscurity and falsity of faith (n 10582)

Because a "rock" signifies faith from the Lord (n 8581, 10580), and a "stone" the truth of faith (n 114, 643, 1298, 3720, 6426, 8609, 10376)

² Truths defiled correspond to urine (n 5390)

sordium expertia fugiunt, quia illis injucunda sunt Illi, qui in adulteris jucundum ceperunt, in lupanaribus degunt, ubi sordida et squalida omnia, haec amant, ac castas domos fugiunt, ut primum ad has veniunt, in deliquium cadunt, nihil jucundius illis est quam scindere conjugia Qui vindictae cupidi fuerunt, et inde attraxerunt naturam saevam et crudelem, cadaverosa amant, et quoque in talibus infernis sunt Alii aliter

489. Jucunda autem vitae illorum, qui in amore caelesti in mundo vixerunt, vertuntur in correspondentia, qualia sunt in caelis, quae existunt ex Sole caeli, et ex luce inde, quae lux ad visum sistit talia, quae intus in se recondunt Divina illa quae inde apparent, afficiunt angelorum interiora quae mentis eorum sunt, ac simul exteriora quae corporis eorum et quia Divina Lux, quae est Divinum Verum procedens a Domino, influit in mentes eorum, quae per amorem caelestem apertae sunt, ideo in externis sistit talia quae correspondent jucundis amoris illorum Quod illa, quae ad visum apparent in caelis, respondeant interioribus angelorum, seu illis quae sunt fidei et amoris ac inde intelligentiae et sapientiae illorum, in articulo ubi actum est de Repraesentativis et Apparentis in Caelo (n 170-176), et in articulo ubi de Sapientia Angelorum Caeli (n 265-275), ostensum est Quoniam ab experientiae exemplis inceptum est confirmare hanc rem, ut illustrentur quae ex rerum causis prius dicta sunt, velim etiam aliqua de jucundis caelestibus, in quae vertuntur jucunda naturalia apud illos qui in caelesti amore vivunt in mundo, in medium afferre Qui Divina vera ac Verbum amaverunt ex affectione interiore, seu ex affectione ipsius veri, illi in altera vita habitant in luce, in editis locis, quae apparent sicut montes, et ibi in luce caeli continue sunt non sciunt quid tenebrae quales sunt noctis in mundo, et quoque in temperie verna vivunt Ad aspectum eorum sistuntur quasi agri et messes, et quoque vineae, in domibus eorum fulgent singula sicut ex lapidibus pretiosis, aspectus eorum per fenestras est sicut per pura crystalli haec jucunda visus eorum sunt, sed eadem haec interius jucunda sunt ex correspondentis cum Divinis caelestibus, nam vera quae ex Verbo, quae amaverunt, correspondent

shun, finding them undelightful [6] Those that have taken delight in adulteries pass their time in brothels, where all things are vile and filthy, these they love, and chaste homes they shun, falling into a swoon as soon as they enter them. Nothing is more delightful to them than to break up marriages. Those that have cherished a spirit of revenge, and have thereby contracted a savage and cruel nature, love cadaverous substances, and are in hells of that nature, and so on.

489. But the delights of those that have lived in the world in heavenly love are changed into such corresponding things as exist in the heavens, which spring from the sun of heaven and its light, that light presenting to view such things as have what is Divine inwardly concealed in them. The things that appear in that light affect the interiors of the minds of the angels, and at the same time the exteriors pertaining to their bodies, and as this Divine light, which is Divine truth going forth from the Lord, flows into minds opened by heavenly love, it presents outwardly such things as correspond to the delights of their love. It has already been shown, in the chapter on representatives and appearances in heaven (n 170-176), and in the chapter on the wisdom of the angels (n 265-275), that the things that appear to the sight in heaven correspond to the interiors of angels, or to the things pertaining to their faith and love and to their intelligence and wisdom. [2] Having already begun to establish this point by examples from experience, to make clearer what has been previously said on the ground of causes of things I will state briefly some particulars respecting the heavenly delightful things into which the natural delights of those that have lived in heavenly love in the world are changed. Those that have loved Divine truths and the Word from an interior affection, or from an affection for truth itself, dwell in the other life in light, in elevated places that appear like mountains, where they are continually in the light of heaven. They do not know what darkness is like that of night in the world. They live in a vernal temperature, there are presented to their view fields filled with grain and vineyards, in their houses every thing glows as if with precious stones, and looking through the windows is like looking through pure crystal. Such are the delights of their vision, but these same things are interiorly delightful because of their being correspondences of Divine heavenly things, the truths from the Word which they have loved corresponding to fields of grain, vineyards, precious

messibus, vineis, lapidibus pretiosis, fenestris et crystalis. Illi qui doctrinalia ecclesiae, quae ex Verbo, statim applicuerunt vitae, in intimo caelo sunt, ac prae ceteris in jucundo sapientiae, in singulis objectis vident Divina, objecta quidem vident, sed Divina correspondentia influunt statim in mentes eorum, ac illas implent beatitudine, qua omnes eorum sensationes afficiuntur, inde omnia coram oculis illorum quasi rident, ludunt, et vivunt (De his videatur supra n 270) Qui scientias amaverunt, et per illas rationale suum excoluerunt, et inde sibi comparaverunt intelligentiam, et simul agnoverunt Divinum, illorum voluptas scientiarum, et jucundum rationale, vertitur in altera vita in jucundum spirituale, quod est cognitionum boni et veri. In hortis habitant ubi apparent floreta et vireta in areas pulchre distincta et circumcirca ordines ex arboribus cum porticibus et ambulacris arbores et flores indies variantur, aspectus omnium sistit jucunda mentibus eorum in communi, ac varietates in particulari jugiter innovant. Illa et quia correspondent Divinis, ac illi in scientia correspondentiarum sunt, novis semper cognitionibus implentur, et per illas perficitur rationale eorum spirituale. Haec jucunda illis sunt, quia horti, floreta vireta, et arbores correspondent scientiis cognitionibus, et inde intelligentiae (x) Qui omnia addixerunt Divino, et naturam re-

[EX APOCALYPTICIS]

(x) Quod "messis" in Verbo significet statum receptionis et incrementi veri ex dono (n 9291² 9294)

Quod 'seges stans' significet verum in conceptione (n 9146)

Quod vineae significant ecclesiam spiritualem, ac vera illius ecclesiae (n 1069 9139)

Quod lapides pretiosos significant vera caeli et ecclesiae pellucencia ex bono (n 111 9863 9865 9868 9873, 9905)

Quod fenestra significet intellectualem quod est visus internus (n 655 658 3391)

(.) Quod ortus lucas et paradysus, significant intelligentiam (n 100 108 3220)

Quod ideo antiqui cultum sanctum in lucis habuerunt (n 2722, 4552)

Quod flores et floreta significant vera scientifica et cognitiones (n 9553)

Quod herbae, 'gramina,' et "vireta" significant vera scientifica (n 7571)

Quod arbores significant perceptiones et cognitiones (n 103, 2163 2582, 2722, 2972, 7692)

stones, windows, and crystals" [3] Those that have applied the teachings of the church which are from the Word immediately to life, are in the immortal heaven, and surpass all others in their delights. In every object they see what is Divine, the objects they see with their eyes, but the corresponding Divine things flow in immediately into their minds and fill them with a blessedness that affects all their sensations. Thus before their eyes all things seem to laugh, to play, and to live (see above, n 270) [4] Those that have loved the sciences and have thereby cultivated their rational faculty and acquired intelligence, and at the same time have acknowledged the Divine—these in the other life have their pleasure in the sciences, and their rational delight is changed into spiritual delight, which is delight in knowing good and truth. They dwell in gardens where flower beds and grass plots are seen beautifully arranged, with rows of trees round about, and arbors and walks, the trees and flowers changing from day to day. The entire view fills their minds with delight in a general way, and the variations in detail continually renew the delight, and as every thing there corresponds to something Divine, and they are skilled in correspondences, they are constantly filled with new knowledges, and by these their spiritual rational faculty is perfected. Their delights are such because gardens, flower beds, grass plots, and trees, correspond to sciences, knowledges, and the resulting intelligence.¹ [5] Those that have ascribed all things to the Divine, regarding nature as relatively dead and merely subservient to

¹ In the Word a "field of corn" signifies a state of the reception and growth of truth from good (n 9294)

"Standing corn" signifies truth in conception (n 9146)

"Vineyards" signify the spiritual church and the truths of that church (n 1069, 9139)

"Precious stones" signify the truths of heaven and of the church transparent from good (n 114, 9863, 9865, 9868, 9873, 9905)

A "window" signifies the intellectual faculty which pertains to the internal sight (n 655, 658, 3391)

² A "garden," a "grove," and a "park," signify intelligence (n 100, 108, 3220)

This is why the ancients celebrated holy worship in groves (n 2722, 4552)

"Flowers" and "flower-beds" signify truths learned and knowledges (n 9553)

"Herbs," "grasses," and "grass plots" signify truths learned (n 7571)

"Trees" signify perceptions and knowledges (n 103, 2163, 2682, 2722, 2972, 7692)

spective ut mortuam spectaverunt, modo inservientem spiritualibus, ac semet in eo confirmaverunt, illi in caelesti luce sunt, ac omnia quae coram oculis eorum apparent, ab illa luce trahunt quod pelluceant, et in pelluentia illa spectant innumerabiles variegationes lucis, quas visus eorum internus quasi immediate haurit, inde percipiunt jucunda interiora. Illa quae in domibus eorum apparent, sunt quasi adamantina, in quibus similes variegationes. Dictum est, quod parietes domuum eorum sint quasi crystallini, ita quoque pelluentes, et in illis apparent quasi fluentes formae rerum caelestium repraesentativae, etiam cum perpetua varietate, et haec, quia talis pelluentia correspondet intellectui illustrato a Domino, remotis umbris ex fide et amore naturalium. Talia sunt, et infinita alia, de quibus, ab illis qui in caelo fuerunt, dicitur quod viderint quae nusquam oculus vidit, et ex perceptione Divinorum ex illis secum communicata, quod audiverint quae nusquam auris audivit. Qui non clandestine egerunt, sed voluerunt ut omnia quae cogitant palam essent, quantum vita civilis permisit, illi quia non nisi quam sincerum et justum ex Divino cogitaverunt, in caelo lucent facie, et in facie ex luce illa apparent singulae affectiones et cogitationes prout in forma, et quoad loquelam et actiones sunt quasi suarum affectionum effigies. Amantur inde prae aliis. Cum loquuntur, obscurescit aliquantum facies, sed post loquelam eadem quae locuti sunt, apparent simul in facie plene ad visum. Omnia etiam quae circum illos existunt, quia correspondent interioribus eorum, in tali apparentia sunt, ut ab aliis percipiantur clare quid repraesentant et significant. Spiritus, quibus jucundum fuit clandestine agere, illos e longinquo fugiunt, et apparent sibi repere ab illis sicut serpentes. Qui adulteria pro nefandis reputaverunt, et in casto amore conjugii vixerunt, illi prae reliquis in ordine et forma caeli sunt, et inde in omni pulchritudine, et continue in juventutis flore. Jucunda amoris illorum sunt ineffabilia, et crescunt in aeternum, nam in illum amorem omnia jucunda et gaudia caeli influunt, quia ille amor descendit ex conjunctione Domini cum caelo et cum ecclesia, et in genere ex conjunctione boni et veri, quae conjunctio est ipsum caelum in communi, et apud unumquemvis angelum in particulari (videatur supra, n

things spiritual, and have confirmed themselves in this view, are in heavenly light, and all things that appear before their eyes are made transparent by that light, and in their transparency exhibit innumerable variegations of light, which their internal sight takes in as it were directly, and from this they are moved by interior delight. The things seen within their houses are as if made of diamonds, with similar variegations of light. The walls of their houses, as already said, are like crystal, and thus also transparent, and in them seemingly flowing forms representative of heavenly things are seen, with unceasing variety, and this because such transparency corresponds to the understanding when it has been enlightened by the Lord and when the shadows that arise from a belief in and love for natural things have been removed. With reference to such things and infinite others, it is said by those that have been in heaven that they have seen what eye has never seen, and from a perception of Divine things communicated to them by those who are there, that they have heard what ear has never heard [6.] Those that have not acted in secret ways, but have been willing to have all that they have thought made known so far as the interest of others would permit, because their thoughts have all been in accord with what is honest and just from the Divine—these in heaven have faces full of light, and in that light every least affection and thought is seen in the face as in its form, and in their speech and actions they are like images of their affections. Such, therefore, are more loved than others. While they are speaking the face becomes a little obscure, but as soon as they have spoken, the things they have said become plainly manifest all at once in the face. And as all the objects that exist round about them correspond to what is within them these assume such an appearance that others can clearly perceive what they represent and signify. Spirits that have found delight in clandestine acts, when they see such at a distance flee from them, and appear to themselves to creep away from them like serpents [7.] Those that have regarded adulteries as abominable, and have lived in a chaste love of marriage, are more than all others in the order and form of heaven, and therefore in all beauty, and continue unceasingly in the flower of youth. The delights of their love are ineffable, and increase to eternity, for all the delights and joys of heaven flow into that love, because that love descends from the conjunction of the Lord with heaven and with the church, and in general from the conjunction of good and truth, which conjunction is heaven it-

366-386) Jucunda eorum externa, talia sunt, ut non describi vocibus humanis possint Sed haec pauca sunt, quae de correspondentis jucundorum apud illos qui in caelesti amore sunt, dicta sunt

490. Ex his sciri potest, quod jucunda omnium post mortem vertantur in correspondentia, manente usque ipso amore in aeternum, prout amor conjugialis, amor justus, sincerus, bonus, et verus, amor scientiarum et cognitionum, amor intelligentiae et sapientiae, ac reliqui illa quae inde fluunt sicut rivi a suo fonte, sunt jucunda, quae quoque permanent, sed exaltantur ad superiorem gradum, cum a naturalibus ad spiritualia

[LI]

DE PRIMO STATU HOMINIS POST MORTEM.

491. Sunt tres status quos homo subit post mortem, antequam vel in caelum vel in infernum venit Primus status est exteriorum ejus, secundus status est interiorum ejus, et tertius status est praeparationis ejus homo hos status subit in mundo spirituum Quidam autem sunt, qui hos status non subeunt, sed statim post mortem vel auferuntur in caelum, vel conjiciuntur in infernum Illi, qui statim auferuntur in caelum, sunt qui regenerati sunt, et sic ad caelum praeparati in mundo qui ita regenerati et praeparati sunt, ut modo opus habeant rejicere sordes naturales cum corpore, illi statim ab angelis in caelum feruntur, vidi sublato post mortis horam Qui autem interiorius malitiosi fuerunt, et exterius ad apparentiam boni, ita qui impleverunt malignitatem suam dolis, ac bonitate usi pro medio doloso, illi statim in infernum conjiciuntur, vidi aliquot tales statim post mortem coniectos in infernum, unum dolosissimum capite deorsum et pedibus sursum, et alios aliter Sunt quoque qui statim post mortem rejiciuntur in cavernas, et sic separantur ab illis qui in mundo spirituum sunt, ac inde eximuntur et illuc immittuntur per vices, hi sunt qui sub praetextu civili malitiose ege-

all in general, and heaven in each particular angel (see above, p. 305-386). What their outward delights are it is impossible to describe in human words. These are only a few of the things that have been told me about the correspondences of the delights of those that are in heavenly love.

190. All this makes evident that everyone's delights are changed after death into their correspondences, while the love itself continues to eternity. This is true of marriage love, of the love of justice, honesty, goodness, and truth, the love of sciences and of knowledges, the love of intelligence and wisdom, and the rest. From these loves delights flow like streams from their fountains, and these continue, but when raised from natural to spiritual delights they are exalted to a higher degree.

LI

THE FIRST STATE OF MAN AFTER DEATH

491. There are three states that man passes through after death before he enters either heaven or hell. The first state is the state of his exteriors, the second state the state of his interiors, and the third his state of preparation. These states man passes through in the world of spirits. There are some, however, that do not pass through them, but immediately after death are either taken up into heaven or cast into hell. Those that are immediately taken up into heaven are those that have been regenerated in the world and thereby prepared for heaven. Those that have been so regenerated and prepared that they need simply to cast off natural impurities with the body are at once taken up by the angels into heaven. I have seen them so raised up soon after the hour of death. On the other hand, those that have been inwardly wicked while maintaining an outward appearance of goodness, and have thus filled up the measure of their wickedness by artifices, using goodness as a means of deceiving—these are at once cast into hell. I have seen some such cast into hell immediately after death, one of the most deceitful with his head downward and feet upward, and others in other ways. There are some that immediately after death are cast into caverns and are thus separated from those that are in the world of spirits, and are taken out from these

runt cum proximo Sed hi et illi pauci sunt respective ad illos qui in mundo spirituum tenentur, ac ibi secundum ordinem Divinum praeparantur ad caelum, vel ad infernum.

492. Quod primum statum attinet, qui est status exteriorum, in illum venit homo statim post mortem Sunt cuivis homini quoad spiritum suum exteriora et interiora exteriora spiritus sunt, per quae ille accommodat corpus hominis in mundo, imprimis ejus faciem, loquelam, et gestus, ad consociationem cum aliis, interiora autem spiritus sunt, quae ejus propriae voluntatis et inde cogitationis sunt, quae raro facie, loquela, et gestu manifestantur; assuescit enim homo ab infantia amicitiam, benevolentiam, et sinceritatem praeferre, et suae propriae voluntatis cogitata celare, inde ex habitu trahit vitam moralem et civilem in externis, qualiscunque sit in internis Ex illo habitu existit, quod homo vix sciat sua interiora, et quoque quod non animadvertat ad illa

493. Primus status hominis post mortem est similis ejus statui in mundo, quia tunc in externis similiter est, simili etiam facie est, simili loquela, et simili animo, ita simili vita morali et civili Inde est, quod is tunc non aliter sciat, quam quod adhuc in mundo sit, si non advertit ad illa quae ei obvia sunt, et ad illa quae ei ab angelis, cum exsuscitatus, dicta sunt, quod nunc spiritus sit (n 450) Ita continuatur una vita in alteram, ac mors modo est transitus

494. Quia spiritus hominis recens post vitam in mundo talis est, ideo tunc cognoscitur ab amicis, et ab illis quos in mundo notos habuit, id enim spiritus percipiunt non modo a facie et loquela ejus, sed etiam a sphaera vitae ejus cum approximant Unusquisque in altera vita, dum cogitat de altero, etiam sistit sibi ejus faciem in cogitatione, et simul plura quae ejus vitae sunt, et cum hoc facit, alter fit praesens sicut adscitus et vocatus Tale existit in mundo spirituali ex eo, quod communicentur ibi cogitationes, et quod ibi spatia non sint qualia in mundo naturali (videatur supra, n 191-199) Inde est, quod omnes, dum primum in alteram vitam veniunt, agnoscantur a suis amicis, cognatis, et aliquo modo notis, et quoque quod loquantur inter se, ac dein consociantur secundum amicitias in mundo Audivi pluries, quod illi, qui venerunt e

and put back again by turns They are such as have dealt wickedly with the neighbor under civil pretences But all these are few in comparison with those that are retained in the world of spirits, and are there prepared in accordance with Divine order for heaven or for hell

492. In regard to the first state, which is the state of the exteriors, it is that which man comes into immediately after death Every man, as regards his spirit, has exteriors and interiors The exteriors of the spirit are the means by which it adapts the man's body in the world, especially the face, speech, and movements, to fellowship with others, while the interiors of the spirit are what belong to its own will and thought, and these are rarely manifested in face, speech, and movement For man is accustomed from childhood to maintain a semblance of friendship, benevolence, and sincerity, and to conceal the thoughts of his own will, thereby living from habit a moral and civil life in externals, whatever he may be internally As a result of this habit man scarcely knows what his interiors are, and gives little thought to them

493. The first state of man after death resembles his state in the world, for he is then likewise in externals, having a like face, like speech, and a like disposition, thus a like moral and civil life, and in consequence he is made aware that he is not still in the world only by giving attention to what he encounters, and from his having been told by the angels when he was raised up that he had become a spirit (n 450) Thus is one life continued into the other, and death is merely the passing from one to the other

494. The state of man's spirit that immediately follows his life in the world being such, he is then recognized by his friends and by those he had known in the world, for this is something that spirits perceive not only from one's face and speech but also from the sphere of his life when they draw near Whenever any one in the other life thinks about another he brings his face before him in thought, and at the same time many things of his life, and when he does this the other becomes present, as if he had been sent for or called This is so in the spiritual world because thoughts there are shared, and there is no such space there as in the natural world (see above, n 191-199) So all, as soon as they enter the other life, are recognized by their friends, their relatives, and those in any way known to them, and they talk with one another, and afterward associate in accordance with their friendships in the world I

mundo, gavisi sint, quod suos amicos iterum videant, et amici vicissim quod ad illos venerint. Hoc commune est, quod conjux conjugem conveniat, et congratulentur se mutuo, commorantur etiam una, sed diutius et brevius secundum cohabitationis jucundum in mundo, at usque, si non amor vere conjugialis eos conjunxerit, qui amor est conjunctio mentium ex amore caelesti, post aliquantam commorationem separantur. Si autem mentes conjugum ¹¹dissederant inter se, ac se interius aversatae fuerunt, erumpunt in apertas inimicitias, et quandoque inter se dimicant, et tamen usque non separantur, priusquam alterum statum, de quo in mox sequentibus, ineunt.

495. Quia vita recentium spirituum non absimilis est vitae illorum in naturali mundo, et quia non sciunt aliquid de statu vitae suae post mortem, nec aliquid de caelo et inferno, praeter quae ex sensu litterae Verbi et inde praedicatione didicerunt, ideo postquam mirati sunt quod in corpore sint, et in omni sensu in quo in mundo, et quod similia videant, in desiderium veniunt sciendi quale est caelum, et quale infernum, ac ubinam. Quare ab amicis instruuntur de statu vitae aeternae, et quoque circumducuntur ad varia loca, et in varia consortia, et quidam in civitates, et quoque in hortos et paradisos, plerumque ad magnifica, quoniam talia oblectant externa in quibus sunt. Feruntur tunc per vices in suas cogitationes, quas de statu suae animae post mortem, deque caelo et de inferno, in vita corporis habuerunt, et hoc usque ad indignationem quod illi talia prorsus ignoraverint, et quoque quod ecclesia ignoret. Paene omnes cupiunt scire num in caelum venturi sint. plerique credunt quod in caelum, quia in mundo moralem et civilem vitam egerunt non cogitantes quod mali ac boni similem vitam agant in externis, similiter alii bona faciant, ac similiter frequentent templa, et auscultent praedicationes, et orent, prorsus non scientes quod externi actus et externa cultus nihil faciant, sed interna ex quibus externa procedunt. Ex aliquot mille vix unus scit quid interna, et quod in his sit caelum et ecclesia homini, et minus quod externi actus tales sint, quales sunt intentiones et cogitationes, et in his amor et fides, ex quibus sunt, et cum instruuntur, non capiunt quod cogitare et velle aliquid faciant, sed

have often heard that those that have come from the world were rejoiced at seeing their friends again, and that their friends in turn were rejoiced that they had come. Very commonly husband and wife come together and congratulate each other, and continue together, and this for a longer or shorter time in accord with their delight in living together in the world. If they had not been united by a true marriage love, which is a conjunction of minds by heavenly love, after remaining together for a while they separate. Or if their minds had been discordant and were inwardly adverse, they break forth into open enmity, and sometimes into combat, nevertheless they are not separated until they enter the second state, which will be treated of presently.

495. As the life of spirits recently from the world is not unlike their former life, and as they know nothing about the state of life after death and nothing about heaven and hell except what they have learned from the sense of the letter of the Word and preaching from it, they are at first surprised to find themselves in a body and in every sense that they had in the world, and seeing the same things, and they become eager to know what heaven is, what hell is, and where they are. Therefore their friends tell them about the conditions of eternal life, and take them about to various places and into various companies, and sometimes into cities, and into gardens and parks, showing them chiefly such magnificent things as delight the external senses and faculties, which are then active. They are then brought in turn into those notions about the state of their soul after death, and about heaven and hell, that they had acquired in the life of the body, even until they feel indignant at their total ignorance of such things, and at the ignorance of the church also. Nearly all are anxious to know whether they will get to heaven. Most of them believe that they will, because of their having lived in the world a moral and civil life, never considering that the bad and the good live a like life outwardly, alike doing good to others, attending public worship, hearing sermons, and praying, and wholly ignorant that external deeds and external acts of worship are of no avail, but only the internals from which the externals proceed. There is hardly one out of thousands who knows what internals are, and that it is in them that man must find heaven and the church. Still less is it known that outward acts are such as the intentions and thoughts are, and the love and faith in these from which they spring. And even when taught they fail to comprehend that

solum loqui et agere Tales sunt plerique, qui hodie ex orbe Christiano, in alteram vitam veniunt

496. Explorantur usque a bonis spiritibus quales sunt, et hoc variis modis, quoniam in primo hoc statu mali aequae vera loquuntur, ac bona agunt, sicut boni, ex causa, de qua supra, quia aequae moraliter vixerunt in externa forma, quoniam in regiminibus, et sub legibus, et quoniam per id aucupaverunt famam justi et sinceri, et captaverunt animos, et sic evecti sunt ad honores, et lucrati opes Internoscuntur vero mali spiritus a bonis imprimis per id, quod mali cupide attendant ad illa quae dicuntur de externis, et parum quae de internis, quae sunt vera et bona ecclesiae et caeli, haec quidem audiunt, sed non cum attentione et gaudio internoscuntur etiam per id, quod frequenter se convertant ad certas plagas, et cum sibi relictis sunt, quod eant vias quae illuc tendunt Ex conversione ad plagas, et ex progressionem per vias, noscitur qualis est amor qui ducit

497. Omnes spiritus qui alluunt e mundo, quidem alligati sunt cuidam societati in caelo, vel cuidam societati in inferno, sed modo quoad interiora, ast interiora nulli patent quamdiu in exterioribus sunt, nam externa tegunt et abscondunt interna, maxime apud illos qui in interiori malo sunt sed postea manifeste apparent, cum in secundum statum veniunt, quia tunc aperiuntur interiora eorum, ac sopiuntur exteriora

498. Status hic primus hominis post mortem durat aliquibus per dies, aliquibus per menses, et aliquibus per annum, et raro alicui ultra annum, singulis cum differentia secundum interiorum concordantiam et discordantiam cum exterioribus Apud unumquemvis enim exteriora et interiora unum agent, et corresponderunt non licet alicui in spirituali mundo aliter cogitare et velle ac aliter loqui et agere, quisque ibi erit suae affectionis seu sui amoris effigies, ideo qualis est in interioribus talis erit in exterioribus, quare exteriora spiritus primum reteguntur et rediguntur in ordinem, ut serviant pro plano correspondente interioribus

[LII]

DE SECUNDO STATU HOMINIS POST MORTEM

499. Secundus Status hominis post mortem vocatur status interiorum, quia tunc immittitur in interiora quae mentis ejus sunt, seu voluntatis et cogitationis, ac sopiuntur exteriora, in quibus fuerat in primo suo statu. Quisque qui advertit ad vitam hominis et ejus loquelas et actiones, cognoscere potest, quod apud unumquemvis sint exteriora et interiora, seu exteriores et interiores cogitationes et intentiones. Id cognoscere potest ex his qui in civili vita est, is cogitat de aliis sicut vel ex fama vel ex conversatione de illis audivit et appercepit, sed usque non loquitur secundum cogitationem suam cum illis, et tametsi mali sunt, usque tamen civiliter cum illis agit. Quod ita sit, apprimis notum est ex simulatoribus et assentatoribus, qui prorsus aliter loquuntur et agunt, quam cogitant et volunt, et ex hypocritis, qui loquuntur de Deo, de caelo, de salute animarum, de veris ecclesiae, de bonis patriae, et de proximo, sicut ex fide et amore, cum tamen corde aliud credunt, ac se solos amant. Ex his constare potest, quod binae cogitationes sint, una exterior et altera interior, et quod ex cogitatione exteriori loquantur, et ex cogitatione interiori aliud sentiant, ac quod binae illae cogitationes separatae sint, nam cavetur ne interior influat in exteriorem, et aliquo modo appareat. Homo ex creatione talis est, ut interior cogitatio unum agat cum exteriori per correspondentiam, et quoque unum agit apud illos qui in bono sunt nam illi non nisi quam bonum cogitant et bonum loquuntur at vero apud illos qui in malo sunt, interior cogitatio non unum agit cum exteriori, nam hi malum cogitant et loquuntur bonum apud hos inversus est ordo, nam bonum apud eos est extra, ac malum intra, inde est quod malum dominetur super bonum, et hoc sibi subjiciat sicut servum, ut inserviat sibi pro medio ad obtinendos fines, qui sunt amoris illorum. Et quia talis finis inest bono quod loquuntur et quod agunt, patet quod bonum apud illos non sit bonum,

LII

THE SECOND STATE OF MAN AFTER DEATH

499. The second state of man after death is called the state of his interiors, because he is then let into the interiors of his mind, that is, of his will and thought, while his exteriors, which he has been in during his first state, are laid asleep. Whoever gives any thought to man's life and speech and action can see that every one has exteriors and interiors, that is, exterior and interior thoughts and intentions. This is shown by the fact that in society one thinks about others in accordance with what he has heard and learned of them by intercourse or conversation, but he does not talk with them in accordance with his thought, and if they are evil he nevertheless treats them with civility. That this is so is seen especially in the case of pretenders and flatterers, who speak and act in one way and think and will in a wholly different way, also in the case of hypocrites, who talk about God and heaven and the salvation of souls and the truths of the church and their country's good and their neighbor as if from faith and love, although in heart they believe otherwise and love themselves alone [2] All this makes clear that there are two kinds of thought, one exterior and the other interior, and that there are those who speak from exterior thought, while from their interior thought they have other sentiments, and that these two kinds of thought are kept separate, and the interior is carefully prevented from flowing into the exterior and becoming manifest in any way. By creation man is so formed as to have his interior and exterior thought make one by correspondence, and these do make one in those that are in good, for such both think and speak what is good only. But in those that are in evil interior and exterior thought do not make one, for such think what is evil and say what is good. This is an inversion of order, for good with such is on the outside and evil within, and in consequence evil has dominion over good, and subjects it to itself as a servant, that it may serve it as a means for gaining its ends, and the ends of such are of the same nature as their love. With such an end contained in the good that they seek and do, their good is evidently not good, but is infected with evil, however good it may

sed infectum malo, utcunque in externa forma apud illos, qui non sciunt interiora, apparet ut bonum. Aliter apud illos qui in bono sunt apud hos non inversus est ordo, sed bonum ex interiore cogitatione influit in exteriorem, et sic in loquelam et in actus. Hic ordo est in quem homo creatus est sic enim interiora eorum in caelo sunt, inque luce ibi, et quia lux caeli est Divinum Verum procedens a Domino, proinde est Dominus in caelo (n. 126-140), ideo illi ducuntur a Domino. Haec dicta sunt, ut sciatur quod cuius homini sit cogitatio interior et cogitatio exterior, et quod illae inter se distinctae sint. Cum dicitur cogitatio, intelligitur etiam voluntas, nam cogitatio est ex voluntate, nemo enim potest cogitare absque voluntate. Ex his patet, quid status exteriorum et status interiorum hominis

500. Cum dicitur voluntas et cogitatio, tunc per voluntatem etiam intelligitur affectio et amor, tum omnis jucunditas et voluptas quae sunt affectionis et amoris, quia haec se referunt ad voluntatem ut ad suum subiectum, nam quod homo vult, hoc amat, ac jucundum et volupe sentit, et vicissim, quod homo amat, ac jucundum et volupe sentit, hoc vult. per cogitationem autem tunc intelligitur etiam omne id per quod confirmat affectionem seu amorem suum, nam cogitatio non aliud est quam voluntatis forma, seu ut appareat in luce quod homo vult, haec forma sistitur per varias analyses rationales, quae originem suam ducunt e spirituali mundo, et sunt proprie spiritus hominis

501. Sciendum est, quod homo prorsus talis sit, qualis est quoad sua interiora, et non qualis est quoad exteriora separata ab interioribus. Causa est, quia interiora sunt ejus spiritus, ac vita hominis est vita sui spiritus, inde enim corpus vivit, quapropter etiam qualis homo est quoad sua interiora, talis manet in aeternum. Exteriora autem, quia pertinent etiam ad corpus, separantur post mortem, et ea quae ex illis adhaerent spiritui, sopiuntur, ac modo inserviunt pro plano interioribus, ut supra, ubi actum est de memoria hominis post mortem remanente, ostensum est. Inde patet, quatenus sunt propria hominis, et quatenus non sunt propria ejus, quod nempe apud malos omnia illa quae sunt exterioris cogitationis ex qua

appear in outward form to those not acquainted with their interior. **301.** It is not so with those that are in good. With such outward things connected, but good from interior thought that is to exterior thought and thence to word and act. Into the order of interiors are created and in heaven, and in the light of heaven, the interiors are in the order. And as the light of heaven is the Divine truth that goes forth from the Lord, and the Lord himself goes forth into the world (in 126-140), such are led by the Lord, which has been said to make known that every man has interior thought and exterior thought, and that these are distinct from each other. The term thought includes the will for thought, from the will, and thought apart from willing is improper. All this makes clear what is meant by the state of man's exterior and the state of his interior.

500. When will and thought are mentioned will includes affection and is connected all the delight and pleasure that spring from affection and love, since all these relate to the will and to the subject for which a man wills he loves and feels to be delightful or pleasurable, and on the other hand, when a man loves and feels to be content or pleasurable, that he wills. Thought includes everything by which affection or love is confirmed for thought is simply the will's form, or that whereby what is willed may appear in light. This form is made apparent through various rational activities, which have their origin in the spiritual world and belong properly to the spirit of man.

501. Let it be understood that man is wholly such as his interiors are, and not such as his exteriors are separate from his interiors. This is because his interiors belong to his spirit, and the life of his spirit is the life of man, for from it his body lives, and because of this such as a man's interiors are such he continues to be to eternity. But as the exteriors pertain to the body they are separated after death, and those of them that adhere to the spirit are laid asleep and serve purely as a plane for the interiors, as has been shown above in treating of the memory of man which continues after death. This makes evident what is man's own and what is not his own, namely, that with the evil man nothing that belongs to his exterior thought from which he speaks, or to the exterior will from which he acts, is his own, but only that which belongs to his interior thought and will.

502. When the first state, which is the state of the exter-

loquuntur, et exterioris voluntatis ex qua agunt, non sint eorum propria, sed illa quae sunt eorum interioris cogitationis et voluntatis

502. Post primum statum exactum, qui est status exteriorum, de quo in praecedente articulo actum est, homo spiritus immittitur in statum interiorum suorum, seu in statum interioris voluntatis et inde cogitationis, in quo fuerat in mundo, cum sibi relictus libere et absque freno cogitavit, in hunc statum inhabitatur ipso nesciente, similiter ut in mundo, cum retrahit cogitationem proximam loquela, seu ex qua loquela, versus internam, ac in ea moratur. Quare cum homo spiritus in hoc statu est, in se ipso est, et in ipsa sua vita, nam libere cogitare ex propria affectione, est ipsa vita hominis, et est ipse

503. Spiritus in hoc statu cogitat ex ipsa sua voluntate, ita ex ipsa sua affectione, seu ex ipso suo amore, et tunc cogitatio unum facit cum voluntate, ac ita unum, ut vix appareat quod cogitet, sed quod velit. Similiter paene cum loquitur, cum differentia tamen, quod cum aliquo timore, ne cogitata voluntatis nuda exeant, quoniam id etiam voluntatis ejus factum est ex civili vita in mundo

504. Omnes, quotcumque sunt homines, post mortem in hunc statum immittuntur, quia ille est proprius spiritus eorum. Prior status est qualis homo¹⁾ quoad spiritum fuit in consortiis, qui status non est proprius ejus. Quod hic status, seu status exteriorum, in quo homo primum est post mortem, de quo in praecedente articulo actum est, non sit proprius ejus, constare potest a pluribus, ut ex eo, quod spiritus non modo cogitent, sed etiam loquantur ex sua affectione, nam loquela illorum est ex illa, ut constare potest ex his quae in articulo de Loquela Angelorum (n. 234-245), dicta et ostensa sunt. Similiter etiam homo cogitavit in mundo, cum intra se, nam tunc non cogitavit ex loquela sui corporis, sed modo vidit illa, ac simul plura intra minutum temporis, quam dein potuit per semihorium eloqui. Quod status exteriorum non sit proprius hominis seu ejus spiritus etiam patet ex eo quod cum in mundo est in consortiis, tunc loquatur secundum leges vitae moralis et civilis et quod tunc interior cogitatio regit exteriorem sicut unus alium ne prodeat

iors treated of in the preceding chapter, has been passed through, the man spirit is let into the state of his interiors, or into the state of his interior will and its thought, in which he had been in the world when left to himself to think freely and without restraint. Into this state he unconsciously glides, just as when in the world he withdraws the thought nearest to his speech, that is, from which he speaks, towards his interior thought and abides in the latter. In this state of his interiors the man-spirit is in himself and in his very life, for to think freely from his own affection is the very life of man, and is himself.

503. In this state the spirit thinks from his very will, thus from his very affection, or from his very love, and thought and will then make one, and one in such a manner that he seems scarcely to think but only to will. It is nearly the same when he speaks, yet with the difference that he speaks with a kind of fear that the thoughts of the will may go forth naked, since by his social life in the world this has come to be a part of his will.

504. All men without exception are let into this state after death, because it is their spirit's own state. The former state is such as the man was in regard to his spirit when in company, and that is not his own state. That this state, namely, the state of the exteriors into which man first comes after death (as shown in the preceding chapter) is not his own state, many things show, for example, that spirits not only think but also speak from their affection, since their speech is from their affection (as has been said and shown in the chapter on the speech of angels, n. 234-245). It was in this way that man had thought while in the world when he was thinking within himself, for at such times his thought was not from his bodily words, but he [mentally] saw the things, and in a minute of time saw more than he could afterwards utter in half an hour. Again, that the state of the exteriors is not man's own state or the state of his spirit is evident from the fact that when he is in company in the world he speaks in accord with the laws of moral and civil life, and at such times interior thought rules the exterior thought, as one person rules another, to keep him from transgressing the limits of decorum and good manners. It is evident also from the fact that when a man thinks within himself, he thinks how he must speak and act in order to please and to secure friendship, good will, and favor, and this in extraneous ways, that is,

ultra limites decori et honesti Patet etiam ex eo, quod, cum homo intra se cogitat, etiam cogitet quomodo locuturus et acturus est, ut placeat, et capiet amicitiam, benevolentiam ac gratiam, et hoc modis extraneis, ita aliter quam fieret si ex propria voluntate Ex his patet, quod status interiorum, in quem immittitur spiritus, sit status proprius ejus, ita quoque proprius hominis, cum vixit in mundo

505. Cum spiritus in statu interiorum suorum est, tunc patet manifeste qualis homo in se fuit in mundo, agit enim tunc ex proprio suo, qui interius in bono fuit in mundo, is tunc rationaliter et sapienter agit, immo tunc sapientius quam in mundo, quia solutus est a nexu cum corpore, et inde cum terrestribus, quae obscurarunt et quasi nubem interposuerunt Qui autem in malo fuit in mundo, is tunc insipide et insane agit, immo insanius quam in mundo, quia in libero est, et non coercetur cum enim in mundo vixit, sanus fuit in externis, nam per illa finxit hominem rationalem, quare cum externa illi ablata sunt, revelantur insaniae ejus Malus, qui in externis effigiat bonum hominem, comparari potest vasi exterius nitido et polito, ac tecto velamine, intra quod reconditae sunt omnis generis spurcicies, et secundum Domini effatum,

“Similes estis sepulcris dealbatis, quae foris apparent speciosa, intus vero plena sunt ossibus mortuorum, et omni immunditie” (*Matth. xxiii 27*)

506. Omnes qui in bono vixerunt in mundo, et ex conscientia egerunt, qui sunt qui agnoverunt Divinum, et amaverunt Divina vera, imprimis qui applicuerunt illa vitae, apparent sibi, cum in statum interiorum suorum mittuntur, sicut qui expergefacti a somno in vigiliam veniunt, et sicut qui ex umbra in lucem Cogitant etiam ex luce caeli sic ex interiore sapientia, et ex bono agunt sic ex interiore affectione influit etiam caelum in eorum cogitationes et affectiones cum beato et jucundo interiore, de quo prius non noverunt, nam illi communicationem habent cum angelis caeli, tunc etiam agnoscunt Dominum, et colunt Ipsum ex ipsa vita sua, nam in vita sua propria sunt, quando in statu interiorum suorum, ut mox supra (n 505) dictum est et quoque agnoscunt et colunt Ipsum ex libero nam liberum est interioris affectionis

otherwise than he would do if he acted in accordance with his own will. All this shows that the state of the interiors that the spirit is let into is his own state, and was his own state when he was living in the world as a man.

505. When the spirit is in the state of his interiors it becomes clearly evident what the man was in himself when he was in the world, for at such times he acts from what is his own. He that had been in the world interiorly in good then acts rationally and wisely, and even more wisely than in the world, because he is released from connection with the body, and thus from those earthly things that caused obscurity and interposed as it were a cloud. But he that was in evil in the world then acts foolishly and insanely, and even more insanely than in the world, because he is free and under no restraint. For while he lived in the world he was sane in outward appearance, since by means of externals he made himself appear to be a rational man, but when he has been stripped of his externals his insanities are revealed. An evil man who in externals takes on the semblance of a good man may be likened to a vessel shining and polished on the outside and covered with a lid, within which filth of all kinds is hidden, in accordance with the Lord's saying,

"Ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead man's bones and of all uncleanness" (*Matt. xxiii. 27*)

506. All that have lived a good life in the world and have acted from conscience, who are such as have acknowledged the Divine and have loved Divine truths, especially such as have applied those truths to life, seem to themselves, when let into the state of their interiors, like one aroused from sleep into full wakefulness, or like one passing from darkness into light. They then think from the light of heaven, thus from an interior wisdom, and they act from good, thus from an interior affection. Heaven flows into their thoughts and affections with an interior blessedness and delight that they had previously had no knowledge of, for they have communication with the angels of heaven. They then acknowledge the Lord and worship Him from their very life, for being in the state of their interiors they are in their proper life (as has been said just above, n. 505), and as freedom pertains to interior affection they then acknowledge and worship the Lord from freedom. Thus, too, they withdraw from external sanctity and come into that internal sanctity in which true worship really consists. Such is the state of those that have lived a Christian life in accordance

Recedunt etiam sic a sancto externo et veniunt in sanctum internum, in quo ipse cultus vere consistit talis est status illorum, qui secundum praecepta in Verbo Christianam vitam egerunt At prorsus contrarius est status illorum, qui in mundo in malo vixerunt, et quibus nulla conscientia, et inde negaverunt Divinum, nam omnes qui in malo vivunt, interius in se negant Divinum, utcumque cum in externis sunt putant se non negare sed agnoscere, nam agnoscere Divinum ac male vivere, opposita sunt Qui tales sunt, apparent in altera vita, cum in statum interiorum suorum veniunt, cum audiuntur loqui et spectantur agere, sicut fatui, nam a suis cupiditatibus malis erumpunt in nefaria, in contemptus aliorum, in subsannationes et blasphemias, in odia, in vindictas, machinantur dolos, quidam eorum tali astutia et malitia, ut vix credi possit ut similis fuerit intus in aliquo homine sunt enim tunc in statu libero agendi secundum voluntatis eorum cogitata, quia separati ab exterioribus, quae illos in mundo coercuerunt et refrenarunt verbo, sunt rationalitate orbat, quia rationale in mundo non ^lresederat in interioribus eorum, sed in exterioribus at usque tunc apparent sibi ipsis sapientes prae aliis Quia tales sunt, ideo cum in secundo hoc statu sunt, remittuntur per breves vices in statum exteriorum suorum, et tunc in memoriam actorum suorum, cum fuerunt in statu interiorum Quidam tunc pudefiunt, et agnoscunt quod insani fuerint, quidam non pudefiunt, quidam indignantur quod non liceat illis in statu exteriorum suorum continue esse, sed his ostenditur, quales futuri si in hoc statu continue essent quod nempe similia clandestine molirentur ac per apparentias boni, sinceri, et just, seducerent simplices corde et fide, et ipsi semet perderent in totum, nam exteriora flagrarent tandem simili incendio quo interiora, quod consumeret omnem vitam eorum

507. Cum spiritus in secundo hoc statu sunt, apparent illi prorsus quales in se fuerunt in mundo, et quoque propalantur quae in abscondito egerunt et locuti sunt, nam tunc, quia externa non coercent, loquuntur aperte similia, et quoque conantur agere similia, nec timent famam ut in mundo feruntur etiam tunc in plures status malorum suorum, ut appareant angelis et bonis spiritibus quales sunt Sic abscondita aperiuntur, et clandestina

with the commandments in the Word [2] But the state of those that have lived an evil life in the world and who have had no conscience, and have in consequence denied the Divine, is the direct opposite of this For every one who lives an evil life, inwardly in himself denies the Divine, however much he may suppose when in external thought that he acknowledges the Lord and does not deny Him, for acknowledging the Divine and living an evil life are opposites. When such in the other life enter into the state of their interiors, and are heard speaking and seen acting, they appear foolish, for their evil lusts then burst forth into all sorts of abominations, into contempt of others, ridicule and blasphemy, hatred and revenge they plot intrigues, some with cunning and malice that can scarcely be believed to be possible in any man. For they are then in a state of freedom to act in harmony with the thoughts of their will, since they are separated from the outward conditions that restrained and checked them in the world. In a word, they are deprived of their rationality, because their reason while they were in the world did not have its seat in their interiors, but in their exteriors, and yet they seemed to themselves to be wiser than others [3] This being their character, while in the second state they are let down by short intervals into the state of their exteriors, and into a recollection of their actions when they were in the state of their interiors, and some of them feel ashamed, and confess that they have been insane, some do not feel ashamed, and some are angry because they are not permitted to remain permanently in the state of their exteriors. But these are shown what they would be if they were to continue in that state, namely, that they would attempt to accomplish in secret ways the same evil ends, and by semblances of goodness, honesty, and justice, would mislead the simple in heart and faith, and would utterly destroy themselves, for their exteriors would at length burn with the same fire as their interiors, and their whole life would be consumed.

507. When in this second state spirits become visibly just what they had been in themselves while in the world, what they then did and said secretly being now made manifest for they are now restrained by no outward considerations, and therefore what they have said and done secretly they now say and endeavor to do openly, having no longer any fear of loss of reputation, such as they had in the world. They are also brought into many states of their evils that what they are

reteguntur, secundum Domini verba,

“Nihil opertum est, quod non retegendum est, et occultum quod non cognoscendum quae in tenebris dixistis, in luce audientur, et quod in aurem locuti estis in cubiculis, praedicabitur super tectis”
(*Luc* xii 2, 3)

Et alibi,

“Dico vobis, quodcumque verbum inutile locuti fuerint homines, de e redditu- ros rationem in die iudicii” (*Matth* xii 36)

508. Quales sunt mali in hoc statu, non paucis describi potest, nam quisque tunc insanit secundum suas cupiditates, et hae sunt variae, quapropter velim modo aliqua specifica adducere, ex quibus concludi potest ad reliqua Illi, qui se amaverunt super omnia, ac in officiis et functionibus spectaverunt honorem sui, ac usus praestiterunt non propter usus, ac illis delectati sunt, sed propter famam, ut digniores aliis per illos aestimarentur, et sic delectati fama sui honoris, illi cum in secundo hoc statu sunt, prae reliquis stupidi sunt, nam quantum aliquis se amat, tantum removetur a caelo, et quantum a caelo tantum a sapientia Qui autem in amore sui, et simul astuti fuerunt, et se per artes evexerunt ad honores, illi se consociant cum pessimis, et addiscunt artes magicas, quae sunt abusus ordinis Divini, per quas lacesunt ac infestant omnes qui se non honorant, neſtunt insidias, foveant odia, flagrant vindictis, et cupiunt saevire in omnes qui se non submitunt, et in omnia illa tantum ruunt quantum illis maligna turba favet, et tandem animo versant quomodo ascendunt caelum, ut destruant illud, vel ut colantur ibi pro diis in tantum vesania illorum effertur Illi qui tales fuerunt ex religione Pontificia, reliquis insaniore sunt, animo enim gerunt, quod sub potestate illorum sint caelum et infernum, et quod remittere possint ex lubitu peccata, illi vindicant sibi omne Divinum, et se Christum vocant, persuasio eorum, quod ita sit, talis est, ut, ubi influit, perturbet animos, ac inducat tenebras usque ad dolorem paene sibi similes sunt in utroque statu, sed in secundo sunt absque rationalitate At de insaniis illorum ac de sorte illorum post hunc statum, in specie aliqua dicentur in opusculo *De Ultimo Iudicio et Babylonia destruncta* Qui creationem attribuerunt naturae, et inde negaverunt corde, tametsi non ore, Divinum, proinde

myself, and do angels and good spirits. Thus are hidden things told out in lesser things uncovered, in accordance with all kinds of words.

There is a cover of uprightness and benevolence, and hid that shall be known. What is covered is said in the darkness shall be heard in the light, and what is hid is spoken in the ear in the inner chamber shall be proclaimed on the house-tops. (*Luke* xii 2-3)

And Christ saith

"I tell you, the every idle word that men shall speak they shall give account thereof in the day of judgment." (*Mat* xii 36)

508. The nature of the wicked in this state cannot be described in few words for each one is insane in accord with his own insanity, and thus various. Therefore I will merely mention some of its ills from which conclusions may be formed respecting the rest. Those that have loved themselves above everything and in their occupations and employments have looked to their own honor and have performed uses and services for no other man or man's sake but for the sake of reputation, that is to say because of their being esteemed more worthy than others, and have thus been fascinated by their reputation for honor, are more stupid in this second state than others, for so far as one loves himself he is separated from heaven, and so far as he is separated from heaven he is separated from God (*1 Cor* xii 3). But those that have not only been in self-love but have been crafty also, and have raised themselves to honors by means of crafty practices, affiliate themselves with the worst of spirits, and learn magic arts, which are abuses of Divine order, and by means of these they assail and infest all who do not honor them, laying snares, fomenting hatred, burning with revenge, and are eager to vent their rage on all who do not yield to them, and they rush into all these enormities so far as their fiendish companions favor them, and at length they meditate upon how they can climb up into heaven to destroy it, or be worshipped there as gods. To such length does their madness carry them. (3) Papists of this character are more insane than the rest for they cherish the notion that heaven and hell are subject to their power, and that they can remit sins at pleasure, claiming to themselves all that is Divine, and calling themselves Christ. This persuasion is such with them that wherever it flows in it disturbs the mind and induces darkness even to pain. Such are nearly the same in both the first and the second state, but in the second they are without rationality. Of their insanities and their lot after this state some

omnia ecclesiae et caeli, illi consociant se cum similibus in hoc statu, et vocant quemcunque Deum, qui praepollet astutia, colunt etiam ¹Deum honore Divino Vidi tales in conventu adorantes magum, et consultantes de natura, et se fatue gerentes, sicut forent bestiae sub forma humana, inter illos etiam erant qui in mundo in dignitate constituti fuerunt, et quidam qui in mundo crediti docti et sapientes Alii aliter Ex his paucis concludi potest, quales sunt quorum interiora quae mentis clausa sunt versus caelum, ut sunt apud omnes qui non receperunt aliquem influxum e caelo per agnitionem Divini, ac per vitam fidei Quisque judicare potest ex se, qualis foret, si talis, si agere ei liceret absque timore legis et vitae, et absque vinculis externis, quae sunt timores, ne laedatur quoad famam, ac ne privetur honore, lucro, et voluptatibus inde Sed usque coercetur insania illorum a Domino, ne ruat ultra limites usus, nam ab unoquoque tali usque fit usus Boni spiritus in illis vident quid malum, et quale id, et qualis homo si non ducitur a Domino usus etiam est, quod per illos colligantur mali similes, ac separentur a bonis, tum quod vera et bona, quae mali in externis praetulerunt ac mentiti sunt, illis auferantur, ac in mala suae vitae et in falsa mali inferantur, et sic praeparentur ad infernum nam non prius aliquis in infernum venit, quam cum in malo suo ac in falsis mali est, quoniam non licet alicui ibi divisam mentem habere, nempe aliud cogitare et loqui et aliud velle, quisque malus ibi falsum ibi ex malo cogitabit, et ex falso mali loquetur, utrumque ex voluntate, ita ex suo proprio amore, et ejus jucundo et volupi, quemadmodum in mundo, cum in suo spiritu, hoc est, quemadmodum in se dum ex interiore affectione, cogitavit Causa est, quia voluntas est ipse homo, et non cogitatio nisi quantum a voluntate trahit, ac voluntas est ipsa natura seu indoles hominis, quare in voluntatem suam remitti est in suam naturam seu indolem, et quoque in suam vitam, nam homo per vitam induit naturam, et homo post mortem manet, qualem sibi ¹naturam comparavit per vitam in mundo, quae apud malos non amplius potest per viam cogitationis seu intellectus veri emendari et mutari

509. Mali spiritus quando in secundo hoc statu sunt,

particulars will be given in the treatise on *The Last Judgment and the Destruction of Babylon* [4] Those that have attributed creation to nature, and have therefore in heart if not with the lips denied the Divine, and thus all things of the church and of heaven, affiliate with their like in this second state, and call every one a god who excels in craftiness, worshipping him with Divine honors I have seen such in an assembly adoring a magician, debating about nature, and behaving like fools, as if they were beasts under a human form, while among them there were some who in the world had been in stations of dignity, and some who had been esteemed learned and wise So with others in other states [5] From these few instances it may be inferred what those are who have the interiors of their minds closed heavenwards, as is the case with all who have received no influx out of heaven through acknowledgment of the Divine and a life of faith Every one can judge from himself how he would act if, being such, he were left free to act with no fear of the law and no fear in regard to his life, and with no outward restraints, such as fear of injury to one's reputation or of loss of honor and gain and consequent pleasures [6] Nevertheless, the insanity of such is restrained by the Lord that it may not rush beyond the limits of use, for even such spirits perform some use In them good spirits see what evil is and its nature, and what man is when he is not led by the Lord Another of their uses is their collecting together evil spirits like themselves and separating them from the good, and another, that the truths and goods that the evil had outwardly professed and feigned are taken away from them, and they are brought into the evils of their life and the falsities of their evil, and are thus prepared for hell [7.] For no one enters hell until he is in his own evil and falsities of evil, since no one is permitted there to have a divided mind that is, to think and speak one thing and to will another Every evil spirit there must think what is false from evil and speak from the falsity of evil, in both respects from the will, thus from his own essential love and its delight and pleasure, in the same way that he thought while in the world when he was in his spirit, that is, in the same way as he thought in himself when he thought from interior affection The reason is that the will is the man himself, and not the thought except so far as it partakes of the will, the will being the very nature itself or disposition of the man Therefore man's being let into his will is being let into his nature or disposition, and likewise into his life, for by his life man puts on a nature, and after death he continues to be such as the nature

quia ruunt in omnis generis mala, frequenter et graviter solent puniri. Poenae sunt multiplices in mundo spirituum, nec ullus respectus personae habetur, sive rex sive servus fuerat in mundo. Omne malum secum fert poenam, sunt conjuncta, quare qui in malo est etiam in poena mali est sed usque nullus ibi luit poenam propter mala quae in mundo egerat, sed propter mala quae tunc agit. Eodem tamen recidit, et simile est, sive dicatur, quod luant poenas propter mala sua in mundo, sive dicatur quod luant poenas propter mala quae agunt in altera vita, quoniam unusquisque redit in suam vitam post mortem, et sic in similia mala, nam talis homo est qualis in vita corporis sui fuerat (n 470-484). Quod puniantur, est quia timor pro poena est unicum medium domandi mala in hoc statu, nihil valet amplius exhortatio, nihil informatio nec timor legis et famae, quoniam agit ex natura, quae non coerceri nec frangi potest quam per poenas. At boni spiritus nusquam puniuntur, tametsi mala in mundo egerant, nam mala eorum non redeunt, et quoque datur scire, quod mala illorum alius generis aut naturae fuerint, non enim ex proposito contra verum, et non ex corde malo alio quam quod fuerat illis ex hereditario a parentibus, in quod, cum in externis separatis ab internis fuerunt, ex caeco jucundo perlati sunt.

510. Quisque ad societatem suam venit in qua fuit ejus spiritus in mundo, unusquisque enim homo quoad spiritum suum conjunctus est alicui societati vel infernali vel caelesti, malus societati infernali, bonus societati caelesti, quod quisque ad suam societatem redeat post mortem videatur, n 438, ad illam perducitur spiritus successive, et tandem intrat illam. Malus spiritus, cum in ¹³statu interiorum suorum est, vertitur per gradus ad suam societatem, et tandem directe ad illam, antequam finitus est hic status, et cum status finitus est, tunc ipse spiritus malus se conjicit in infernum, ubi sui similes sunt. Ipsa conjunctio apparet ad visum sicut qui supinatus cadit capite deorsum et pedibus sursum causa quod ita appareat, est quia in inverso ordine est, amaverat enim infernalia ac rejecerat caelestia. Quidam mali in secundo hoc statu per vices intrant inferna et quoque exeunt sed hi non apparent tunc supinati cadere sicut cum plene res-

is that he has acquired by his life in the world, and with the evil this nature can no longer be amended and changed by means of the thought and by the understanding of truth

509. When evil spirits are in this second state, as they rush into evils of every kind they are subjected to frequent and grievous punishments. In the world of spirits there are many kinds of punishment, and there is no regard for person, whether one had been in the world a king or a servant. Every evil carries its punishment with it, the two making one, therefore whoever is in evil is also in the punishment of evil. And yet no one in the other world suffers punishment on account of the evils that he had done in this world, but only on account of the evils that he then does, although it amounts to the same and is the same thing whether it be said that men suffer punishment on account of their evils in the world or that they suffer punishment on account of the evils they do in the other life, since every one after death returns into his own life and thus into like evils, and the man continues the same as he had been in the life of the body (n 470-484). Men are punished for the reason that the fear of punishment is the sole means of subduing evils in this state. Exhortation is no longer of any avail, neither is instruction or fear of the law and of the loss of reputation, since every one then acts from his nature, and that nature can be restrained and broken only by punishments. But good spirits, although they had done evils in the world are not punished, because their evils do not return. Moreover, I have learned that the evils they did were of a different kind or nature, not being done purposely in opposition to the truth, or from any other badness of heart than that which they received by inheritance from their parents, and that they were borne into this by a blind delight when they were in externals separate from internals.

510. Every one goes to his own society in which his spirit had been in the world, for every man, as regards his spirit, is conjoined to some society, either infernal or heavenly, the evil man to an infernal society and the good man to a heavenly society, and to that society he is brought after death (see n 438). The spirit is led to his society gradually, and at length enters it. When an evil spirit is in the state of his interiors he is turned by degrees toward his own society, and at length, before that state is ended, directly to it, and when that state is ended he himself casts himself into the hell where those are who are like himself. This act of casting down appears to the sight like one falling headlong with the head downwards and the feet upwards. The cause of this appearance is that the spirit himself is in an

tati sunt Ipsa societas, in qua fuerunt quoad spiritum suum in mundo, ostenditur quoque illis cum in statu exteriorum suorum sunt, ut sciant inde quod in inferno fuerint etiam in vita corporis, sed tamen non in simili statu cum illis qui in ipso inferno, sed in simili cum statu illorum qui in mundo spirituum sunt, de quorum statu respective ad illorum qui in inferno sunt, in sequentibus dicitur

511. Separatio malorum spirituum a bonis spiritibus fit in secundo hoc statu, nam in primo statu simul sunt, quoniam dum spiritus est in exterioribus suis, est sicut fuit in mundo, ita sicut malus cum bono ibi, ac bonus cum malo aliter cum est in interiora sua illatus, ac relictus suae naturae seu voluntati Separatio bonorum a malis fit variis modis, communiter per circumlationes ad illas societates, cum quibus communicatio fuerat per cogitationes et affectiones bonas in primo statu, et sic ad illas quas induxerunt credere per externas species, quod non mali essent Ut plurimum circumferri solent per latum orbem, et ubivis ostendi spiritibus bonis, quales sunt in se ad aspectum eorum tunc boni spiritus se avertunt, et sicut illi se avertunt, ita quoque mali spiritus, qui circumferuntur, avertuntur facie ab illis, ad plagam, ubi societas eorum infernalis est, in quam venturi Ut taceam alios separationis modos, qui plures sunt

[LIII]

DE TERTIO STATU HOMINIS POST MORTEM, QUI EST
STATUS INSTRUCTIONIS EORUM QUI VENIUNT IN
CAELUM

512. Tertius status hominis post mortem, seu spiritus ejus, est status instructionis, hic status est illis qui in caelum veniunt, et fiunt angeli, non autem illis qui in infernum veniunt, quoniam hi non instrui possunt, quare horum status secundus est quoque tertius, qui finitur in eo, quod prorsus conversi sint ad suum amorem, ita ad societatem infernalem, quae in simili amore est Cum hoc

inverted order, having loved infernal things and rejected heavenly things. In this second state some evil spirits enter the hells and come out again by turns, but these do not appear to fall headlong as those do that are fully devastated. Moreover, the society itself in which they had been as regards their spirit while in the world is shown to them when they are in the state of their exteriors that they may thus learn that even while in the life of the body they were in hell, although not in the same state as those that are in hell itself, but in the same state as those who are in the world of spirits. Of this state, as compared with those that are in hell, more will be said hereafter.

511. In this second state the separation of evil spirits from good spirits takes place. In the first state they are together for while a spirit is in his exteriors he is as he was in the world, thus the evil with the good and the good with the evil, but it is otherwise when he has been brought into his interiors and left to his own nature or will. The separation of evil spirits from good spirits is effected by various means, in general by their being taken about to those societies with which in their first state they had communication by means of their good thoughts and affections, thus to those societies that they had induced to believe by outward appearances that they were not evil. Usually they are led about through a wide circle, and everywhere what they really are is made manifest to good spirits. At the sight of them the good spirits turn away, and at the same time the evil spirits who are being led about turn their faces away from the good towards that quarter where their infernal society is, into which they are about to come. Other methods of separation, which are many, will not now be mentioned.

LIII

THIRD STATE OF MAN AFTER DEATH, WHICH IS A STATE OF INSTRUCTION FOR THOSE WHO ENTER HEAVEN

512. The third state of man after death, that is, of his spirit, is a state of instruction. This state is for those who enter heaven and become angels. It is not for those who enter hell because such are incapable of being taught, and therefore their second state is also their third, ending in this, that they are wholly turned to their own love, thus to that infernal society

which is in a life love. When this has been done they will and think from that love, and as that love is infernal they will nothing but what is evil and think nothing but what is false, and in such tumbling and willing they find their delights, because these belong to their love, and in consequence of this they regret every thing good and true which they had previously adopted as serviceable to their love as means. [2] Good spirits, on the other hand, are led from the second state into the third, which is the state of their preparation for heaven by means of instruction. For one can be prepared for heaven only by means of knowledges of good and truth, that is, only by means of instruction, since one can know what spiritual good and truth are, and what evil and falsity are, which are their opposites, only by being taught. One can learn from the world what evil and moral good and truth are, which are called justice and honesty, because there are civil laws in the world that teach what is just, and there is intercourse with others whereby man learns to live in accordance with moral laws, all of which have relation to what is honest and right. But spiritual good and truth are learned from heaven, not from the world. They can be learned from the Word and from the doctrine of the church that is drawn from the Word, and yet unless man in respect to his interiors which belong to his mind is in heaven spiritual good and truth cannot flow into his life, and man is in heaven when he both acknowledges the Divine and acts justly and honestly for the reason that he ought so to act because the Word requires it. This is living justly and honestly for the sake of the Divine, and not for the sake of self and the world, as ends. [3] But no one can so act until he has been taught, for example, that there is a God, that there is a heaven and a hell, that there is a life after death, that God ought to be loved supremely, and the neighbor as oneself, and that what is taught in the Word ought to be believed because the Word is Divine. Without a knowledge and acknowledgment of these things man is unable to think spiritually, and if he has no thought about them he does not will them, for what a man does not know he cannot think, and what he does not think he cannot will. So it is when man wills these things that heaven flows into his life, that is, the Lord through heaven, for the Lord flows into the will and through the will into the thought, and through both into the life, and the whole life of man is from these. All this makes clear that spiritual good and truth are learned not from the world but from heaven, and that one can be prepared for heaven only by means of instruction. [4] Moreover, so far as

the Lord flows into the life of any one. He instructs him, for He fills the soul with the love of knowing truths and enlightens the thought to know them—and so far as this is done the reason of man is opened and heaven is implanted in them, and the more what a Divine and heavenly flows into the Lord the more it is to moral life and into the just to be prepared to evil life in man, and makes them spiritual, and then they do the things from the Divine which is done from them to the sake of the Divine. For the things honest and just pertaining to moral and civil life which a man does from this source are the essential effects of spiritual life—and the other things—all from the electing cause, since such as the evil are within the elect.

513. Instruction is given by the angels of many societies, especially those in the northern and southern quarters, because those angels societies are in intelligence and wisdom from a knowledge of good and truth. The places of instruction are toward the north and are various, arranged and distinguished according to the kinds and varieties of heavenly goods, that all who may be instructed according to their disposition and ability, to receive the places extending round about to a great distance. The good spirits who are to be instructed are brought by the Lord to these places when they have completed their second life in the world of spirits, and yet not all, for there are some that have been instructed in the world, and have been prepared there by the Lord for heaven, and that are taken up into heaven by another way—some immediately after death, some after a short stay with good spirits, where the grosser things of their thoughts and affections which they had contracted from honors and riches in the world are removed, and in that way they are purified. Some first endure visitations, which is effected in places under the soles of the feet, called the lower earth, where some suffer severely. These are such as had confirmed themselves in falsities—for when falsities have been confirmed they inhere with much force, and until they have been dispersed truths cannot be seen, and thus cannot be accepted. But visitations and how they are effected have been treated of in the *Arcana Caelestia*, from which the notes below have been collected.

¹ Visitations are effected in the other life, that is, those that pass into the other life from the world are visitated (n. 698, 7122, 7474, 9763).

The well-disposed are visitated in respect to falsities, while the evil are visitated in respect to truths (n. 7474, 7541, 7542).

514. Omnes, qui in locis instructioribus sunt, inter se distincte habitant: singuli enim quaedam interiora sua diligenti sunt sollicitudinis caeli ad quas venturi sunt: quapropter quia sollicitudines caeli ordinatae sunt secundum formam caelestem. (videatur supra c. 200-210) ita quodque loca ubi instructiones sunt: quare cum illa loca e caelo inspicimus, apparet illi sicut caelum in minore forma. Se extendunt illi in longum ab oriente ad occidentem, et in latum a meridie ad septentrionem: sed latitudo minor est quam longitudo ad apparentiam. Or-

Quod apud quosdam varietates sunt etiam et emporia terrarum et montes, quae cum in mundo viderentur constantibus (c. 713-715).

Septem caeli et septem terrarum, et sic datus locus ministeriis omnibus avariis e caelo e Domino ad homines rediguntur (c. 716-718).

Septem illi quos elevavit praesens in caelum, quem postquam illa ministeria sunt, quibus operantur et non occupantur cum caelestibus (c. 719-721).

Septem illi quos elevavit praesens qui in caelum elevandi sunt (c. 722-724).

Septem ministeria sunt in caelum venire antequam praesens (c. 725-727).

Septem ministeria et de quibus eorum qui e varietate venturi et elevandi in caelum et de reparatione Domini illi (c. 728-730).

Quod regit, ubi varietates illae sunt, dicitur terra inferior (c. 731-733).

Quod regit, ubi sunt septem planities secundum circumferentiam inferiorem, quibus illa ministeria et reparationes totae et reparantur (c. 734-736).

Quod regit, ubi sunt quae praesens operantur et videntur (c. 737-739).

Quod regit, ministeria et reparationes quibus praesens illae dicitur et operantur et reparantur (c. 740-742).

Quod ministeria et reparationes illae sunt diversimode etiam etiam ministeria ministeria et ministeria, et quod secundum quod et quod ministeria ministeria (c. 743-745).

Quod ministeria ministeria ministeria ministeria (c. 746-748).

Quod ministeria ministeria ministeria ministeria (c. 749-751).

Quod ministeria ministeria ministeria ministeria (c. 752-754).

Quod ministeria ministeria ministeria ministeria (c. 755-757).

Quod ministeria ministeria ministeria ministeria (c. 758-760).

Quod ministeria ministeria ministeria ministeria (c. 761-763).

514. All who are in places of instruction dwell apart, for each one is connected in regard to his interiors with that society of heaven which he is about to enter, thus as the societies of heaven are arranged in accord with the heavenly form (see above, n 200-212) so are the places there where instruction is given, and for this reason when those places are viewed from heaven something like a heaven in a smaller form is seen. They are spread out in length from east to west, and in breadth from south to north, but the breadth appears to be less than the length. The arrangement in general is as follows. In front are those who died in childhood and have been brought up in heaven to the age of early youth, these after passing the state

The well-disposed undergo vastations that they may be divested of what pertains to the earth and the world, which they had contracted while living in the world (n 7186, 9763)

Also that evils and falsities may be removed, and thus there may be room for the influx of goods and truths out of heaven from the Lord, and ability to accept these (n 7122, 9330)

Elevation into heaven is impossible until such things have been removed because they obstruct heavenly things and are not in harmony with them (n 6925, 7122, 7186, 7541, 7542, 9763)

Those who are to be raised up into heaven are thus prepared for it (n 1725, 7090)

It is dangerous to come into heaven before being prepared (n 537, 538)

The state of enlightenment and the joy of those who come out of vastation and are raised up into heaven, and their reception there (n 2699, 2701, 2704)

The region where those vastations are effected is called the lower earth (n 4728, 7090)

That region is under the soles of the feet, surrounded by the hells, its nature described (n 4940-4951, 7090), from experience (n 699)

What the hells are which more than others infest and vastate (n 7317, 7502, 7545)

Those that have infested and vastated the well-disposed are afterwards afraid of them, shun them, and turn away from them (n 7768)

These infestations and vastations are effected in different ways in accordance with the adhesion of evils and falsities, and they continue in accordance with their quality and quantity (n 1106-1113)

Some are quite willing to be vastated (n 1107)

Some are vastated by fears (n 4942)

Some by being infested with the evils they have done in the world, and with the falsities they have thought in the world, from which they have anxieties and pangs of conscience (n 1106)

Some by spiritual captivity which is ignorance of truth and interception of truth, combined with a longing to know truths (n 1109, 2694)

Some by sleep, some by a middle state between wakefulness and sleep (n 1108)

Those that have placed merit in works seem to themselves to be cutting wood (n 1110)

Others in other ways, with great variety (n 699)

dinationes in genere sunt tales.—Anterius sunt illi qui infantes mortui sunt, et ad aetatem primam adolescentem educati sunt in caelo, qui post infantiae eorum statum apud educatrices, illuc a Domino feruntur et instruuntur. Post illos sunt loca ubi instruuntur qui adulti mortui sunt, et qui in mundo in affectione veri ex bono vitae fuerunt. Post illos autem sunt qui Mahumedanae religioni addicti fuerunt, et in mundo moralem vitam egerunt, ac agnoverunt unum Divinum, et Dominum ut Ipsum Prophetam, qui cum recedunt a Mahumede, quia nihil opis ferre potest, accedunt ad Dominum, et Ipsum colunt, et Divinum Ipsius agnoscunt, et tunc instruuntur in religione Christiana. Post hos, magis ad septentrionem, sunt loca instructionis variarum Gentium, quae in mundo bonam vitam religioni suae conformem vixerunt, et speciem conscientiae inde traxerunt, ac justum et rectum egerunt, non ita propter leges regiminis eorum, sed propter leges religionis, quas crediderunt sancte observandas, ac nullo modo factis violandas. omnes hi ad agnoscendum Dominum, quando instructi sunt, perducuntur facile, quia corde gerunt quod Deus non invisibilis sit, sed visibilis sub Humana forma. hi reliquos numero excedunt, illorum optimi sunt ex Africa.

515. Sed omnes non simili modo instruuntur, nec a similibus societatibus caeli. Illi qui ab infantia educati sunt in caelo, instruuntur ab angelis interiorum caelorum, quoniam non falsa imbiberunt ex falsis religionis, nec vitam suam spiritualem inquinaverunt crassamentis ex honoribus et divitiis in mundo. Qui adulti mortui sunt, plerique instruuntur ab angelis ultimi caeli, quia hi angeli accommodatiores illis sunt quam angeli interiorum caelorum, nam hi in interiore sapientia sunt, quae nondum recipitur. Mahumedani vero ab angelis qui prius in eadem religione fuerant, et conversi ad Christianam. Gentes quoque a suis angelis.

516. Omnis instructio ibi fit ex doctrina quae ex Verbo, et non ex Verbo absque doctrina. Christiani instruuntur ex doctrina caelesti, quae prorsus concordat cum interno sensu Verbi. Reliqui, ut Mahumedani, et Gentes, ex doctrinis captui eorum adaequatis, quae a doctrina caelesti modo differunt in eo, quod spiritualis

of their infancy with those having charge of them, are brought hither by the Lord and instructed. Behind these are the places where those are taught who died in adult age, and who in the world had in affection for truth derived from good of life. Again, behind these are those who in the world were connected with the Mohammedan religion, and lived a moral life and acknowledge one Divine, and the Lord as the very Prophet. When these withdraw from Mohammed, because he can give them no help, they approach the Lord and worship Him and acknowledge His Divinity, and they are then instructed in the Christian religion. Behind these more to the north are the places of instruction of various heathen nations who in the world have lived a good life in conformity with their religion, and have thereby acquired a kind of conscience, and have done what is just and right not so much from a regard to the laws of their government as from a regard to the laws of religion, which they believed ought to be sacredly observed, and in no way violated by their doings. When these have been taught they are all easily led to acknowledge the Lord, because it is impressed on their hearts that God is not invisible, but is visible under a human form. These in number exceed all the rest, and the best of them are from Africa.

515. But all are not taught in the same way, nor by the same societies of heaven. Those that have been brought up from childhood in heaven, not having imbibed falsities from the falsities of religion or defiled their spiritual life with the dregs pertaining to honors and riches in the world, receive instruction from the angels of the interior heavens, while those that have died in adult age receive instruction mainly from angels of the lowest heaven, because these angels are better suited to them than the angels of the interior heavens, who are in interior wisdom which is not yet acceptable to them. But the Mohammedans receive instruction from angels who had been previously in the same religion and had been converted to Christianity. The heathen, too, are taught by their angels.

516. All teaching there is from doctrine drawn from the Word, and not from the Word apart from doctrine. Christians are taught from heavenly doctrine, which is in entire agreement with the internal sense of the Word. All others, as the Mohammedans and heathen, are taught from doctrines suited to their apprehension, which differ from heavenly doctrine only in this, that spiritual life is taught by means of moral life in harmony

vita doceatur per moralem, consentaneam bonis dogmatibus religionis eorum, ex qua vitam suam in mundo traxerunt

517 Instructiones in caelis differunt ab instructionibus in terris, quod cognitiones non mandentur memoriae, sed vitae nam memoria spirituum est in vita eorum, recipiunt enim et imbuunt omnia quae concordant vitae eorum, et non recipiunt, minus imbuunt, quae non concordant, nam spiritus sunt affectiones, et inde in forma humana simili affectionibus suis Quia tales sunt, jugiter inspiratur affectio veri propter usus vitae, providet enim Dominus, ut quisque amet usus qui conveniunt indoli eorum, qui amor etiam exaltatur per spem quod futuri sint angeli et quia omnes usus caeli se referunt ad usum communem, qui est pro regno Domini, quod ibi est patria illorum, et quia omnes usus speciales et singulares tantum praestantes sunt quantum propius et plus spectant illum communem, ideo omnes usus speciales et singulares, qui innumerabiles sunt, boni et caelestes sunt, quare apud unumquemvis conjungitur affectio veri cum affectione usus, adeo ut unum agant per id implantatur verum usui, sic ut vera, quae discunt, sint usus vera Ita instruuntur angelici spiritus, et praeparantur ad caelum Affectio veri convenientis usui insinuat per varia media, quorum pleraque ignota sunt in mundo, imprimis per repraesentativa usuum, quae in spirituali mundo sistuntur mille modis, et cum talibus deliciis et amoenitatibus, ut penetrant spiritum ab interioribus quae sunt mentis ejus ad exteriora quae sunt corporis ejus, et sic afficiunt totum, inde fit spiritus quasi suus usus Quapropter cum in societatem suam venit, in quam per instructione minuitur, in sua vita est cum in suo usu^(aa) Ex his constare potest

[[EX ARCANIS CAELESTIBUS]]

(aa) Quod omne bonum suum jucundum habeat ex usibus, et secundum usus, et quoque suum quale, inde qualis usus tale bonum (n 3049, 4984, 7038)

Quod vita angelica consistat in bonis amoris et charitatis, ita in usibus praestandis (n 453[? 454])

Quod a Domino, et inde ab angelis, non spectentur nisi fines, qui sunt usus apud hominem (n 1317, 1645, 5844[? 5854])

Quod Regnum Domini sit regnum usuum (n 453[? 454], 696, 1103 3645 4054, 7038)

with the good tenets of their religion according to which they had shaped their life in the world.

517. Instruction in the heavens differs from instruction on earth in that knowledges are not committed to memory, but to life; for the memory of spirits is in harmony with their life, and does not receive everything that is in harmony with their life, and does not receive, still less impute, what is not in harmony with it; for spirits are affections, and are therefore in a human form that is in accord with their affections. [2.] Being such they are constantly animated by an affection for truth that looks to the uses of life, for the Lord provides for every one's longing the uses suited to his genius; and that love is exalted by the hope of becoming an angel. And as all the uses of heaven have relation to the general use, which is the good of the Lord's kingdom, which in heaven is the father-land, and as all special and particular uses are to be valued in proportion as they more closely and fully have regard to that general use, so all of these special and particular uses, which are innumerable, are good and heavenly; and in every one an affection for truth is so conjoined with an affection for use that the two make one, and thereby truth is so implanted in use that the truths they acquire are truths of use. In this way, are angelic spirits taught and prepared for heaven. [3.] An affection for truth that is suited to the use is insinuated by various means, most of which are unknown in the world, chiefly by representatives of uses which in the spiritual world are exhibited in a thousand ways and with delights and pleasures that permeate the spirit from the interior of its mind to the exterior of its body, and thus affect the whole; and in consequence the spirit becomes as it were his use; and therefore when he comes into his society, into which he is initiated by instruction, he is in his life or being in his use.¹

¹ Every good has both its delight and its quality from uses and in accordance with uses; therefore such as the good is such the use is (n. 30, 9, 422, 7038)
 Angelic life consists in the goods of love and charity thus in performing uses (n. 454)
 The Lord and therefore the angels have regard to nothing in man but ends which are uses (n. 1316, 1645, 3634)
 The kingdom of the Lord is a kingdom of uses (n. 454, 696, 1103, 3613, 4034, 7038)
 Serving the Lord is performing uses (n. 7038)
 What man is, such are his uses (n. 1565, 3370, 4034, 5571, 6935, 6936, 10284)

quod cognitiones, quae sunt vera externa, non faciant ut quis in caelum veniat, sed ipsa vita, quae est vita usus, indita per cognitiones

518. Fuerunt spiritus, qui ex cogitatione in mundo sibi persuaserunt, quod in caelum venturi essent, et prae aliis reciperentur, quia docti fuerunt, et sciverunt multa ex Verbo, et ex doctrinis ecclesiarum, credentes sic quod sapientes essent, et quod intellecti sint per illos de quibus dicitur, quod *fulgerent sicut splendor expansi, et sicut stellae* (apud *Danielem*, cap. xii 3) sed explorati sunt, num cogitationes illorum residerent in memoria, vel num in vita Illi qui in affectione veri genuina fuerunt, ita propter usus separatos a corporeis et mundanis, qui in se sunt usus spirituales, postquam instructi sunt, etiam recepti sunt in caelum, et tunc datum est illis scire, quid splendet in caelo, quod nempe sit Divinum Verum, quod ibi est lux caeli, in usu, qui est planum quod recipit radios illius lucis, et in splendores varios vertit Illi autem apud quos cognitiones modo residebant in memoria, et inde comparata est facultas ratiocinandi de veris, ac confirmandi illa quae receperunt ut principia, quae tametsi falsa, post confirmationem viderunt sicut vera, illi, quia in nulla luce caeli fuerunt, et tamen in fide ex fastu, qui plerumque tali intelligentiae adhacret, quod doctiores aliis essent, et sic venturi in caelum, et quod illis angeli servituri, illi ideo, ut ex sua fatua fide removerentur, sublati sunt ad primum seu ultimum caelum, ut in societatem quandam angelicam inducerentur, sed cum in introitu erant, ad influxum lucis caeli incipiebant caligare oculis, dein perturbari intellectu, demum trahere animam sicut moribundi, et cum sentirent calorem caeli, qui est amor caelestis, incipiebant intus cruciari quapropter inde dejecti sunt, ac dein instructi, quod cognitiones non faciant angelum, sed ipsa vita, quam adepti per cognitiones, quoniam cognitiones in se spectatae sunt extra caelum, sed vita per cognitiones intra caelum

519. Postquam spiritus in locis supradictis per in-

Quod servire Domino sit usus praestare (n 7938)

Quod homo talis sit quales sunt usus apud illum (n 1568, 3570
4054 6571, 6934[? 6935], 6938 10284)

From all this it is clear that knowledges, which are external truths, do not bring any one into heaven, but the life itself, which is a life of uses implanted by means of knowledges

518. There were some spirits who had convinced themselves, by thinking about it in the world, that they would go to heaven and be received before others because of their learning and their great knowledge of the Word and of the doctrines of their churches, believing that they were wise in consequence, and were such as are meant by those of whom it is said that

"They shall shine as the brightness of the firmament," and "as the stars" (*Daniel* xii. 3)

These were examined to see whether their knowledges resided in the memory or in the life. Such of them as had a genuine affection for truth, that is, who had uses separated from what pertains to the body and the world as their end, which are essentially spiritual uses—these, when they had been instructed, were received into heaven, and it was then given them to know what it is that shines in heaven, namely, Divine truth (which is the light of heaven) in use, which is a plane that receives the rays of that light and turns them into various splendors. But those in whom knowledges resided merely in the memory, and who had acquired therefrom an ability to reason about truths and to prove what they had already accepted as principles, seeing such principles, after they had confirmed them, as truths, although they were falsities—these, as they were in no heavenly light, and yet were in a belief derived from the conceit that usually adheres to such intelligence that they were more learned than others, and would for that reason enter heaven and be served by the angels, in order that they might be withdrawn from their delusive faith, were taken up to the first or outmost heaven to be introduced into an angelic society. But at the very threshold their eyes began to be darkened by the inflowing of the light of heaven, and their understanding to be disturbed, and at length they began to gasp as if at the point of death, and as soon as they felt the heat of heaven, which is heavenly love, they began to be inwardly tormented. They were therefore cast out, and afterwards were taught that knowledges do not make an angel, but the life itself, which is gained by means of knowledges, for knowledges regarded in themselves are outside of heaven, but life acquired by means of knowledges is within heaven.

structiones praeparati sunt ad caelum, quod fit intra breve tempus, ex causa quia in spiritualibus ideis sunt, quae plura simul comprehendunt, tunc induuntur vestibulis angelicis, quae plerumque candidae sunt sicut ex bysso, et sic feruntur ad viam quae sursum tendit ad caelum, ac traduntur angelis custodibus ibi, et dein recipiuntur ab aliis angelis, ac in societates introducuntur, et in plures ibi faustitates. Quisque dein in suam societatem a Domino fertur, quod etiam fit per varias vias, quandoque per ambages. Vias, per quas ducuntur, nullus angelus scit, sed solus Dominus. Cum ad suam societatem veniunt, tunc aperiuntur interiora eorum, quae quia conformia sunt interioribus angelorum, qui in illa societate sunt, ideo agnoscuntur illico, et cum gaudio recipiuntur.

520. His velim adjicere aliquid memorabile de viis, quae ex illis locis ducunt ad caelum et per quas introducuntur novitii angeli. Sunt octo viae, binae ab unoquoque loco instructionis, una ascendit versus orientem, altera ad occidentem. Qui in regnum caeleste Domini veniunt, introducuntur per viam orientalem, qui autem ad regnum spirituale, introducuntur per viam occidentalem. Quatuor viae, quae ducunt ad regnum caeleste Domini, apparent ornatae oleis et arboribus fructiferis varii generis, quae autem ducunt ad regnum spirituale Domini, apparent ornatae vineis et laureis. Hoc ex correspondentia, quia vineae et laurus correspondent affectioni veri et ejus usibus, ac oleae et fructus correspondent affectioni boni et ejus usibus.

[LIV]

QUOD NEMO EX IMMEDIATA MISERICORDIA IN CAELUM
VENIAT

521. Qui non instructi sunt de caelo, et de via ad caelum, tum de vita caeli apud hominem, opinantur quod recipi in caelum sit solum ex misericordia, quae illis qui in fide sunt, et pro quibus Dominus intercedit, ita quod



solum sit admissio ex gratia, consequenter quod omnes quotcunque sunt homines salvari possint ex beneplacito, immo quidam opinantur, quod etiam omnes in inferno. Sed illi non sciunt aliquid de homine, quod prorsus talis sit qualis ejus vita, et ejus vita qualis ejus amor, non modo quoad interiora quae sunt voluntatis et intellectus ejus, sed etiam quoad exteriora quae sunt corporis ejus, et quod corporea forma sit modo forma externa, in qua interiora se sistunt in effectu, et inde quod totus homo sit suus amor (videatur supra, n. 363). Nec sciunt, quod corpus non vivat ex se, sed ex suo spiritu, et quod spiritus hominis sit ipsa ejus affectio, et quod spirituale ejus corpus non aliud sit quam hominis affectio in forma humana, in quali etiam apparet post mortem (videatur supra, n. 453-460). Haec, quamdiu ignota sunt, homo induci potest credere, quod salvatio non sit nisi quam beneplacencia Divina, quae misericordia et gratia vocatur.

522. Sed quid Divina misericordia primum dicetur. Divina misericordia est pura misericordia erga omne genus humanum ad salvandum illud, et quoque est continua apud unumquemvis hominem, et nusquam ab aliquo recedit, quapropter quisquis salvari potest, salvatur. Sed nemo salvari potest nisi quam per Divina media, quae media revelata sunt a Domino in Verbo. Divina media sunt quae vocantur Divina vera. haec docent quomodo homo victurus est, ut salvari possit. Dominus per illa ducit hominem ad caelum, et per illa indit ei vitam caeli. hoc facit Dominus apud omnes, sed vitam caeli nulli indere potest, nisi qui abstinet a malo, nam malum obstat. Quantum itaque homo abstinet a malo, tantum illum ducit Dominus per Divina sua media ex pura misericordia, et hoc ab infantia ad finem vitae ejus in mundo, et postea in aeternum. Haec est Divina misericordia quae intelligitur. Inde patet, quod misericordia Domini sit pura misericordia, sed non immediata, hoc est, ut salventur omnes ex beneplacito, utcunque viverant.

523. Dominus nusquam aliquid facit contra ordinem, quia Ipse est Ordo. Divinum Verum procedens a Domino est quod facit ordinem, ac Divina vera sunt leges ordinis, secundum has ducit Dominus hominem. Quare salvare hominem ex immediata misericordia est contra Divi-

intercedes, thus that it is an admission from mere favor, consequently that all men without exception might be saved if the Lord so pleased, and some believe that all in hell might be so saved. But those who so think know nothing about man, that he is just such as his life is, and that his life is such as his love is, both in respect to the interiors pertaining to his will and understanding and in respect to the exteriors pertaining to his body, also that his bodily form is merely the external form in which the interiors exhibit themselves in effect, consequently that one's love is the whole man (see above, n 363). Nor do they know that the body lives not from itself, but from its spirit, and that a man's spirit is his essential affection, and his spiritual body is nothing else than his affection in human form, and in such a form it appears after death (see above, n 455-460). So long as man remains ignorant of all this he may be induced to believe that salvation involves nothing but the Divine good pleasure, which is called mercy and grace.

522. First let us consider what the Divine mercy is. The Divine mercy is pure mercy towards the whole human race, to save it, and it is unceasing towards every man, and is never withdrawn from any one, so that every one is saved who can be saved. And yet no one can be saved except by Divine means, which means the Lord reveals in the Word. The Divine means are what are called Divine truths which teach how man must live in order to be saved. By these truths the Lord leads man to heaven, and by them He implants in man the life of heaven. Thus the Lord does for all. But the life of heaven can be implanted in no one unless he abstains from evil for evil obstructs. So far, therefore, as man abstains from evil he is led by the Lord out of pure mercy by His Divine means, and this from infancy to the end of his life in the world and afterwards to eternity. This is what is meant by the Divine mercy. And from this it is evident that the mercy of the Lord is pure mercy but not apart from means, that is, it does not look to saving all out of mere good pleasure, however they may have lived.

523. The Lord never does any thing contrary to order because He Himself is Order. The Divine truth that goes forth from the Lord is what constitutes order, and Divine truths are the laws of order. It is in accord with these laws that the Lord leads man. Consequently to save man by means which are contrary to Divine order and laws is contrary to Divine order and laws. Therefore to save man by means which are contrary to Divine order is contrary to the Divine Order.

num ordinem, et quod est contra Divinum ordinem, est contra Divinum Divinus ordo est caelum apud hominem, illum perverterat homo apud se per vitam contra leges ordinis, quae sunt Divina vera in illum ordinem reducitur homo ex pura misericordia a Domino, per leges ordinis, et quantum reducitur, tantum caelum in se recipit, et qui caelum in se recipit, is in caelum venit Inde iterum patet quod Divina misericordia Domini sit pura misericordia, sed non immediata ^(bb)

524. Si homines potuissent salvari ex immediata misericordia, salvarentur omnes, etiam qui in inferno sunt, immo nec foret infernum, quia Dominus est ipsa Misericordia, ipse Amor, et ipsum Bonum, quapropter contra Divinum Ipsius est dicere, quod omnes immediate possit salvare, et non salvat Notum ex Verbo est, quod Dominus omnium salutem, et nullius damnationem, velit

[(EX ARCANIS CAELESTIBUS)]

(bb) Quod Divinum Verum procedens a Domino, sit ex quo ordo, et quod Divinum Bonum sit essenziale ordinis (n 1728, 2258, 8700 8988)

Quod inde Dominus sit Ordo (n 1919, 2011, 5110, 5703 10336, 10619)

Quod Divina vera sint leges ordinis (n 2247[^p 2447], 7995)

Quod universum caelum a Domino dispositum sit secundum Divinum suum ordinem (n 3038, 7211, 9128, 9338, 10125, 10151, 10157)

Quod inde forma caeli sit forma secundum ordinem Divinum (n 4040-4043, 6607, 9877)

Quod quantum homo secundum ordinem vivit ita quantum in bono secundum vera Divina, tantum caelum in se recipiat (n 4839)

Quod homo sit in quem omnia Divini ordinis collata sunt, et quod ex creatione sit Divinus ordo in forma, quia est recipiens ejus (n 4219, 4220, 4223, 4523, 4524, 5114, 5368[^p 3628, 3632], 6013, 6057, 6605, 6626, 9706, 10156, 10472)

Quod homo non nascatur in bonum et verum, sed in malum et falsum, ita non in Divinum ordinem, sed in contrarium ordinem, et quod inde sit, quod in meram ignorantiam, et quod ideo necessario e novo debeat nasci, hoc est, regenerari, quod fit per Divina vera a Domino, ut in ordinem reducat (n 1047, 2307, 2308, 3518, 3812, 8480 8550 10283, 10284, 10286, 10731)

Quod Dominus, cum hominem e novo format, hoc est, regenerat omnia apud illum disponat secundum ordinem, quod est in formam caeli (n 5700, 6690, 9931, 10303)

Quod mala et falsa sint contra ordinem, et quod usque illi, qui in illis sunt a Domino regantur non secundum ordinem, sed ex ordine (n 4839, 7877, 10778[^p 10777])

Quod impossibile sit, quod homo, qui in malo vivit possit salvari ex sola Misericordia quia hoc est contra Divinum Ordinem (n 8700)

heaven in man, and this man has perverted in himself by a life contrary to the laws of order, which are Divine truths. Into this order man is brought back by the Lord out of pure mercy by means of the laws of order, and so far as he is brought back into this order he receives heaven in himself, and he that receives heaven in himself enters heaven. This again makes evident that the Lord's Divine mercy is pure mercy, and not mercy apart from means.¹

524. If men could be saved by mercy apart from means all would be saved, even those in hell, in fact, there would be no hell, because the Lord is mercy itself, love itself and goodness itself. Therefore it is inconsistent with His Divine to say that He is able to save all apart from means and does not save them. It is known from the Word that the Lord wills the salvation of all, and the damnation of no one.

525. Most of those who enter the other life from the Christian world bring with them this belief that they can

¹ Divine truth going forth from the Lord is the source of order, and Divine good is the essential of order (n 1728, 2258, 5700, 5755).

Thus the Lord is order (n 1919, 2011, 5110, 5703, 10336, 10619).

Divine truths are the laws of order (n 2447, 7995).

The whole heaven is arranged by the Lord in accordance with His Divine order (n 3038, 7211, 9128, 9338, 10125, 10151, 10157).

Therefore the form of heaven is a form in accord with the Divine order (n 4040-4043, 6607, 9877).

So far as a man is living in accordance with order that is so far as he is living in good in accordance with Divine truths, he is receiving heaven in himself (n 4839).

Man is the being in whom are brought together all things of Divine order, and by creation he is Divine order in form, because he is a recipient of Divine order (n 3628, 4219, 4220, 4223, 4523, 4524, 5214, 6016, 6057, 6605, 6626, 9706, 10156, 10472).

Man is not born into good and truth but into evil and falsity; thus not into Divine order but into the opposite of order, and for this reason he is born into pure ignorance, consequently it is necessary for him to be born anew that is, to be regenerated which is effected by the Lord by means of Divine truths, that he may be brought back into order (n 1047, 2307, 2308, 3518, 3812, 5480, 8550, 10200, 10201, 10202, 10731).

When the Lord forms man anew, that is regenerates him, He arranges all things in him in harmony with order, that is, in the form of heaven (n 5700, 6690, 9931, 10303).

Evils and falsities are contrary to order, nevertheless they are in them are ruled by the Lord from order and brought into order in accordance with order (n 4839, 7577, 10777).

It is impossible for a man who lives evil to be saved by a Lord alone, for that would be contrary to Divine order (n 5700).

525. Plerique, qui ex Christiano orbe in alteram vitam veniunt, secum illam fidem ferunt, quod salvandi sint ex immediata misericordia, nam illam implorant, at cum explorati sunt, compertum est, quod crediderint quod venire in caelum sit solum admitti, et quod qui intromittuntur, in gaudio caelesti sint, prorsus nescientes quid caelum, et quid gaudium caeleste. Quapropter illis dictum est, quod a Domino nemini caelum negetur, et quod intromitti queant si desiderant, et quoque ibi morari. Illi, qui hoc desiderabant, etiam admissi sunt, sed cum in primo limine erant, ex afflatu caloris caelestis, qui est amor in quo sunt angeli, et ex influxu lucis caelestis, quae est Divinum verum, correpti sunt angore cordis tali, ut in se cruciatum infernalem loco gaudii caelestis apperceperint, ex quo perculsi, praecipites se inde conjecerunt. Ita per vivam experientiam instructi sunt, quod non alicui dari possit caelum ex immediata misericordia.

526. Locutus sum quandoque de hac re cum angelis, et dixi quod plerique in mundo, qui in malo vivunt, et cum aliis de caelo et de vita aeterna loquuntur, non aliter dicant, quam quod venire in caelum sit modo admitti ex sola misericordia, et quod imprimis illi id credant, qui fidem faciunt unicum salutis medium. nam illi ex principio religionis suae non spectant ad vitam, et ad amoris facta quae faciunt vitam, ita nec ad alia media, per quae Dominus indit homini caelum, et facit ut receptibilis sit gaudii caelestis, et quia sic omne mediatum actuale rejiciunt, ex necessitate principii statuunt quod homo in caelum veniat ex sola misericordia, ad quam Deum Patrem credunt per intercessionem Filii commoveri. Ad haec angeli dixerunt, quod sciant quod tale dogma sequatur ex necessitate a capto principio de sola fide, et quia id dogma est caput reliquorum, in quod, quia non est verum, non aliqua lux e caelo influere potest, quod inde sit ignorantia, in qua ecclesia hodie est, de Domino, de caelo, de vita post mortem, de gaudio caelesti, de essentia amoris et charitatis, et in genere de bono, et de ejus conjunctione cum vero, proinde de vita hominis, unde est, et qualis est, quae tamen nusquam alicui est ex cogitatione, sed ex voluntate et inde factis et quod tantum ex cogitatione, quantum cogitatio trahit ex voluntate,

to seek by mercy apart from means and pray for that mercy, but when entered they are found to believe that entering heaven's mercy is a genuine admission, and that those who are let in are in heavenly joy. They are wholly ignorant what heaven is, and what heavenly joy is, and consequently are told that the Lord desires heaven to no one, and that they can be admitted and can stay there if they desire it. Those who so desired were admitted, but as soon as they reached the first threshold they were filled with such anguish of heart from a draught of heavenly heat, from the love in which angels are, and from an influx of heavenly light which is Divine truth that they felt in their lives an internal current instead of heavenly joy, and that which drew them cast down their lives therefrom. Thus were they taught by Divine experience that it is impossible to enter heaven to enjoy it from mercy apart from means.

526. There occasionally talked with angels about this, and have to tell that most of those in the world who live in evil, when they talk with others about heaven and eternal life, expect no other idea than that entering heaven is merely being admitted from mercy alone. And this is believed by those especially who have such the medium of salvation. For such in the principle of their religion have no regard to the life and the desire to love and to do the life, and thus to none of the other means by which the Lord implants heaven in man, and renders him receptive of heavenly joy, and as they thus reject every other inclusion they conclude as a necessary consequence of the principle that man enters heaven from mercy alone, to which mercy God the Father is believed to be moved by the intercession of the Son. (2.) To all this the angels said that they find such a tenet follows of necessity from the assumption that man is saved by truth alone, and since that tenet is the head of all the rest, and once into it, because it is not true, no life can flow, this is the source of the ignorance that prevails in the church at this day in regard to the Lord, heaven, the life after death, heavenly joy, the essence of love and charity, and in general in regard to good and its conjunction with truth, consequently in regard to the life of man, whence it is and what it is, when it should be known that thought never constitutes any one's life, but the will and the consequent deeds, and that the life is from the thought only to the extent that the thought is derived from the will, neither is life from the truth except so far

ita non ex fide nisi quantum fides trahit ex amore. Dolent angeli, quod iidem non sciant quod sola fides apud aliquem non dabilis sit, quoniam fides absque origine sua quae est amor est modo scientia et apud quosdam persuasivum quid quod mentitur fidem (videatur suprà n. 482); quod persuasivum non est in vita hominis sed extra illam, nam separatur ab homine si non cohaeret cum amore. Porro dixerunt, quod qui in tali principio sunt de essentiali medio salutis apud hominem, non aliter possint quam credere immediatam misericordiam quia percipiunt ex naturali lumine et quoque ex visuali experientia quod fides separata non faciat vitam hominis quoniam similiter cogitare et sibi persuadere possunt illi qui malam vitam agunt; inde est, quod credatur quod mali aequè salvari possint ac boni modo in mortis hora ex fiducia loquantur de intercessione, et de misericordia per illam. Fatebantur angeli quod adhuc neminem viderint receptum in caelum qui male vixerat ex immediata misericordia, utcunque ex fiducia seu confidentia quae per fidem in eminente sensu intelligitur locutus fuerat in mundo. Ad interrogationem de Abrahamo Isaco Jacobo et Davide, deque Apostolis, annor illi recepti fuerint in caelum ex immediata misericordia responderunt quod nullus eorum; et quod unusquisque secundum vitam suam in mundo, et quod sciant ubi sunt, et quod ubi non plus in aestimatione sint quam alii. quod memorati sint in Verbo cum honore dixerunt causam esse, quia per illos in sensu interno intelligitur Dominus: per Abrahamum 'Isacum,' et 'Jacobum, Dominus quoad Divinum ac Divinum Humanum, per 'Davidem' Dominus quoad Divinum Regium, et per Apostolos Dominus quoad Divina Vera et quod prorsus non appercipiant aliqua de illis cum legitur Verbum ab homine, quoniam nomina illorum non intrant caelum, sed pro illis percipiant Dominum, ut mox dictum est et quod ideo in Verbo quod in caelo est, de quo supra (n. 259), nullibi memorati sint: quoniam id Verbum est sensus internus Verbi in mundo est.

[EX ARCANTIS CAELESTIBUS.]

(cc) Quod per 'Abrahamum' Isacum et Jacobum in seculo

as the faith is derived from the love. Angels are grieved that these persons do not know that faith alone is impossible in any one, since faith apart from its origin, which is love, is nothing but knowledge, and in some is merely a sort of persuasion that has the semblance of faith (see above, n 482). Such a persuasion is not in the life of man, but outside of it, since it is separated from man unless it coheres with his love. [3] The angels said further that those who hold to this principle concerning the essential means of salvation in man must needs believe in mercy apart from means, for they perceive both from natural light and from the experience of sight that faith separate does not constitute the life of man, since those who lead an evil life are able to think and to be persuaded the same as others, and from this comes the belief that the evil as well as the good can be saved, provided that at the hour of death they talk with confidence about intercession, and about the mercy that is granted through that intercession. The angels declared that they had never yet seen any one who had lived an evil life received into heaven from mercy apart from means, whatever trust or confidence (which is preeminently meant by faith) he had exhibited in his talk in the world. [4] When asked about Abraham, Isaac, Jacob, David, and the apostles, whether they were not received into heaven from mercy apart from means, the angels replied that not one of them was so received, but every one in accordance with his life in the world, that they knew where these were, and that they were no more esteemed there than others. They said that these persons are mentioned with honor in the Word for the reason that in the internal sense the Lord is meant by them—by Abraham, Isaac, and Jacob, the Lord in respect to the Divine and the Divine Human, by David the Lord in respect to the Divine royalty, and by the apostles the Lord in respect to Divine truths, also that when the Word is read by man the angels have no perception whatever of these men, for their names do not enter heaven, but they have instead a perception of the Lord as He has just been described, consequently in the Word that is in heaven (see above, n 259) there are no such names, since that Word is the internal sense of the Word that is in the world.¹

¹ In the internal sense of the Word by Abraham, Isaac, and Jacob,

527. Quod impossibile sit indere vitam caeli eis qui vitam oppositam vitae caeli in mundo egerunt, testari possum ex multa experientia. Fuerunt enim qui crediderunt, quod facile recepturi essent vera Divina post mortem, cum audiunt illa ab angelis, et quod credituri, et inde quod aliter victuri, et sic quod possent in caelum recipi sed hoc tentatum est cum permultis, verum modo ab illis qui in simili fide fuerunt, quibus id permissum est ob causam ut scirent quod paenitentia post mortem non detur. Quidam ex illis, cum quibus tentatum est, intellexerunt vera, et visi sunt recipere illa, sed illico, ut ad vitam amoris sui conversi sunt, rejecerunt illa, immo contra illa locuti sunt quidam statim rejecerunt, nolentes audire illa quidam voluerunt, ut vita amoris, quam contraxerunt e mundo, illis auferretur, et loco ejus infunderetur vita angelica seu vita caeli, hoc quoque cum illis ex permissione factum est, sed cum vita amoris illorum ablata est, jacebant sicut mortui, non amplius compotes sui. Ex his, et aliis experientiae modis, simplices boni instructi sunt quod vita alicujus post mortem nequaquam mutari possit, et quod vita mala in bonam, seu infernalis in angelicam, nullatenus transcribi possit, quoniam unusquisque spiritus a capite ad calcem est qualis ejus amor, proinde qualis ejus vita, et quod hanc transmutare in oppositam, sit prorsus spiritum destruere. Angeli faten-

Verbi interno intelligatur Dominus quoad ipsum Divinum et Divinum Humanum (n 1893, 4615, 6098 6185, 6276, 6804, 6847)

Quod Abraham nesciatur in caelo (n 1834, 1876 3229)

Quod per "Davidem" intelligatur Dominus quoad Divinum Regium (n 1888 9954)

Quod duodecim apostoli repraesentaverint Dominum quoad omnia ecclesiae ita quae sunt fidei et amoris (n 2129, 3354 3488, 3588 6397)

Quod Petrus repraesentaverit Dominum quoad fidem, Jacobus quoad charitatem, and Johannes quoad opera charitatis (n 3750, 10087)

Quod duodecim Apostoli sessuri sint super duodecim thronis et iudicaturi duodecim tribus Israelis, significet, quod Dominus iudicaturus sit secundum vera et bona fidei et amoris (n 2129 6397)

Quod nomina personarum et locorum in Verbo non intrent caelum, sed vertantur in res et status, et quod nec in caelo nomina enuntiari possint (n 1876 5225, 6516 10216, 10282 10432)

Quod etiam angeli cogitent abstracte e personis (n 8343, 8945[?] 8985], 9007)

527. I can testify from much experience that it is impossible to implant the life of heaven in those who in the world have lived a life opposite to the life of heaven. There were some who had believed that when after death they should hear Divine truths from the angels they would readily accept them and believe them, and live a different life, and thus be received into heaven. But the experiment was made with great numbers, although it was confined to those who held this belief, and was permitted in their case to teach them that repentance is not possible after death. Some of those with whom the experiment was made understood truths and seemed to accept them, but as soon as they turned to the life of their love they rejected them, and even spoke against them. Others were unwilling to hear them, and at once rejected them. Others wished to have the life of love that they had contracted from the world taken away from them, and to have the angelic life, or the life of heaven, infused in its place. This, too, was permitted to be done, but as soon as the life of their love was taken away they lay as if dead, with their mental powers gone. By these and other experiments the simple good were taught that no one's life can by any means be changed after death, that an evil life can in no way be converted into a good life, or an infernal life into an angelic life, for every spirit from head to heel is just such as his love is, and therefore just such as his life is, and to convert this life into its opposite is to destroy the spirit completely. The angels declare that it would be easier to change a night-owl

the Lord in respect to the Divine Itself and the Divine Human is meant (n 1893, 4615, 6098, 6185, 6276, 6804, 6847)

In heaven Abraham is unknown (n 1834, 1876, 3229)

By David the Lord in respect to the Divine royalty is meant (n 1888, 9954)

The twelve apostles represented the Lord in respect to all things of the church, that is, all things pertaining to faith and love (n 2129, 3354, 3488, 3858, 6397)

Peter represented the Lord in respect to faith, James in respect to charity, and John in respect to the works of charity (n 3750, 10087)

The twelve apostles sitting on twelve thrones and judging the twelve tribes of Israel, signified that the Lord will judge in accord with the truths and goods of faith and love (n 2129, 6397)

The names of persons and of places in the Word do not enter heaven, but are changed there into things and states, and in heaven these names cannot be uttered (n 1876, 5225, 6516, 10216, 10282, 10432)

Moreover, the angels think abstractedly from persons (n 8343 8985, 9007)

tur quod facilius sit noctuam in columbam vertere, et bubonem in avem paradisiacam, quam infernalem spiritum in angelum caeli. Quod homo talis maneat post mortem, qualis ejus vita fuerat in mundo, videatur supra in suo articulo (n 470-484). Ex his nunc constare potest, quod nemo in caelum recipi queat ex immediata misericordia.

[LV]

QUOD NON TAM DIFFICILE SIT AGERE VITAM QUAE
DUCIT AD CAELUM, SICUT CREDITUR

528. Quidam credunt, quod agere vitam quae ducit ad caelum, quae vita spiritualis vocatur, difficile sit, ex causa quia audiverant quod homo abdicaturus sit mundum, et se deprivaturus concupiscentiis, quae dicuntur corporis et carnis, et quod victurus spiritualis, quae non aliter capiunt quam quod rejecturi sint mundana, quae sunt praecipue divitiae et honores, ituri continue in pia meditatione de Deo, de salute, et de vita aeterna, ac vitam acturi in precibus, in lectione Verbi ac piorum librorum, haec putant esse abdicare mundum, ac vivere spiritu et non carne. Sed quod res prorsus se aliter habeat, a multa experientia, et ex colloctione cum angelis, scire datum est, immo quod qui abdicant mundum et vivunt spiritu eo modo, comparent sibi vitam tristem, quae non receptibilis est gaudii caelestis, nam unumquemque sua vita manet, sed ut homo vitam caeli recipiat, quod omnino victurus sit in mundo, ac in officiis et negotiis ibi et quod tunc per vitam moralem et civilem recipiat spirituales, et quod non aliter vita spiritualis apud hominem possit formari, seu spiritus ejus praeparari ad caelum. Nam vivere internam vitam et non simul externam est sicut habitare in domo cui non est fundamentum, quae successive vel subsidit, vel rimas ducit et hiat, vel nutat usque dum dilabitur.

529. Si vita hominis per intuitionem rationalem spectatur, et exploratur comperitur quod sit triplex nempe

into a dove, or a horned-owl into a bird of paradise, than to change an infernal spirit into an angel of heaven. That man after death continues to be such as his life had been in the world can be seen above in its own chapter (n 470-484). From all this it is evident that no one can be received into heaven from mercy apart from means

LV

IT IS NOT SO DIFFICULT TO LIVE THE LIFE THAT LEADS TO
HEAVEN AS SOME BELIEVE.

528. There are some who believe that to live the life that leads to heaven, which is called the spiritual life, is difficult, because they have been told that man must renounce the world, must divest himself of the lusts called the lusts of the body and the flesh, and must live spiritually, and they understand this to mean that they must discard worldly things, which consist chiefly in riches and honors, that they must walk continually in pious meditation on God, salvation, and eternal life, and must spend their life in prayers and in reading the Word and in pious books. Such is their idea of renouncing the world, and living in the spirit and not in the flesh. But that this is not at all true it has been given me to know by much experience and from conversation with the angels. I have learned, in fact, that those who renounce the world and live in the spirit in this manner acquire a sorrowful life that is not receptive of heavenly joy, since every one's life continues the same after death. On the contrary, to receive the life of heaven a man must live in the world and engage in its business and employments, and by means of a moral and civil life there receive the spiritual life. In no other way can the spiritual life be formed in man, or his spirit prepared for heaven, for to live an internal life and not at the same time an external life is like dwelling in a house that has no foundation, that gradually sinks or becomes cracked and rent asunder, or totters till it falls.

529. When the life of man is scanned and explored by rational insight it is found to be threefold, namely, spiritual,

vita spiritualis, vita moralis, ac vita civilis, et quod illae vitae sint distinctae nam sunt homines qui vivunt vitam civilem, et non tamen moralem et spiritualem, et sunt qui vivunt moralem et usque non spiritualem, et sunt qui vivunt tam vitam civilem, quam moralem, et simul spiritualem, hi sunt qui vitam caeli agunt, illi autem qui vitam mundi separatam a vita caeli. Ex his primum constare potest, quod vita spiritualis non sit separata a vita naturali seu a vita mundi, sed quod illa sit conjuncta cum hac sicut anima cum suo corpore, et si separaretur quod foret sicut habitatio in domo cui non fundamentum, ut supra dictum est. Vita enim moralis et civilis est activum vitae spiritualis, nam vitae spiritualis est velle bene, et vitae moralis et civilis est agere bene, si hoc separatur ab illo, consistit vita spiritualis solum in cogitatione et loquela, ac recedit voluntas, quia ei non fulcrum, et tamen voluntas est ipsum spirituale hominis.

530. Quod non tam difficile sit agere vitam quae ducit ad caelum, sicut creditur, ex his nunc sequentibus videri potest. Quis non civilem et moralem vitam potest agere? nam quisque ab infantia initiatur in illam, et ex vita in mundo scit illam, quisque etiam agit illam, aequè malus ac bonus, nam quis non sincerus vult dici, et quis non justus? Paene omnes sinceritatem et justitiam exercent in externis, usque adeo ut appareant sicut corde et sinceri et justi sint, aut sicut ex ipsa sinceritate et justitia agant. similiter debet spiritualis homo vivere, quod potest tam facile quam naturalis homo, sed cum sola differentia, quod spiritualis homo credat Divinum, et quod sincere et juste agat non propterea solum quia est secundum leges civiles et morales, sed etiam quia est secundum leges Divinas nam is quia de Divinis cogitat cum agit, communicat cum angelis caeli, et quantum id facit, conjungitur illis, et sic aperitur internus ejus homo, qui in se spectatus est spiritualis homo. Cum homo talis est, tunc adoptatur et ducitur a Domino, ipso nesciente et tunc sincerum et justum, quae sunt moralis et civilis vitae, quod agit, ex spirituali origine agit, et agere sincerum et justum ex spirituali origine, est id agere ex ipso sincero et justo, seu id agere ex corde. Justitia et sinceritas ejus in externa forma apparet prorsus similis justitiae

moral, and civil, with these three lives distinct from each other. For there are men who live a civil life and not as yet a moral and spiritual life, and there are men who live a moral life and not as yet a spiritual life, and there are those who live a civil life, a moral life, and a spiritual life at the same time. These live the life of heaven, but the former live the life of the world separated from the life of heaven. This shows, in the first place, that the spiritual life is not a life separated from natural life or the life of the world, but is joined with it as the soul is joined with its body, and if it were separated it would be, as just said, like living in a house that has no foundation. For moral and civil life is the active plane of the spiritual life, since to will well is the province of the spiritual life, and to act well of the moral and civil life, and if the latter is separated from the former the spiritual life consists solely of thought and speech, and the will, left with no support, recedes, and yet the will is the very spiritual part of man.

530. That it is not so difficult as some believe to live the life that leads to heaven will now be shown. Any one can live a civil and moral life, for every one from his childhood is initiated into that life, and learns what it is by living in the world. Moreover, every one, whether evil or good, lives that life, for who does not wish to be called honest, and who does not wish to be called just? Almost every one practices honesty and justice outwardly, so far as to seem to be honest and just at heart, or to seem to act from real honesty and justice. The spiritual man ought to live in like manner, and can do so as easily as the natural man can, with this difference only, that the spiritual man believes in the Divine, and acts honestly and justly, not solely because to so act is in accord with civil and moral laws, but also because it is in accord with Divine laws. As the spiritual man, in whatever he is doing, thinks about Divine things, he has communication with the angels of heaven, and so far as this takes place he is conjoined with them, and thereby his internal man, which regarded in itself is the spiritual man, is opened. When man comes into this state he is adopted and led by the Lord, although himself unconscious of it, and then whatever he does that is honest and just pertaining to moral and civil life, is done from a spiritual motive, and doing what is honest and just from a spiritual motive is doing it from honesty and justice itself, or doing it from the heart. [2] His justice and honesty appear outwardly precisely the same as if

et sinceritati apud naturales homines, immo apud malos et infernales, sed in interna forma sunt prorsus dissimiles. Mali enim juste et sincere solum agunt propter se et mundum, quapropter si non timerent leges et poenas tum jacturam famae, honoris, lucri et vitae, prorsus insincere et injuste agerent, quoniam non timent Deum, ac aliquam legem Divinam, ita non est aliquod internum vinculum quod detinet, quapropter tunc quantum possent, alios defraudarent, diriperent et spoliarent, et hoc ex jucundo. Quod intus tales sint, apparet imprimis ex similibus in altera vita, ubi cuivis auferuntur externa, et aperiuntur interna, in quibus denique in aeternum vivunt (videatur supra, n. 499-511), qui quia tunc agunt absque vinculis externis, quae sunt, ut supra dictum est, timores pro lege, proque jactura famae, honoris, lucri et vitae, insane agunt, et ad sinceritatem et justitiam rident. Illi autem, qui propter leges Divinas sincere et juste egerunt, ablatis externis, et relictis internis, sapienter agunt, quia conjuncti sunt cum angelis caeli, a quibus communicatur illis sapientia. Ex his nunc primum constare potest quod homo spiritualis prorsus similiter possit agere sicut homo naturalis, quoad civilem et moralem vitam, modo quoad internum hominem, seu quoad voluntatem et cogitationem conjunctus sit Divino (Videatur supra, n. 358-360).

531. Leges vitae spiritualis, leges vitae civilis, et leges vitae moralis, traduntur etiam in decem praeceptis Decalogi, in primis tribus leges vitae spiritualis, in quatuor sequentibus leges vitae civilis, et in tribus ultimis leges vitae moralis. Mere naturalis homo in externa forma secundum eadem praecepta similiter vivit prout spiritualis homo, nam similiter colit Divinum, intrat templum, audit praedicationes, componit faciem ad devotionem, non occidit, non adulteria committit, non furatur, non falsum testimonium profert, non socios defraudat suis bonis sed haec solum facit propter se et propter mundum ut appareat. At idem in interna forma prorsus contrarius est quam sicut apparet in externa, quia negat corde Divinum, is in cultu agit hypocritam, cum sibi relictus cogitat, ridet sancta ecclesiae, credens quod illa modo pro vinculo serviant simplici turbae. Inde est, quod prorsus sejunctus sit a caelo, quapropter ille, quia non spiritu-

justice and honesty of natural men and even of evil and infernal men, but in inward form they are wholly unlike. For evil men act justly and honestly solely for the sake of themselves and the world, and therefore if they had no fear of laws and penalties, or the loss of reputation, of honor, of gain, and of life, they would act in every respect dishonestly and unjustly, since they neither fear God nor any Divine law, and therefore are not restrained by any internal bond, consequently they would use every opportunity to defraud, plunder, and spoil others, and this with delight. That inwardly they are such can be clearly seen from those of the same character in the other life, where every one's externals are taken away, and his internals in which he there lives to eternity are opened (see above, n 499-511). As such then act without external restraints, which are, as just said, fear of the law, of the loss of reputation, of honor, of gain, and of life, they act insanely, and laugh at honesty and justice [3.] But those who have acted honestly and justly from regard to Divine laws, when their externals are taken away and they are left to their internals, act wisely, because they are conjoined to the angels of heaven, from whom wisdom is communicated to them. From all this it can now be seen, in the first place, that when the internal man, that is, the will and thought, are conjoined to the Divine, the civil and moral life of the spiritual man may be just the same as the civil and moral life of the natural man (see above, n 358-360).

531. Furthermore, the laws of spiritual life, the laws of civil life, and the laws of moral life are set forth in the ten commandments of the Decalogue, in the first three the laws of spiritual life, in the four that follow the laws of civil life, and in the last three the laws of moral life. Outwardly the merely natural man lives in accordance with the same commandments in the same way as the spiritual man does, for in like manner he worships the Divine, goes to church, listens to preachings, and assumes a devout countenance, refrains from committing murder, adultery, and theft, from bearing false witness, and from defrauding his companions of their goods. But all this he does merely for the sake of himself and the world, to keep up appearances while inwardly such a person is the direct opposite of what he appears outwardly, since in heart he denies the Divine, in worship acts the hypocrite, and when left to himself and his own thoughts laughs at the holy things of the church, believing that they merely serve as a restraint for the simple multitude [2.] Consequently he is wholly disjoined from heaven, and not being a spiritual man he is neither a moral

alis est, nec est moralis homo, nec civilis homo Nam tametsi non occidit, usque odio habet quemcunque qui se opponit, et vindicta ex odio flagrat, quapropter nisi arcerent illum leges civiles, ac vincula externa, quae sunt timores, occideret, hoc quia cupit, sequitur quod continue occidat Quamvis non adulteria committit, usque tamen quia licita credit, perpetuo adulter est, nam quantum potest, et quoties licet, committit Idem tametsi non furatur, usque tamen quia aliorum bona cupit, ac fraudes et malas artes non contra jurisprudentiam aestimat, animo furem continuo agit Similiter quoad praecepta vitae moralis, quae sunt non proferre falsum testimonium, et concupiscere bona aliorum Talis est omnis homo qui negat Divinum, et cui non ex religione aliqua conscientia est Quod tales sint, apparet manifeste ex similibus in altera vita, quum ablati externis in interna sua immittuntur, tunc quia separati sunt a caelo, unum agunt cum inferno, quare illis, qui ibi sunt, consociantur Aliter qui corde agnoverunt Divinum, et in actis vitae suae spectaverunt ad leges Divinas, et secundum tria prima praecepta decalogi aequae ac secundum reliqua egerunt, illi cum in interna sua ablati externis immittuntur, sapientiores sunt quam in mundo dum in interna sua veniunt, est sicut ab umbra in lucem, ab ignorantia in sapientiam, et a tristi vita in beatam, quoniam in Divino sunt, ita in caelo Haec dicta sunt, ut sciatur, qualis unus est et qualis alter, tametsi ambo similem vitam externam egerunt

532. Quisque scire potest, quod cogitationes ferantur et tendant secundum intentiones, seu illuc quo homo intendit est enim cogitatio visus hominis internus, qui se similiter habet sicut visus externus, quod eo vertatur et ibi moretur quo deflectitur et intenditur Si itaque visus internus seu cogitatio vertitur ad mundum, et ibi moratur, sequitur quod cogitatio fiat mundana, si vertitur ad se et sui honorem, quod fiat corpora, si autem ad caelum, quod fiat caelestis, promde si ad caelum, quod elevetur, si ad semet, quod retrahatur a caelo, et immergatur corpora, et si ad mundum quod etiam deflectitur a caelo, et diffundatur ad illa quae ante oculos sunt Amor hominis est qui facit intentionem, et qui determinat viam

internum hominis seu cogitationem ad sua objecta, ita amor sui ad se et sua, amor mundi ad mundana, et amor caeli ad caelestia ex quibus sciri potest, in quali statu sunt interiora hominis quae mentis ejus sunt, dum cognoscitur ejus amor, quod nempe qui caelum amat, ejus interiora elevata sint versus caelum, ac superius aperta, qui mundum et qui semet amat, quod ejus interiora superius sint clausa, ac exterius aperta inde concludi potest, quod si superiora quae mentis sunt superius clausa sint, homo non amplius videre possit objecta quae caeli et ecclesiae sunt, et quod ea sint apud illum in caligine, et quae in caligine sunt vel negantur vel non intelliguntur. Inde est, quod illi qui amant se et mundum super omnia, quia apud illos superiora mentis clausa sunt, corde negent Divina vera, et si aliquid de illis ex memoria loquuntur, usque non intelligant, spectant etiam illa non aliter quam spectant mundana et corporea et quia tales sunt, non aliud versare possunt animo, quam quae intrant per sensus corporis, quibus etiam solum delectantur inter quae etiam sunt multa quae quoque spurca, obscena, profana, et facinorosa sunt, quae nec abduci possunt quia apud illos non influxus datur e caelo in mentes eorum, quoniam hae superius sunt clausae, ut dictum est. Intentio hominis, ex qua determinatur visus internus seu cogitatio ejus, est ejus voluntas, nam quod homo vult, hoc intendit, et quod intendit hoc cogitat quapropter si intendit caelum, illuc determinatur cogitatio ejus, et cum illa tota mens ejus, quae sic in caelo est inde deum spectat illa, quae mundi sunt, infra se, sicut qui e tecto domus. Inde est, quod homo, cui aperta sunt interiora quae mentis ejus sunt, possit videre mala et falsa quae apud illum, nam haec infra mentem spiritualem sunt, et vicissim, quod homo, cui non interiora aperta sunt, non videre sua mala et falsa possit, quia in illis est, et non supra illa. Ex his concludi potest, unde est sapientia homini, et unde ei insania, tum qualis homo futurus post mortem, ubi relinquitur velle et cogitare, tum agere et loqui secundum interiora sua. Haec quoque dicta sunt, ut sciatur qualis homo interius est, utcunque apparet alteri similis exterius.

533. Quod non tam difficile sit agere vitam caeli

wards from heaven, and is spent upon those objects that are presented to the natural sight. [2.] Man's love is what constitutes his intention and determines his internal sight or thought to its objects, thus the love of self fixes it upon self and its objects, the love of the world upon worldly objects, and the love of heaven upon heavenly objects, and when the love is known the state of the interiors which constitute the mind can be known, that is, the interiors of one who loves heaven are raised towards heaven and are opened above, while the interiors of one who loves the world or who loves himself are closed above and are opened outwardly. From this the conclusion follows that when the higher regions of the mind are closed above man can no longer see the objects pertaining to heaven and the church, but those objects are in thick darkness to him and what is in thick darkness is either denied or not understood. And this is why those that love themselves and the world above all things, since the higher regions of their minds are closed, in heart deny Divine truths, and if from their memory they say anything about them they nevertheless do not understand them. Moreover, they regard them in the same way as they regard worldly and corporeal things. And being such they are able to direct the mind to those things only that enter through the senses of the body, and in these alone do they find delight. Among these are also many things that are filthy, obscene, profane, and wicked, and these cannot be removed, because into the minds of such no influx from heaven is possible, since their minds, as just now said, are closed above. [3.] Man's intention, by which his internal sight or thought is determined, is his will, for what a man wills he intends, and what he intends he thinks. Therefore when his intention is heavenward his thought is determined heavenward, and with it his whole mind, which is thus in heaven, and from heaven he beholds the things of the world beneath him like one looking down from the roof of a house. So the man that has the interiors of his mind open can see the evils and falsities that are in him, for these are beneath the spiritual mind. On the other hand, the man whose interiors are not open is unable to see his evils and falsities, because he is not above them but in them. From all this one may conclude whence man has wisdom and whence insanity, also what a man will be after death when he is left to will and think and to act and speak in accordance with his interiors. All this has been said in order also to make clear what constitutes a man's interior character, however he may seem outwardly to resemble others.

sicut creditur, patet nunc ex eo, quod solum opus habeat, cum aliquid obvenit quod scit insincерum et injustum esse, ad quod animus ejus fertur, ut cogitet quod non faciendum sit quia est contra praecepta Divina. Si homo assuescit ita cogitare, et ex assuetudine trahit aliquem habitum, tunc paullatim conjungitur caelo, et quantum conjungitur caelo, tantum aperiuntur superiora quae mentis ejus sunt, et quantum illa aperiuntur, tantum videt quid insincерum et injustum, et quantum haec videt tantum discuti possunt, nam malum aliquod non potest discuti quam postquam videtur. Hic status est in quem homo ex libero intrare potest, nam quis non ex libero ita cogitare potest? At cum initiatus est, tunc Dominus operatur omnia bona apud illum, et facit ut non modo videat mala, sed etiam ut nolit illa, et denique ut aversetur illa. Hoc intelligitur per Domini verba,

“Jugum meum facile est, et onus meum leve” (*Matth.* xi 30)

Sed sciendum est, quod difficultas ita cogitandi, et quoque resistendi malis, crescat, quantum homo ex voluntate facit mala, tantum enim is assuescit illis, usque ut tandem non videat illa, et dein ut amet illa, et ex jucundo amoris excuset illa, et per omnis generis fallacias confirmet, et dicat licita et bona. Sed hoc fit apud illos, qui in adolescente aetate ruunt in mala sicut absque freno, et simul tunc ex corde Divina rejiciunt.

534. Repraesentata mihi quondam est via quae ducit ad caelum, et quae ducit ad infernum. Erat via lata tendens sinistrorsum seu versus septentrionem, apparebant multi spiritus qui illam ibant sed ad distantiam visus est lapis satis magnus, ubi via lata terminabatur. Ex illo lapide dein binae viae abibant, una ad sinistrum, et una ex opposito ad dextrum. Via quae tendebat ad sinistrum erat angusta seu stricta, ducens per occidentem ad meridiem, et sic in lucem caeli, via quae tendebat ad dextrum erat lata et spatiosa, ducens oblique deorsum versus infernum. Omnes primum visi sunt eandem viam ire, usque ad lapidem magnum in bivio, sed cum illuc venerunt, separati sunt, boni deflecebant ad sinistrum et intrabant viam strictam quae ducebat ad caelum, at mali non videbant lapidem in bivio, et cadebant super illum, ac

533. That it is not so difficult to live the life of heaven as some believe can now be seen from this, that when any thing presents itself to a man that he knows to be dishonest and unjust, but to which he is inclined, it is simply necessary for him to think that it ought not to be done because it is opposed to the Divine precepts. If a man accustoms himself so to think, and from so doing establishes a habit of so thinking, he is gradually conjoined to heaven, and so far as he is conjoined to heaven the higher regions of his mind are opened, and so far as these are opened he sees whatever is dishonest and unjust, and so far as he sees these evils they can be dispersed, for no evil can be dispersed until it is seen. Into this state man is able to enter because of his freedom, for is not any one able from his freedom to so think? And when man has made a beginning the Lord quickens all that is good in him, and causes him not only to see evils to be evils, but also to refrain from willing them, and finally to turn away from them. This is meant by the Lord's words,

"My yoke is easy and My burden is light" (*Matt xi 30*)

But it must be understood that the difficulty of so thinking and of resisting evils increases so far as man from his will does evils, for in the same measure he becomes accustomed to them until he no longer sees them, and at length loves them and from the delight of his love excuses them, and confirms them by every kind of fallacy, and declares them to be allowable and good. This is the fate of those who in early youth plunge into evils without restraint, and also reject Divine things from the heart.

534. The way that leads to heaven, and the way that leads to hell were once represented to me. There was a broad way tending towards the left or the north, and many spirits were seen going in it, but at a distance a large stone was seen where the broad way came to an end. From that stone two ways branched off, one to the left and one in the opposite direction to the right. The way that went to the left was narrow or straitened, leading from the west to the south, and thus into the light of heaven, the way that went to the right was broad and ample, leading obliquely downwards towards hell. All at first seemed to be going the same way until they came to the large stone at the head of the two ways. When they reached that point they divided, the good turned to the left and entered the straitened way that led to heaven, while the

“lapis” significat Divinum Verum, et “Lapis Israelis” Dominum quoad Divinum Humanum, “aedificantes” sunt qui ab ecclesia, “caput anguli” est ubi bivium, “cadere” et “confringi” est negare et perire ^(dd)

535. Loqui datum est cum aliquibus in altera vita, qui se removerunt a mundi negotiis ut pie et sancte viverent, et quoque cum aliquibus qui se affligerunt variis modis, quia crediderunt quod id esset abdicare mundum, ac domare concupiscentias carnis, sed plerique ex illis, quia inde contraxerunt vitam tristem, ac se removerunt a vita charitatis, quae vita non potest quam in mundo agi, non possunt consociari angelis, quia vita angelorum est laeta ex beatitudine, et consistit in bonis praestandis, quae sunt opera charitatis et praeterea illi qui vitam abstractam a mundanis egerunt, flagrant merito, et inde continue cupiunt caelum, et cogitant de gaudio caelesti ut mercede, prorsus non scientes quid gaudium caeleste et quum inter angelos, et in eorum gaudium mittuntur, quod est absque merito, et consistit in exercitiis et manifestis officiis, ac in beatitudine ex bono quod per illa praestant, mirantur sicut qui vident aliena a fide et quia non receptibiles sunt illius gaudii, discedunt, et consociantur suis, qui in simili vita fuerunt in mundo Illi autem, qui in externis sancte vixerunt, continue in templis, et in precibus ibi, et qui affligerunt animas suas, et simul iugiter cogitaverunt de se, quod prae aliis sic aestimandi et honorandi, et tandem pro sanctis habendi post mortem, illi in altera vita non in caelo sunt, quia talia fecerunt propter se, et quia conspurcaverunt Divina vera amore sui, cui immerserunt illa, quidam ex illis tam insani sunt, ut se cogitent deos esse, quapropter inter tales in inferno sunt Quidam astuti et dolosi sunt, ac in dolosorum infernis, qui sunt qui talia per artes et astutias fecerunt in externa forma, per quas induxerunt vulgus credere in illis sanctitatem Divinam esse Tales sunt plures ex sanctis

[(EX ARCANIS CAELESTIBUS)]

(dd) Quod “lapis” significet verum (n 114, 643, 1298, 3720, 6426, 8609 10376)

Quod ideo Lex inscripta fuerit tabulis quae ex lapide (n 10376)
 ‘Lapis Israelis quod sit Dominus quoad Divinum Verum, et quod id Divinum Humanum (n 6426)

Lord in respect to His Divine Human, the "builders" mean those who are of the church, "the head of the corner" is where the two ways are, "to fall" and "to be broken" is to deny and perish¹

535. I have been permitted to talk with some in the other life who had withdrawn from worldly affairs that they might live in a pious and holy manner, also with some who had afflicted themselves in various ways, believing that they were thereby renouncing the world and subduing the lusts of the flesh. But as most of these had thus acquired a sorrowful life and had withdrawn from the life of charity, which life can be lived only in the midst of the world, they are incapable of being afflicted with angels, because the life of angels is a life of joy resulting from a state of blessedness, and consists in performing good deeds, which are works of charity. Moreover, those who have lived a life withdrawn from worldly employments are inflamed with the idea of their own merit, and are continually desiring heaven on that account, and thinking of heavenly joy as a reward, utterly ignorant of what heavenly joy is. When such are admitted into the company of angels and into their joy, which discards merit and consists in active labors and practical services, and in a blessedness resulting from the good thereby accomplished, they are astonished like one who has found out something quite foreign to his belief, and since they are not receptive of that joy they go away and ally themselves with spirits of their own kind that have lived in the world a life like their own. [2] But those who have lived an outwardly holy life, constantly attending church and praying and afflicting their souls, and at the same time have thought constantly of themselves that they would be esteemed and honored for all this above others, and finally after death would be accounted saints—such in the other life are not in heaven because they have done all this for the sake of themselves. And as they have defiled Divine truths by the self-love in which they have immersed them, some of them are so insincere as to think themselves gods, and are consequently in hell among those like themselves. Some are cunning and deceitful and are in the hells of the deceitful. These are such as by means of cunning

¹ "Stone" signifies truth (n 114 643 2298 3727 6476 8600 10 76)

For this reason the law was inscribed on tables of stone (n 10 76)

"The stone of Israel" means the Lord in respect to the Divine truth and His Divine Human (n 6426)

in Pontificia religione · cum quibusdam etiam datum est loqui, et tunc vita eorum manifeste descripta est, qualis fuerat in mundo et qualis postea. Haec dicta sunt ut sciatur, quod vita quae ducit ad caelum non sit vita abstracta a mundo, sed in mundo · et quod vita pietatis absque vita charitatis quae solum datur in mundo non ducat ad caelum · sed quod vita charitatis quae vita est sincere et iuste agere in omni fungere in omni negotio, et in omni opere ex interiori ita ex caelesti origine: quae origo illi vitae inest cum homo sincere et iuste agit quia est secundum leges Divinas. Haec vita non difficilis est · sed vita pietatis abstractae a vita charitatis est difficilis · quae tamen vita tantum abducit a caelo quantum creditur ducere ad caelum ·

IN ANIMA CANTATUS

Quod vita pietatis absque vita charitatis ad nihil valeat, sed cum hac conducat ad omnia (n. 8232, 8233)

Quod charitas erga proximum sit facere bonum iustum et rectum in omni opere et in omni ministerio (n. 8120-8122)

Quod charitas erga proximum se extendat ad omnia et singula quae homo cogitat, videt, et facit (n. 8121)

Quod vita charitatis sit vita secundum praecepta Domini (n. 3219)

Quod vivere secundum praecepta Domini sit amare Dominum (n. 10115 10133, 10310, 10378 10518⁷ 10615)

Quod genuina charitas non sit meritoria, quia est ex affectione interiore, et inde procedit (n. 2320⁷ 2323 2385⁷ 2373⁷ 2374⁷ 2400, 3816⁷ 3887, 6388-6393)

Quod homo talis maneat post mortem qualis ejus vita charitatis fuit in mundo (n. 8236)

Quod beatitudo caelestis infundat a Domino in charitatis vitam (n. 2353)

Quod nemo in caelum admittatur per solum cogitare, sed simul per vivere et facere bonum (n. 2101 3159)

Nisi facere bonum sit conjunctionum cum vero bonum et cum cogitare bonum, non est salvatio, nec conjunctio nominis interni cum externo (n. 3987)

arts and devices have maintained such pious conduct as induced the common people to believe that they possessed a Divine sanctity [3.] Of this character are many of the Roman Catholic saints. I have been permitted to talk with some of them, and their life was then plainly disclosed, such as it had been in the world and as it was afterwards. All this has been said to make known that the life that leads to heaven is not a life withdrawn from the world, but a life in the world, and that a life of piety separated from a life of charity, which is possible only in the world, does not lead to heaven, but a life of charity does, and a life of charity consists in acting honestly and justly in every employment, in every business, and in every work, from an interior, that is, from a heavenly, motive, and this motive is in that life whenever man acts honestly and justly because doing so is in accord with the Divine laws. Such a life is not difficult. But a life of piety separate from a life of charity is difficult, and as much as such a life is believed to lead towards heaven so much it leads away from heaven.¹

¹ A life of piety separated from a life of charity is of no avail, but united with charity it is of the utmost profit (n 8252, 8253)

Charity to the neighbor consists in doing what is good, just, and right in every work and in every employment (n 8120-8122)

Charity to the neighbor takes in all things and each thing that a man thinks, wills, and does (n 8121)

A life of charity is a life in accordance with the Lord's commandments (n 3240)

Living in accordance with the Lord's commandments is loving the Lord (n 10113, 10153, 10310, 10578, 10645)

Genuine charity claims no merit, because it is from interior affection and consequent delight (n 2371, 2380, 2400, 3816, 3887, 6388-6393)

Man continues to be after death such as was his life of charity in the world (n 8256)

Heavenly blessedness flows in from the Lord into a life of charity (n 2363)

Nature itself admits no one into heaven, but it must be accompanied by willing and doing good (n 2401, 3459)

Unless doing good is joined with willing good and thinking good there is no salvation, nor any conjunction of the internal man with the external (n 3987)

DE INFERNO.

[LVI]

QUOD DOMINUS REGAT INFERNA

536. Supra, ubi de caelo actum est, ubivis ostensum est quod Dominus sit Deus caeli, (in specie, n 2-6,) ita quod omne regimen caelorum sit Domini et quia talis est respectus caeli ad infernum, ac inferni ad caelum, sicut inter duo opposita, quae contra se mutuo agunt, ex quorum actione et reactione resultat aequilibrium, in quo subsistant omnia, quare ut omnia et singula in aequilibrio teneantur, necessum est ut qui regit unum etiam regat alterum, nam nisi idem Dominus coerceret insultus ab infernis, et compesceret insanias ibi, periret aequilibrium, et cum aequilibrio totum

537. Sed hic primum aliquid de aequilibrio dicetur. Notum est, quod cum duo contra se mutuo agunt, et cum unus tantum reagit ac resistit quantum alter agit et impellit, utrique nulla vis sit, quia similis potentia utrinque est, et quod tunc uterque possit a tertio agi ad libitum, nam quando nulla vis duobus est ex aequali oppositione, vis tertii agit omne, et tam facile sicut nulla oppositio foret. Tale aequilibrium est inter infernum et caelum, ast non est aequilibrium sicut inter duo qui pugnant corpore, quorum unius vis aequivalet vi alterius, sed est aequilibrium spirituale, nempe falsi contra verum, et mali contra bonum, ex inferno continue spirat falsum ex malo, et ex caelo continue verum ex bono. Hoc aequilibrium spirituale est, quod facit ut homo sit in libero cogitandi et volendi nam quicquid homo cogitat et vult, se refert vel ad malum et inde falsum, vel ad bonum et inde verum, proinde cum in illo aequilibrium est, in libero est vel admittendi aut recipiendi malum et inde falsum ex inferno, vel

H E L L .

LVI

THE LORD RULES THE HELLS

536. In treating of heaven it has been everywhere shown (especially in n 2-6) that the God of heaven is the Lord, thus that the whole government of the heavens is the Lord's government. And as the relation of heaven to hell and of hell to heaven is like the relation between two opposites which act contrary to each other, with an equilibrium which gives permanence to all things of their action and reaction, so in order that all things and each thing may be kept in equilibrium it is necessary that He who rules the one should rule the other; for unless the same Lord restrained the uprisings from the hells and checked insanities there the equilibrium would perish and every thing with it.

537. But what equilibrium is must first be explained. It is acknowledged that when two things act against each other, and as much as one reacts and resists the other acts and impels, since there is equal power on either side, neither has any effect, and both can be acted upon freely by a third. For when the force of the two is neutralized by equal opposition the force of a third has full effect, and acts as easily as if there were no opposition. [2.] Such is the equilibrium between heaven and hell. Yet it is not an equilibrium like that between two bodily combatants whose strength is equal, but it is a spiritual equilibrium, that is, an equilibrium of falsity against truth and of evil against good. From hell falsity from evil continually exhales, and from heaven truth from good. It is this spiritual equilibrium that ensures to man freedom to think and will, for whatever a man thinks and wills has reference either to evil and falsity therefrom or to good and truth therefrom. [3.] Therefore when he is in that equilibrium he is in freedom either to admit and accept evil and its falsity from hell or to admit and

admittendi aut recipiendi bonum et inde verum ex caelo In hoc aequilibrio tenetur unusquisque homo ex Domino, quia regit utrumque tam caelum quam infernum Cur autem homo per aequilibrium in hoc libero tenetur, et non ex Divina potentia ei auferatur malum et falsum, ac infertur bonum et verum, in sequentibus in suo articulo dicetur

538. Datum est aliquoties percipere sphaeram falsi ex malo effluentem ex inferno erat illa sicut perpetuus conatus destruendi omne bonum et verum, conjunctus irae et quasi fuori quod non possent, imprimis conatus annihilandi et destruendi Divinum Domini, et hoc quia ab Ipso omne bonum et verum Ex caelo autem percepta est sphaera veri ex bono, per quam refrenatus est furor conatus ascendentis ex inferno, unde aequilibrium Haec sphaera a caelo percepta erat a solo Domino, tametsi apparuit ex angelis in caelo quod a solo Domino et non ab angelis, erat quia unusquisque angelus in caelo agnoscit quod nihil boni et veri sit a semet, sed quod omne a Domino

539. Omnis potentia in spirituali mundo est veri ex bono, et prorsus nulla potentia est falsi ex malo Quod omnis potentia sit veri ex bono, est quia ipsum Divinum in caelo est Divinum Bonum et Divinum Verum, ac Divino est omnis potentia Quod prorsus nulla potentia sit falsi ex malo, est quia omnis est veri ex bono, et in falso ex malo est nihil veri ex bono Inde est quod omnis potentia sit in caelo, ac nulla in inferno, unusquisque enim in caelo in veris ex bono est, et unusquisque in inferno in falsis ex malo est nam non prius aliquis in caelum admittitur quam cum in veris ex bono est, nec prius aliquis in infernum deicitur, quam cum in falsis ex malo est (Quod ita sit, videatur in articulis, ubi actum est de primo, secundo et tertio Statu hominis post Mortem, n 491-520 et quod omnis potentia sit veri ex bono, in articulo de Potentia angelorum caeli, n 228-233)

540. Hoc nunc est aequilibrium inter caelum et infernum Illi qui in mundo spirituum sunt, in illo aequilibrio sunt, nam mundus spirituum est medius inter caelum et infernum, et inde quoque omnes homines in mundo in simili aequilibrio tenentur, nam homines in mundo regun-

tur a Domino per spiritus qui in mundo spirituum sunt de qua re infra in suo articulo agendum est. Tale aequilibrium non dari potest, nisi Dominus regat utrumque tam caelum quam infernum, ac utrinque moderetur, alioqui falsa ex malo superabundarent, et afficerent simplices bonos qui in ultimis caeli sunt, qui facilius perverti quam ipsi angeli possunt, et sic periret aequilibrium, et cum aequilibrio liberum apud homines

541. Infernum similiter in societates distinctum est prout caelum, et quoque in tot societates in quot caelum; nam unaquaevis societas in caelo sibi oppositam habet societatem in inferno, et hoc propter aequilibrium. Sed societates in inferno distinctae sunt secundum mala et inde falsa, quia societates in caelo sunt distinctae secundum bona et inde vera. Quod unicuique bono sit oppositum malum, et unicuique vero sit oppositum falsum, sciri potest ex eo, quod non sit aliquid absque relatione ad suum oppositum, et quod ex opposito noscatur quale est, et in quo gradu, et quod inde sit omnis perceptio et sensatio. Quare Dominus jugiter providet, ut omnis societas caeli suum oppositum habeat in societate inferni, et quod inter illas aequilibrium sit.

542. Quia infernum in tot societates distinctum est, in quot caelum, ideo quoque totidem inferna sunt quot societates caeli, nam unaquaevis societas caeli est in minore forma caelum (videatur supra n. 51–58), ita unaquaevis societas inferni est in minore forma infernum. Quia in genere tres caeli sunt, ideo quoque in genere tria inferna sunt, infimum quod oppositum est intimo seu tertio caelo, medium quod oppositum est medio seu secundo caelo, ac superius quod oppositum est ultimo seu primo caelo.

543. Quomodo autem inferna reguntur a Domino, etiam paucis dicetur. Reguntur inferna in communi per affluxum communem Divini Boni ac Divini Veri ex caelis, per quem communis conatus effluens ex infernis refrenatur et coercetur, et quoque per affluxum specialem e quolibet caelo, et ex qualibet societate caeli. Reguntur inferna in particulari per angelos, quibus datur inspicere in inferna, et compescere insanias et turbas ibi, quandoque etiam mittuntur illuc angeli, ac praesentes moderantur illas. In genere autem omnes qui in infernis sunt,

unless the Lord ruled both heaven and hell and regulated both sides. Otherwise falsities from evil would preponderate, and would affect the simple good who are in the outmost regions of heaven, and who are less able to resist than the angels themselves, and thereby equilibrium would perish, and with it freedom in men.

541. Hell, the same as heaven, is divided into societies, and into as many societies as there are in heaven, for every society in heaven has a society opposite to it in hell, and this for the sake of equilibrium. But evils and falsities therefrom are what distinguish the societies in hell, as goods and truths therefrom are what distinguish the societies in heaven. That for every good there is an opposite evil, and for every truth an opposite falsity may be known from this, that nothing can exist without relation to its opposite, and what anything is in kind and degree can be known from its opposite, and from this all perception and sensation is derived. For this reason the Lord continually provides that every society in heaven shall have an opposite in some society of hell, and that there shall be an equilibrium between the two.

542. As hell is divided into the same number of societies as heaven, there are as many hells as there are societies of heaven, for as each society of heaven is a heaven in smaller form (see above, n 51-58), so each society in hell is a hell in smaller form. As in general there are three heavens, so in general there are three hells, a lowest, which is opposite to the inmost or third heaven, a middle, which is opposite to the middle or second heaven, and a higher, which is opposite to the outmost or first heaven.

543. How the hells are ruled by the Lord shall be briefly explained. In general the hells are ruled by a general outflow from the heavens of Divine good and Divine truth whereby the general endeavor flowing forth from the hells is checked and restrained, also by a particular outflow from each heaven and from each society of heaven. The hells are ruled in particular by means of the angels, to whom it is granted to look into the hells and to restrain their insanities and disturbances, and sometimes angels are sent to them who moderate these insanities and disturbances by their presence. But in general all in the hells are ruled by means of their fears. Some are ruled by fears implanted in the world and still inherent in them, but as these fears are not sufficient, and as they gradually subside, they are ruled by fears of

reguntur per timores, quidam per implantatos et adhuc insitos e mundo, sed quia hi timores non sufficiunt, et quoque paullatim recedunt, reguntur per timores poenarum, per quos imprimis deterrentur a malis faciendis Poenae ibi sunt multiplices, leniores et graviores secundum mala Ut plurimum praeficiuntur aliis maligniores, qui caliditate et artibus praevalent, et reliquos per poenas et inde terrores in obsequio et servitute tēnere possunt hi praefecti non ultra limites sibi praescriptos transire audent Sciendum est, quod unicum medium coercendi violentias et furores illorum qui in infernis sunt, sit timor poenae, non datur aliud medium

544. Creditum est huc usque in mundo, quod aliquis Diabolus sit qui infernis praeest, et quod is creatus sit lucis angelus, sed postquam rebellis factus est, in infernum cum sua turba dejectus sit Quod ita creditum fuerit, est quia in Verbo nominatur Diabolus et Satanas, et quoque Lucifer, ac Verbum ibi intellectum est secundum sensum litterae, cum tamen per “Diabolum” et “Satanam” ibi intelligitur infernum, per “Diabolum” id infernum quod a tergo est, et ubi pessimi, qui vocantur mali geni, et per “Satanam” id infernum quod anterieus est, ubi non tam maligni, et vocantur mali spiritus, et per “Luciferum” intelliguntur illi qui e Babele seu Babylonia sunt, qui sunt qui dominia sua extendunt usque in caelum Quod non aliquis diabolus sit cui subiecta sunt inferna, patet quoque ex eo, quod omnes qui in infernis sunt, sicut omnes qui in caelis, ex humano genere sint (videatur n 311–317), et quod ibi myriades myriadam a principio creationis ad hoc tempus sint, et quod quisque ex illis sit talis diabolus qualis in mundo fuerat contra Divinum (Videatur de his supra, n 311, 312)

punishments, and it is especially by these that they are deterred from doing evil. The punishments in hell are manifold, gentle or severe in accordance with the evils. For the most part the more wicked, who excel in cunning and in artifices, and who are able to hold the rest in subjection and servitude by means of punishments and consequent terror, are set over them, but these governors never dare pass beyond the limits prescribed to them. It must be understood that the sole means of restraining the violence and fury of those who are in the hells is the fear of punishment. There is no other way.

544. It has been believed heretofore in the world that there is one devil that presides over the hells, that he was created an angel of light, but having become rebellious he was cast down with his crew into hell. This belief has prevailed because the names Devil and Satan, and also Lucifer, are found in the Word, and the Word in those places has been understood according to the sense of the letter. But by "the devil" and "Satan" there hell is meant, "devil" meaning the hell that is behind, where the worst dwell, who are called evil geni, and "Satan" the hell that is in front, where the less wicked dwell, who are called evil spirits, and "Lucifer" those that belong to Babel, or Babylon, who are such as claim dominion even over heaven. That there is no one devil to whom the hells are subject is evident also from this, that all who are in the hells, like all who are in the heavens, are from the human race (see n 311-317), and that those who have gone there from the beginning of creation to this time amount to myriads of myriads, and every one of them is a devil in accord with his opposition to the Divine while he lived in the world (see above, n 311, 312).

[LVII]

QUOD DOMINUS NEMINEM IN INFERNUM DEJICIAT, SED
QUOD IPSE SPIRITUS SEMET

545. Apud quosdam invaluit opinio, quod Deus avertat faciem ab homine, rejiciat illum a Se, et conjiciat in infernum, et quod irascatur contra illum propter malum, et apud quosdam adliuc ultra, quod Deus puniat hominem, et faciat ei malum. In hac opinione confirmant se ex sensu litterae Verbi, ubi similia dicuntur, non scientes, quod sensus spiritualis Verbi, qui explicat sensum litterae, prorsus alius sit, et quod inde genuina doctrina ecclesiae, quae ex sensu spirituali Verbi est, aliud doceat, quod nempe Deus nusquam avertat faciem ab homine, et rejiciat illum a Se, quod non conjiciat aliquem in infernum, et irascatur ^(ee). Hoc etiam quisque, cujus mens in illustratione est, cum legit Verbum, percipit solum ex eo, quia Deus est ipsum Bonum, ipse Amor, et ipsa Misericordia, et quod ipsum Bonum non possit alicui malum facere, ac ipse Amor et ipsa Misericordia non possit rejicere hominem a Se, quia est contra ipsam essentiam misericordiae et amoris, ita contra ipsum Divinum. Quapropter illi qui ex mente illustrata cogitant, dum legunt Verbum, clare percipiunt, quod Deus nusquam Se avertat ab homine, et quia Se non avertit ab illo, quod ex bono, amore et misericordia cum illo agat, hoc est, quod bonum ejus velit, quod amet illum, et quod misereatur ejus. Inde etiam vident, quod sensus litterae Verbi, in quo talia dicuntur,

[[EX ARCANIS CAELESTIBUS]]

(ee) Quod ira et excandescencia in Verbo tribuatur Domino, sed quod sit apud hominem, et quod ita dicatur quia ita apparet coram homine, cum punitur et damnatur (n 798[? 5798], 6997, 8284, 8483, 8875, 9306, 10431)

Quod etiam malum tribuatur Domino, cum tamen a Domino nihil nisi quam bonum (n 2447, 6073[? 6071], 6992[? 6991], 6997, 7533, 7632, 7677[? 7679], 7926, 8227, 8228, 8632, 9306)

Cur ita in Verbo dicitur (n 6073[? 6071], 6992[? 6991], 6997, 7643, 7632, 7679, 7710, 7926, 8282, 9009[? 9010], 9128)

Quod Dominus sit pura Misericordia et Clementia (n 6997, 8875)

LVII

NO ONE IS CAST INTO HELL BY THE LORD, THIS IS DONE
BY THE SPIRIT HIMSELF

545. An opinion has prevailed with some that God turns away his face from man, casts man away from Himself, and casts him into hell, and is angry on account of his evil, and some believe also that God punishes man and does evil to him. In this opinion they establish themselves by the sense of the letter of the Word, where such things are declared, not knowing that the spiritual sense of the Word, by which the sense of the letter is made clear, is wholly different, and consequently that the genuine doctrine of the church, which is from the spiritual sense of the Word, teaches otherwise, namely, that God never turns away his face from man, and never casts man away from Himself, that He casts no one into hell and is angry with no one¹. Every one, moreover, whose mind is enlightened perceives this to be true when he reads the Word, from the simple truth that God is good itself, love itself, and mercy itself, and that good itself cannot do evil to any one, and love itself and mercy itself can not cast man away from itself, because this is contrary to the very essence of mercy and love, thus contrary to the Divine itself. Therefore those who think from an enlightened mind clearly perceive, when they read the Word, that God never turns Himself away from man, and as He never turns Himself away from him He deals with him from goodness, love, and mercy, that is, wills good to him, loves him, and is merciful to him. And from this they see that the sense of the letter of the Word, in which such things are declared, conceals

¹ In the Word anger and wrath are attributed to the Lord, but they are in man, and it is so expressed because such is the appearance to man when he is punished and damned (n 5798, 6997, 8284, 8483, 8875, 9306, 10431)

Evil also is attributed to the Lord, although nothing but good is from Him (n 2447, 6071, 6991, 6997, 7533, 7632, 7679, 7926, 8227, 8228, 8632, 9306)

Why it is so expressed in the Word (n 6071, 6991, 6997, 7632, 7643, 7679, 7710, 7926, 8282, 9010, 9128)

The Lord is pure mercy and clemency (n 6997, 8875)

sensum spirituales in se recondat secundum quem explicanda sunt illa, quae in sensu litterae accommodata ad captum hominis, et secundum ejus primas et communes ideas, dicta sunt

546. Qui in illustratione sunt, ulterius vident, quod bonum et malum sint duo opposita, et quod ita opposita sint sicut caelum et infernum, et quod omne bonum sit e caelo, et omne malum ab inferno, et quia Divinum Domini facit caelum (n 7-12), quod a Domino non nisi quam bonum influat apud hominem et quod ab inferno non nisi quam malum, et quod sic Dominus hominem continue abducat a malo et ducat ad bonum, et quod infernum hominem continue inducat in malum. Nisi homo inter utrumque esset, non foret ei aliqua cogitatio nec aliqua voluntas, minus ei aliquod liberum et aliqua electio; omnia enim haec sunt homini ex aequilibrio inter bonum et malum quapropter si Dominus averteret Se et homo soli malo relictus foret, non amplius homo esset. Ex his patet, quod Dominus cum bono influat apud hominem, aequè apud malum ac apud bonum sed cum differentia, quod hominem malum continue abducat a malo, et quod hominem bonum continue ducat ad bonum, et quod causa talis differentiae sit apud hominem quia est recipiens

547. Ex his constare potest, quod homo malum faciat ex inferno, et quod bonum faciat ex Domino sed quia homo credit quod quicquid facit ex se faciat quod ideo malum, quod facit, ei adhaereat sicut suum, inde est, quod homo sit in causa sui mali, ac nullatenus Dominus. Malum apud hominem est infernum apud eum, nam sive dicas malum sive infernum, idem est. Nunc quia homo est in causa sui mali, ideo etiam ille semet inducit in infernum et non Dominus, et tantum abest quod Dominus inducat hominem in infernum, ut liberet hominem ab inferno quantum homo non vult et amat in suo malo esse. Omne voluntatis et amoris hominis manet apud illum post mortem (n 470-484), qui malum vult et amat in mundo, is idem malum vult et amat in altera vita, ab eo tunc non amplius se abduci patitur inde est, quod homo qui in malo est, alligatus sit inferno, et quoque actualiter quoad spiritum suum ibi sit, ac post mortem nihil plus cupiat, quam ibi esse ubi suum malum quapropter homo post

in itself a spiritual sense, and that these expressions that are used in the sense of the letter in accommodation to man's apprehension and according to his first and general ideas are to be explained in accordance with the spiritual sense

546. Those who are enlightened see further that good and evil are two opposites, and are therefore opposed as heaven and hell are, and that all good is from heaven and all evil from hell, and as it is the Divine of the Lord that makes heaven (n 7-12), nothing but good can flow into man from the Lord, and nothing but evil from hell, thus the Lord is continually withdrawing man from evil and leading him to good, while hell is continually leading man into evil. Unless man were between these two, he could have no thought nor any will, still less any freedom or any choice, for all these man has by virtue of the equilibrium between good and evil, consequently if the Lord should turn Himself away, leaving man to evil alone, man would cease to be man. All this shows that it is good that flows into man from the Lord, into the evil man as well as the good, but with the difference that the Lord is continually withdrawing the evil man from evil and is continually leading the good man to good, and this difference lies in the man himself, because he is the recipient

547. From this it is clear that it is from hell that man does evil, and from the Lord that he does good. But man believes that whatever he does he does from himself, and in consequence of this the evil that he does sticks to him as his own, and for this reason man is the cause of his own evil, and the Lord is in no way the cause of it. Evil in man is hell in him, for it is the same thing whether you say evil or hell. And since man is the cause of his own evil he is led into hell, not by the Lord but by himself. For so far is the Lord from leading man into hell that it is He who delivers man from hell, and thus He does so far as man does not will and love to be in his own evil. Man has the same will and love after death as before (n 470-484). He who wills and loves evil in the world wills and loves the same evil in the other life, but he no longer suffers himself to be withdrawn from it. If, therefore, a man is in evil he is tied to hell, and in respect to his spirit is actually there, and after death desires nothing so much as to be where his evil is, consequently it is man who casts himself into hell after death, and not the Lord

mortem semetipsum conjicit in infernum, et non Dominus

548. Quomodo hoc fit, etiam dicitur Quando homo alteram vitam intrat, primum excipitur ab angelis, qui ei omnia officia praestant et quoque cum illo loquuntur de Domino, de caelo, de vita angelica, atque instruunt illum in veris et bonis at si homo, tunc spiritus, talis est, ut similia in mundo quidem noverit, sed corde negaverit, aut spreverit, tunc post aliquam colloctionem ab illis cupit, et quoque discessum quaerit, quod cum appercipiunt angeli, relinquunt illum Is post aliqua consortia cum aliis, tandem associatur illis qui in simili malo secum sunt (videatur supra, n 445-452) quod cum fit, avertit se a Domino, ac vertit faciem ad infernum, cui conjunctus fuerat in mundo, ubi illi qui in simili amore mali sunt Ex his patet, quod Dominus adducat omnem spiritum ad Se per angelos, et quoque per influxum e caelo, sed quod spiritus qui in malo sunt, prorsus renitantur, et quasi divellant se a Domino, et trahantur a suo malo sicut a fune, ita ab inferno, et quia trahuntur, et ex amore mali volunt sequi, constat quod se ex libero in infernum conjiciant Quod ita sit, non credi potest in mundo, ex idea inferni, immo nec apparet in altera vita, aliter coram oculis illorum qui extra infernum sunt, non autem apud illos qui se illuc conjiciunt intrant enim sua sponte, et illi qui ex ardente amore mali intrant, apparent sicut conjiciantur supinati capite deorsum et pedibus sursum Ex hac apparentia est, quod videatur sicut ex vi Divina in infernum dejiciantur (De hac re videantur plura infra, n 574) Ex his nunc videri potest, quod Dominus non aliquem in infernum dejiciat, sed quisque semet, non modo cum in mundo vivit, sed etiam post mortem cum inter spiritus venit

549. Quod Dominus non possit ex Divina sua Essentia, quae est Bonum, Amor, et Misericordia, agere similiter cum omni homine, est causa, quia mala et inde falsa obstant, ac Divinum Ipsius influxum non modo hebetant sed etiam rejiciunt Sunt mala et inde falsa sicut nigrae nubes, quae se inter solem et oculum hominis interponunt, et auferunt lucis apricum et serenum, permanente usque sole in continuo conatu dissipandi obstantes nubes,

548. How this comes about shall also be explained. When man enters the other life he is seen by first of angels who perform for him all good offices and talk with him about the Lord, Heaven and the angels of Heaven and instruct him in things that are true and good. But if a man from a soul be one who lived about these things in the world but in heart denied or despised them, after some consideration he desires and seeks to get away from these angels. As soon as the angels perceive this they leave him. After some encouragement from others he at length unites himself with those who are in the same evil as his own (see also ch. 25-52). When this takes place he turns himself away from the Lord and turns his face towards the hell to which he had been taken in the world in which those as yet who are in a love of evil. All this makes clear that the Lord draws every spirit to Himself by means of angels and by means of influx from heaven, but those souls that are in evil completely resist and as it were tear themselves away from the Lord and are drawn by their own evil thus or held as if by a rope. And as they are so drawn and on reason of their love of evil are eager to follow it is evident that they themselves cast themselves into hell on their own free choice. Yet in the world because of their lack of hell are unable to believe that this is so. In fact in the other life before the eyes of those who are outside of hell it does not so appear but only so to those who cast themselves into hell for such enter of their own accord. Those who enter from a burning love of evil appear to be cast headlong, with the head downwards and the feet upwards. It is because of this appearance that they seem to be cast into hell by Divine power. (But about this more will be said below, n. 574.) From all this it can be seen that the Lord casts no one into hell, but every one casts himself into hell both while he is living in the world and also after death when he comes among spirits.

549. The Lord from His Divine Essence which is goodness, love and mercy, is unable to deal in the same way with every man, because evils and their furies are evil and not only quench His Divine influx but even reject it. Evils and their furies are like black clouds which interpose between the sun and the eye, and take away the sunshine and the serenity of its light, although the unceasing endeavor of the sun to dissipate the opposing clouds continues for it is operating

nam a tergo est et operatur, et quoque aliquid umbrosae lucis in oculum hominis per varios transitus circumcirca interea immittit. In mundo spirituali simile est. Sol ibi est Dominus ac Divinus Amor (n 116-140), lux ibi est Divinum Verum (n 126-140), nubes nigrae ibi sunt falsa ex malo, oculus ibi est intellectus. Quantum aliquis ibi in falsis ex malo est, tantum est circum illum talis nubes, nigra et condensata secundum gradum mali. Ex qua comparatione videri potest, quod praesentia Domini perpetua sit apud unumquemvis, sed quod diversimode recipiatur.

550. Spiritus mali in mundo spirituum valde puniuntur, ut per poenas deterieantur a malis faciendis. Hoc quoque apparet sicut a Domino. At usque nihil poenae ibi est a Domino, sed ab ipso malo, nam malum cum sua poena ita conjunctum est ut separari nequeant. infernalis enim turba nihil plus cupit et amat quam malum agere, imprimis poenas infligere et cruciari, et quoque malum faciunt et poenas infligunt cuivis qui non tutatur a Domino, quapropter cum malum fit ex malo corde, tunc quia id a se rejicit omnem tutelam a Domino, irruunt in illum, qui tale malum facit, infernales spiritus, et puniunt. Hoc illustrari aliquatenus potest ex malis et eorum poenis in mundo, ubi etiam conjuncta sunt. Leges enim ibi praescribunt poenam cuivis malo, quapropter qui in malum etiam in poenam mali ruit. Differentia solum est, quod malum in mundo possit abscondi, non autem in altera vita. Ex his constare potest, quod Dominus nulli malum faciat, et quod hoc quoque simile sit sicut in mundo, quod non rex, nec judex, nec lex sint in causa quod puniatur reus, quia non sunt in causa mali apud malefactorem.

behind them, and in the meantime transmits something of obscure light into the eye of man by various roundabout ways. It is the same in the spiritual world. The sun there is the Lord and the Divine love (n 116-140), and the light there is the Divine truth (n 126-140), black clouds there are falsities from evil, the eye there is the understanding. So far as any one in that world is in falsities from evil he is encompassed by such a cloud, which is black and dense according to the degree of his evil. From this comparison it can be seen that the Lord is unceasingly present with every one, but that He is received variously.

550. Evil spirits are severely punished in the world of spirits in order that by means of punishments they may be deterred from doing evil. This appears to be from the Lord, and yet nothing of punishment there is from the Lord, but is from the evil itself, since evil is so joined with its own punishment that the two cannot be separated. For the infernal crew desire and love nothing so much as doing evil, especially inflicting punishments and torment upon others, and they maltreat and inflict punishments upon every one who is not protected by the Lord. When, therefore, evil is done from an evil heart, because it thereby discards all protection from the Lord infernal spirits rush upon the one who does the evil, and inflict punishment. This may be partly illustrated by evils and their punishments in the world, where the two are also joined. For laws in the world prescribe a penalty for every evil, therefore he that rushes into evil rushes also into the penalties of evil. The only difference is that in the world the evil may be concealed, but in the other life it cannot be concealed. All this makes clear that the Lord does evil to no one, and that it is the same as it is in the world, where it is not the king nor the judge nor the law that is the cause of punishment to the guilty, because these are not the cause of the evil in the evil doer.

[LVIII]

QUOD OMNES QUI IN INFERNIS SUNT, IN MALIS ET INDE FALSIS EX AMORIBUS SUI ET MONDI SUNT.

551. Omnes qui in infernis sunt, in malis et inde falsis sunt, ac nullus ibi qui in malis et simul in veris. Plerique mali in mundo sciunt vera spiritualia quae sunt vera ecclesiae didicerunt enim illa ab infanzia, et dein ex praedicatione et ex lectione Verbi ac postea locuti sunt ex illis: quidam etiam induxerunt alios credere quod Christiani corde essent, quia sciverunt ex veris cum simulata affectione loqui et quoque sincere agere sicut ex spirituali fide: sed hi ex illis qui in se cogitaverunt contra illa et abstinerunt a malis faciendis secundum cogitata sua solum modo propter leges civiles et propter famam, honores et lucra, omnes corde mali sunt, et modo quod corpus et non quod spiritum in veris et bonis sunt: quapropter cum in altera vita eis auferuntur externa ac revelantur interna quae spiritus illorum fuerunt, sunt propterea in malis et falsis et non in aliquibus veris et bonis: et patet, quod vera et bona modo resederunt in memoria eorum, non aliter ac scientifica, et quod inde depraesserint illa cum locuti sunt, et simulaverunt bona sicut ex spirituali amore et fide. Cum tales immittuntur in sua interna, consequenter in sua mala tunc non amplius loqui possunt vera, sed modo falsa, quoniam loquuntur ex malis, nam loqui ex malis vera est impossibile, quoniam tunc spiritus non est nisi quam suum malum, et falsum procedit ex malo. Unusquisque spiritus malus in hunc statum redigitur, antequam confluatur in infernum (videatur supra in 499-512); hoc dicitur vastari quod vera et bona, ⁽⁵⁷⁾ et vastatio non est nisi quam immisio in inferno.

[EX ARCANIS CAELESTIBUS]

(57) Quod mal. antequam de infernum devotetur cruciat vera et bona, et quod illa ademptus fuerunt ex se in infernum in 1007 7030, 7795 8210 8232 8320.
Quod Dom. non devotetur inferno, sed quod illi se ipsos p. 1007 7030 7795 8210 8232 8320.

LVIII

ALL WHO ARE IN THE HELLS ARE IN EVILS AND IN FALSITIES THEREFROM DERIVED FROM THE LOVES OF SELF AND OF THE WORLD

551. All who are in the hells are in evils and in falsities therefrom. In the hells there is not one who is in evils and at the same time in truths. But in the world evil men for the most part have some knowledge of spiritual truths, which are the truths of the church, having been taught them from childhood and later by preaching and by reading the Word, and afterwards they have talked about them. Some have even led others to believe that they are Christians at heart because of their knowing how to talk with pretended affection in harmony with the truth, also how to act uprightly seemingly from spiritual faith. But those of this class whose interior thoughts have been hostile to these truths, and who have refrained from doing the evils that were in harmony with their thoughts only because of the civil laws, or with a view to reputation, honors, and gain, are all of them evil in heart, and are in truths and goods not in respect to their spirit but only in respect to their body, and consequently, when their externals are taken away from them in the other life, and their internals which pertain to their spirit are revealed, they are wholly in evils and falsities, and not at all in truths and goods, and it is thus made clear that truths and goods have resided only in their memory merely as things known about, and that they have brought them forth therefrom when talking, putting on a semblance of good seemingly from spiritual love and faith. When such are let into their internals and thus into their evils they are no longer able to speak what is true, but only what is false, since they speak from evils, for to speak what is true from evils is then impossible, since the spirit is nothing but his own evil, and from evil only what is false goes forth. Every evil spirit is reduced to this state before he is cast into hell (see above, n 499-512). This is called being devastated in respect to truths and goods.¹ Devastation is simply being let into one's

¹ Before the evil are cast down into hell they are devastated of truths and goods, and when these have been taken away they are of themselves carried into hell (n 6977, 7039, 7795, 8210, 8232, 9330).

The Lord does not devastate them, but they devastate themselves.

ita in proprium spiritus, seu in ipsum spiritum (De his quoque videatur supra, n 425)

552. Cum talis est homo post mortem, tunc non amplius est homo spiritus, qualis est in primo suo statu (de quo supra, n 491-498), sed est vere spiritus, nam vere spiritus est in facie et corpore correspondente suis internis, quae sunt animi ejus, ita in forma externa quae est typus seu effigies ejus internorum. Talis est spiritus post exactum primum et secundum statum, de quibus supra quare tunc, cum spectatur oculis, statim cognoscitur, qualis est, non modo ex facie sed etiam ex corpore, ac praeterea ex loquela et ex gestibus, et quia tunc in se est, non potest alibi esse, quam ubi similes. Est enim communicatio affectionum et inde cogitationum omnimoda in mundo spirituali, quapropter spiritus fertur ad similes sui, quasi ex se, quia ex sua affectione et ejus jucundo, immo etiam se illuc convertit, nam sic spirat suam vitam, seu trahit libere suam animam, non autem cum convertit se alio. Sciendum est, quod communicatio cum aliis in mundo spirituali fiat secundum conversionem faciei, et quod ante faciem cujusvis sint jugiter illi, qui in simili secum amore sunt, et hoc in omni conversione corporis (videatur supra, n 151). Inde est, quod omnes spiritus infernales se convertant retro a Domino ad caliginosum et tenebrosum, quae ibi sunt loco solis et loco lunae mundi, sed quod omnes angeli caeli se convertant ad Dominum ut Solem caeli ac ut Lunam caeli (videatur supra, n 123, 143, 144, 151). Ex his nunc constare potest, quod omnes, qui in infernis sunt, in malis et inde falsis sint, et quoque quod conversi sint ad suos amores.

553. Omnes spiritus in infernis inspecti in aliqua luce caeli, apparent in forma sui mali, est enim quisque effigies sui mali, nam apud unumquemvis interiora et exteriora unum agunt, ac interiora se sistunt videnda in exterioribus, quae sunt facies, corpus, loquela, et gustus,

Quod omne malum in se habeat falsum, quapropter qui in malo sunt, etiam in falso sunt, tametsi quidam id nesciunt (n 7577, 8094)

Quod qui in malo sunt, non possint nisi quam falsum, dum ex se cogitare (n 7437)

Quod omnes qui in inferno sunt loquantur falsa ex malo (n 1095 735¹ 7352 7357, 7392, 7698[² 7689])

internals, that is, into what is the spirit's own, or into the spirit itself (see above, n 425)

552. When man after death comes into this state he is no longer a man-spirit, as he was in his first state (of which above, n 491-498), but is truly a spirit, for he is truly a spirit who has a face and body that corresponds to his internals which pertain to his mind, that is, has an external form that is a type or effigy of his internals. A spirit is such after he has passed through the first and second states spoken of above, consequently when he is looked upon his character is at once known, both from his face and from his body, and especially from his speech and movements, and as he is then in himself he can be nowhere else than where his like are. [2.] For in the spiritual world there is a complete sharing of affections and their thoughts, and in consequence a spirit is conveyed to his like as it of himself, since it is done from his affection and its delight. In fact, he turns himself in that direction, for thus he inhales his own life or draws his breath freely, which he cannot do when he turns another way. It must be understood that this sharing with others in the spiritual world is effected in accordance with the turning of the face, and that each one has constantly before his face those who are in a love like his own, and thus in every turning of the body (see above, n 151). [3.] In consequence of this all infernal spirits turn themselves away from the Lord towards those points of thick darkness and of darkness that are there in place of the sun and moon of this world, while all the angels of heaven turn themselves to the Lord as the sun of heaven and as the moon of heaven (see above, n 123, 143, 144, 151). From all this it is clear that all who are in the hells are in evils and in falsities therefrom, also that they are turned to their own loves.

553. All spirits in the hells, when seen in any light of heaven, appear in the form of their evil, for every one there is an image of his evil, since his interiors and his exteriors act as a one, the interiors making themselves visible in the exteriors, which are the face, body, speech and movements, thus the

(n 7643, 7926)

Every evil has in it what is false, therefore those who are in evil are also in falsity, although some do not know it (n 7577, 8094)

Those who are in evil must needs think what is false when they think from themselves (n 7437)

All who are in hell speak falsities from evil (n 1695, 7351, 7352, 7357, 7392, 7689)

ita ad conspectum agniti sunt quales sunt In genere sunt formae contemptus aliorum, minarum contra illos qui se non venerantur, sunt formae odiorum varii generis, sunt formae vindictarum etiam varii generis, saevitiae et crudelitates ex interioribus per illas transparent at cum alii illos laudant, venerantur, et colunt, contrahitur facies eorum, et apparet sicut laetum ex jucundo Omnes formae illae, quales apparent, non paucis describi potest, non enim una est similis alteri, modo inter illos, qui in simili malo sunt, et inde in simili societate infernali, est similitudo communis, ex qua sicut ex plano derivationis apparent facies singulorum ibi in quadam similitudine In genere sunt facies eorum dirae, et expertes vitae sicut cadaverum quorundam sunt nigrae, quorundam instar facularum igneae, quorundam ex pustulis, varicis et ulceribus enormes, apud plures non apparent facies, sed loco illius hirsutum quid, aut osseum, apud quosdam modo exstant dentes, corpora eorum etiam monstrosa sunt, et loquela eorum sicut ex ira, aut ex odio, aut ex vindicta, nam quisque loquitur ex suo falso, et sonat ex suo malo verbo, sunt omnes sui inferni imagines Ipsum infernum in communi in qua forma est, non datum est videre, dictum modo est, quod sicut universum caelum in uno complexu referat unum Hominem (n 59-67), ita universum infernum in uno complexu referat unum diabolum, et quoque quod sisti possit in unius diaboli effigie (videatur supra, n 544) Sed in quali forma sunt inferna in specie, seu infernales societates, saepius videre datum est, nam ad aperturas illorum, quae vocantur portae inferni, ut plurimum apparet monstrum, quod in communi repraesentat formam illorum qui inibi sunt saevitiae eorum, qui ibi sunt, etiam simul tunc repraesentantur per dira et atrocia, quae memorare supersedetur At sciendum est, quod spiritus infernales appareant tales in luce caeli, sed inter se sicut homines, hoc ex misericordia Domini, ne inter se etiam foeditates sint, sicut apparent coram angelis sed apparentia illa est fallacia, nam ut primum aliquid lucis e caelo immittitur, humanae illorum formae vertuntur in monstrosas, quales in se sunt, de quibus supra, nam in luce caeli apparet omne sicut in se est Inde quoque est, quod lucem caeli fugiant, et in suum lumen se deiciant,

character of the spirit is known as soon as he is seen. In general evil spirits are forms of contempt of others and of menaces against those who do not pay them respect, they are forms of hatreds of various kinds, also of various kinds of revenge. Fierceness and cruelty from their interiors show through these forms. But when they are commended, venerated, and worshipped by others their expression is controlled, and takes on an expression of gladness from delight [2.] It is impossible to describe in a few words how all these forms appear, for no one is like another, although there is a general likeness among those who are in the same evil, and thus in the same infernal society, from which, as from a plane of derivation, the faces of all are seen to have a certain resemblance. In general their faces are hideous, and void of life like those of corpses, the faces of some are black, others fiery like torches, others disfigured with pimples, warts, and ulcers, some seem to have no face, but in its stead something hairy or bony, and with some only the teeth are seen, their bodies also are monstrous, and their speech is like the speech of anger or of hatred or of revenge, for what every one speaks is from his falsity, while his tone is from his evil. In a word, they are all images of their own hell [3.] I have not been permitted to see what the form of hell itself in general is, I have only been told that as the entire heaven in one complex reflects a single man (n 59-67), so the entire hell in one complex reflects a single devil, and might be exhibited in an image of a single devil (see above, n 544). But the forms of particular hells or infernal societies I have often been permitted to see, for at their entrances, which are called the gates of hell, a monster commonly appears that represents in a general way the form of those within. The fierce passions of those who dwell there are represented at the same time in horrible and hideous ways that I forbear to describe [4.] But it must be understood that this is the way infernal spirits appear in the light of heaven, while among themselves they appear as men. This is of the Lord's mercy, that they may not appear as loathesome to one another as they appear before the angels. But this appearance is a fallacy, for as soon as any ray of light from heaven is let in, their human forms appear changed into monstrous forms, such as they are in themselves (as has been described above). For in the light of heaven every thing appears as it is in itself. For this reason they shun the light of heaven and cast themselves down into their own light, which is like that from lighted coals, and in

quod lumen est sicut lumen ex ignitis carbonibus, et alibi sicut ex sulphure ardente, sed etiam hoc lumen vertitur in meram caliginem, cum illuc e caelo aliquid lucis influit. Inde est, quod inferna dicantur in caligine et tenebris esse, et quod "caligo" et "tenebrae" significant falsa ex malo, qualia sunt in inferno.

554. Ex inspectis illis formis monstrosis spirituum in infernis, (quae, ut dictum est, omnes sunt formae contemptus aliorum, ac minarum contra illos qui se non honorant et venerantur, tum formae odiorum et vindictarum contra illos qui sibi non favent,) patuit, quod omnes in genere essent formae amoris sui et amoris mundi, et quod mala, quorum speciales formae sunt, ex illis binis amoribus suas origines ducant. Dictum quoque mihi est e caelo, et quoque per multam experientiam testatum factum est, quod binī illi amores, nempe amor sui et amor mundi, regnent in infernis, et quoque faciant inferna, ac quod amor in Dominum et amor erga proximum regnent in caelis, et quoque faciant caelos, tum quod illi binī amores, qui sunt amores inferni, ac illi binī amores, qui sunt amores caeli, sint sibi e diametro oppositi.

555. Primum miratus sum, unde hoc, quod amor sui et amor mundi tam diabolici sint, et quod ii qui in illis sunt, talia monstra ad aspectum sint, quoniam in mundo parum reflectitur super amorem sui, sed super elationem animi in externis, quae superbia vocatur, quae quia apparet ad visum, solum amor sui esse creditur, et praeterea amor sui, qui non se ita effert, in mundo creditur esse ignis vitae, ex quo homo excitatur ad ambiendas functiones, et ad praestandum usus, in quibus nisi homo honorem et gloriam videat, animus ejus torpescit. Dicunt, "Quis aliquid dignum, utile, et memorabile fecit, nisi ut ab aliis, aut in aliorum animis, celebretur et honoretur?" et unde hoc nisi ex igne amoris pro gloria et honore, consequenter pro se?" Inde est, quod non sciatur in mundo, quod amor sui in se spectatus sit amor qui regnat in inferno, et faciat infernum apud hominem. Quia ita se res habet, velim primum describere, quid amor sui, et dein quod ab illo amore omnia mala et inde falsa scaturiant.

556. Amor sui est sibi soli bene velle, et non aliis nisi propter se, ne quidem ecclesiae, patriae, aut alicui

some cases like that from burning sulphur, but this light is turned into mere thick darkness when any light from heaven flows in upon it. This is why the hells are said to be in thick darkness and in darkness, and why "thick darkness" and "darkness" signify falsities derived from evil, such as are in hell.

554. From an inspection of these monstrous forms of spirits in the hells (which, as I have said, are all forms of contempt of others and of menaces against those who do not pay them honor and respect, also forms of hatred and revenge against those who do not favor them), it became evident that in general they were all forms of the love of self and the love of the world, and that the evils of which these are the specific forms have their origin in these two loves. Moreover, I have been told from heaven, and it has been proved to me by much experience, that these two loves, the love of self and the love of the world, rule in the hells and constitute the hells, as love to the Lord and love towards the neighbor rule in the heavens and constitute the heavens, also that the two loves that are the loves of hell and the two loves that are the loves of heaven are diametrically opposite to each other.

555. At first I wondered how love of self and love of the world could be so diabolical, and how those who are in these loves could be such monsters in appearance, for in the world not much thought is given to love of self, but only to that elated state of mind in external matters which is called haughtiness, and that alone, being so apparent, is regarded as love of self. Furthermore, love of self, when it is not so displayed, is believed in the world to be the very fire of life by which man is stimulated to seek employment and to perform uses, and if he found no honor or glory in these his mind would grow torpid. It is asked, Who has ever done any worthy, useful, and distinguished deed except for the sake of being praised and honored by others, or regarded with esteem and honor by others? And can this be from any other source than the fire of love for glory and honor, consequently for self? Furthermore, it is unknown in the world that love of self, regarded in itself, is the love that rules in hell and constitutes hell in man. This being so I will first describe what the love of self is, and then will show that all evils and their falsities spring from that love as their fountain.

556. The love of self is wishing well to oneself alone, and to others only for the sake of self, even to the church, one's country, or any human society. It consists also in doing good

societati humanae, ut et illis benefacere solum propter sui famam, honorem et gloriam, quae nisi videat in usibus quos illis praestat, dicit corde suo, "Quid refert? cur hoc? et quid inde mihi?" et sic omittit. Unde patet, quod qui in amore sui est, non amet ecclesiam, nec patriam, nec societatem, nec aliquem usum, sed se solum. Jucundum ejus est modo jucundum amoris sui, et quia jucundum, quod provenit ex amore, facit vitam hominis, ideo ejus vita est vita sui, ac vita sui est vita ex proprio hominis, et proprium hominis in se spectatum non est nisi quam malum. Qui amat se, is etiam amat suos, qui sunt in specie liberi et nepotes ejus, et in genere omnes qui unum cum illo faciunt, quos suos vocat. hos et illos amare est quoque se amare, nam illos spectat quasi in se, et se in illis. Inter illos, quos suos vocat, sunt quoque omnes qui eum laudant, honorant, et colunt.

557. Ex comparatione cum amore caelesti constare potest qualis est amor sui. Amor caelestis est amare usus propter usus, seu bona propter bona, quae homo praestat ecclesiae, patriae, societati humanae et concivi, hoc enim est amare Deum et amare proximum, quia omnes usus et omnia bona sunt a Deo, et quoque sunt proximus qui amandus. At qui amat illa propter se, is non amat illa aliter quam famulitia, quia serviunt sibi. inde sequitur, quod qui in amore sui est, velit ut ecclesia, patria, societates humanae, et concives serviant sibi, et non is illis, ponit se supra illos, et illos infra se. Inde est, quod quantum aliquis in amore sui est, tantum removeat se a caelo, quia ab amore caelesti.

558^[primo]. Porro, quantum aliquis in amore caelesti est, qui est amare usus et bona, et affici jucundo cordis cum illa praestat propter ecclesiam, patriam, societatem humanam et concivem, tantum ducatur a Domino, quia ille amor est in quo Ipse, et qui ab Ipso. at quantum aliquis in amore sui est, qui amor est usus et bona praestare propter se, tantum ducitur a semet, et quantum aliquis ducitur a semet, tantum non ducitur a Domino. inde quoque sequitur, quod quantum quis se amat, tantum se removeat a Divino, ita quoque a caelo. Duci a semet, est a proprio suo, ac proprium hominis non est nisi quam

to all these solely for the sake of one's own reputation, honor, and glory, and unless these are seen in the uses he performs in behalf of others he says in his heart, How does it concern me? Why should I do this? What shall I get from it? and therefore he does not do it. Evidently, then, he who is in the love of self does not love the church or his country or society nor any use, but himself alone. His delight is solely the delight of the love of self, and as the delight that comes forth from his love is what constitutes the life of man, his life is a life of self, and a life of self is a life from what is man's own and what is man's own, regarded in itself, is nothing but evil. He who loves himself loves also those who belong to him, that is, in particular, his children and grandchildren, and in general, all who are at one with him, whom he calls his. To love these is to love himself, for he regards them as it were in himself, and himself in them. Among those whom he calls his are all who commend, honor, and pay their court to him.

557. What love of self is can be seen by comparing it with heavenly love. Heavenly love consists in loving uses for the sake of uses, or goods for the sake of goods, which are done by man in behalf of the church, his country, human society, and a fellow-citizen, for this is loving God and loving the neighbor, since all uses and all goods are from God, and are the neighbor who is to be loved. But he who loves these for the sake of himself loves them merely as servants, because they are serviceable to him, consequently it is the will of one who is in self-love that the church, his country, human societies, and his fellow-citizens, should serve him, and not he them, for he places himself above them and places them beneath himself. Therefore so far as any one is in love of self he separates himself from heaven, because he separates himself from heavenly love.

558[a]. Furthermore, so far as any one is in heavenly love, which consists in loving uses and goods and being moved by delight of heart when doing them for the sake of the church, country, human society, and one's fellow-citizens, he is so far led by the Lord, because that love is the love in which the Lord is, and which is from Him. But so far as any one is in love of self, which consists in performing uses and goods for the sake of himself, so far he is led by himself, and so far as any one is led by himself he is not led by the Lord. And from this it also follows that so far as any one loves himself he separates himself from the Divine, thus also from heaven. To be led by

malum, est enim ejus malum hereditarium, quod est se amare prae Deo, ac mundum prae caelo ^(gg) Homo toties immittitur in suum proprium, ita in sua mala hereditaria, quoties se spectat in bonis quae facit, nam spectat a bonis ad se, et non a se ad bona, quare in bonis sistit imaginem sui, et non aliquam imaginem Divini Quod ita sit, etiam per experientiam confirmatus sum Sunt mali spiritus, quorum habitationes sunt in plaga media inter septentrionem et occidentem sub caelis, qui callent artem immittendi probos spiritus in proprium illorum, et sic in mala varii generis, quod faciunt per id, quod immittant illos in cogitationes de se, vel aperte per laudes et honores, vel clam per determinationes affectionum illorum ad se et quantum hoc efficiunt, tantum avertunt facies proborum spirituum a caelo, et tantum quoque intellectum eorum obscurant, et evocant mala ex proprio illorum

558^[secundo]. Quod amor sui sit oppositus amorì erga proximum, videri potest ex origine et essentia utriusque. Amor proximi apud ⁽ⁱ⁾illum, qui in amore sui est, inchoat a se, dicit enim quod quisque sibi sit proximus, et ab illo sicut a centro procedit ad omnes qui secum unum faciunt, cum diminutione secundum gradus conjunctionis per amorem secum, et qui extra illam consociationem sunt, reputantur pro nihilo, et qui contra illos et illorum mala, pro hostibus, qualescunque sint, sive sapientes, sive probi, sinceri aut justì At amor spiritualis erga proximum inchoat a Domino, et ab Ipso ut a centro procedit ad omnes qui Ipsì conjuncti sunt per amorem et fidem, ac procedit

[[EX ARCANIS CAELESTIBUS]]

(gg) Quod hominis proprium, quod trahit haereditario a parentibus, non sit nisi quam densum malum (n 210, 215, 731, 876, 987, 1047, 2307, 2318[? 2308], 3518, 3701, 3812, 8480, 8550, 10283, 10284, 10286, 10731[, 10732])

Quod hominis proprium sit amare se prae Deo, et mundum prae caelo, et nihili facere proximum respective ad se, nisi modo propter se, ita semet, sic quod sit amor sui et mundi (n 694, 731, 4317, 5660)-

Quod ex amore sui et mundi, dum praedominantur, omnia mala (n 1307, 1308, 1321, 1594, 1691, 3413, 7255, 7376, 7480[? 7488], 7488[? 7489, 7490], 8318, 9335, 9348, 10038, 10742)

Quae sunt contemptus aliorum, inimicitia, odium, vindicta, saevitia, dolus (n 6667, 7372[? 7370], 7374, 9348, 10038, 10742)

Et quod ex his malis omne falsum scaturiat (n 1047, 10283, 10284, 10286)

one's self is to be led by what is one's own, and what is man's own is nothing but evil, for man's inherited evil consists in loving self more than God, and the world more than heaven.¹ Whenever man looks to himself in the good that he does he is let into what is his own, that is, into his inherited evils, for he then looks from good to himself and from himself to good, and therefore an image of himself is seen in his good, and not an image of the Divine. That this is so has also been proved to me by experience. There are evil spirits whose dwelling places are in the middle quarter between the north and the west, beneath the heavens, who are skilled in the art of leading well-disposed spirits into their own nature (*proprium*) and thus into evils of various kinds. This they do by leading them into thoughts about themselves, either openly by praises and honors, or secretly by directing their affections to themselves, and so far as this is done they turn the faces of the well-disposed spirits away from heaven, and to the same extent they obscure their understanding and call forth evils from what is their own.

558[b]. That the love of self is the opposite of love to the neighbor can be seen from the origin and essence of both. The love of the neighbor of one who is in the love of self begins with oneself, for he claims that every one is neighbor to himself, and it goes forth from him as its centre to all who make one with him, diminishing in accordance with the degree of their conjunction with him by love. All outside of this circle are regarded as of no account, and those who are opposed to those in the circle and to their evils are accounted as enemies, whatever their character may be, however wise, upright, honest, or just. But spiritual love to the neighbor begins with the Lord, and goes forth from Him as its centre to all who are conjoined to Him by love and faith, going forth in accordance with the quality

¹ Man's own, which he derives by inheritance from his parents, is nothing but dense evil (n 210, 215, 731, 876, 987, 1047, 2307, 2308, 3518, 3701, 3812, 8480, 8550, 10283, 10284, 10286, 10731)

Man's own is loving self more than God, and the world more than heaven, and making nothing of one's neighbor in comparison with oneself, except for the sake of self, that is, one's own self, thus it consists in love of self and of the world (n 694, 731, 4317, 5660)

All evils flow from the love of self and the love of the world when these predominate (n 1307, 1308, 1321, 1594, 1691, 3413, 7255, 7376, 7488, 7489, 8318, 9335, 9348, 10038, 10742)

These evils are contempt of others, enmity, hatred, revenge, cruelty, deceit (n 6667, 7370, 7374, 9348, 10038, 10742)

From these evils all falsity flows (n 1047, 10283, 10284, 10286)

secundum quale amoris et fidei apud illos ⁽⁷²⁾ Inde patet, quod amor proximi inchoans ab homine sit oppositus amor erga proximum qui inchoat a Domino, et quod ille procedat a malo, quia a proprio hominis, at hic a bono, quia a Domino, quia est ipsum Bonum Patet etiam, quod amor proximi, qui ab homine et ejus proprio procedit, sit corporeus, at amor erga proximum qui a Domino procedit, sit caelestis Verbo, amor sui facit apud hominem, in quo est, caput, et amor caelestis facit apud illum pedes, cui insistit, et si non servit sibi, quem pedibus proculcat Inde est, quod qui in infernum deiciuntur, appareant dejecti supinati capite deorsum ad infernum, et pedibus sursum ad caelum (videatur supra, n 548)

559 Amor sui etiam talis est, ut quantum illi laxantur frena, hoc est, remonentur vincula externa, quae sunt timores pro lege et ejus poenis, proque jactura famae honoris, lucri, functionis et vitae, tantum ruat, usque tandem ut non modo imperare velit super universum terrarum orbem, sed etiam super totum caelum, ac super ipsum Divinum, nusquam est ei aliquis terminus seu finis; hoc latet reconditum in unoquoque qui in amore sui est.

[[EX AFRICANIS CAELESTIBUS.]]

(77) Qui non sciunt quid sit amare proximum putant quod unusquisque homo sit proximus, et quod benefaciendum sit cuius qui opus indiget (n 6704)

Et quoque credunt quod quisque sibi sit proximus et sic quod amor erga proximum incipiat a se (n 6933)

Qui se supra omnia amant ita illi apud quos amor sui regnat, etiam amorem erga proximum a se incipiunt (n 8120[?] 6710 6711)

Sed quomodo quisque sibi proximus est explicatur (n 6933-6938)

At qui Christiani sunt, et Deum supra omnia amant amorem erga proximum incipient a Domino quia ille supra omnia amandus est (n 6706 6711 6819 6824)

Quod discrimina proximi totidem sint quot discrimina boni a Domino et quod faciendum sit bonum cum discrimine erga quemcunque secundum quale status ejus, et quod hoc sit prudentiae Christianae (n 6707, 6709 6710[?] 6711] 6818)

Quod discrimina illa innumera sint, et quod ideo antiqui, qui noverunt quid proximus redegerint exercitia charitatis in classes et insigniverint illas suis nominibus, et quod inde sciverint in quo respectu unus et alter esset proximus et quomodo benefaciendum cuius prudenter (n 2417 6629[?] 6628] 6705 7259-7262)

Quod doctrina in Antiquis Ecclesiis fuerit doctrina charitatis erga proximum et quod inde illis sapientia (n 2417, 2585, 3419, 3420 4844, 6628[?] 6629])

of their love and faith¹ Evidently, then, the love of the neighbor that has its beginning in man is the opposite of the love to the neighbor that has its beginning in the Lord, and the former proceeds from evil because it proceeds from what is man's own, while the latter proceeds from good because it proceeds from the Lord, who is good itself Evidently, also, the love of the neighbor that proceeds from man and from what is his own is corporeal, while the love to the neighbor that proceeds from the Lord is heavenly In a word, in the man in whom love of self prevails that love constitutes the head, and heavenly love constitutes the feet On that love he stands, and if it does not serve him he tramples it under foot This is the cause of the appearance that those who are cast down into hell fall with the head downward towards hell, and with the feet upward towards heaven (see above, n 548)

559. Again, love of self is such that so far as the reins are given it, that is, so far as external bonds are removed, which are fears of the law and its penalties, and the loss of reputation, honors, gains, employment, and life, so far it rushes on until it finally longs to rule not only over the entire world but also over the entire heaven, and over the Divine Himself, knowing no limit or end This propensity lurks hidden in every one who is in love of self, although it is not manifest to the world,

¹ Those who do not know what it is to love the neighbor imagine every man to be a neighbor, and that good is to be done to every one who is in need of help (n 6704)

They also believe that every one is neighbor to himself, and thus that love to the neighbor begins with self (n 6933)

Those who love themselves above all things, that is, with whom self-love prevails, also make love to the neighbor to begin with themselves (n 6710)

In what manner every one is neighbor to himself, explained (n 6933-6938)

Those who are Christians and who love God above all things make love to the neighbor to begin with the Lord, because He is to be loved above all things (n 6706, 6711, 6819, 6824)

The distinctions of neighbor are as many as the distinctions of good from the Lord, and there should be distinctions in doing good to every one in accordance with the quality of his state, and this is a matter of Christian prudence (n 6707, 6709, 6711, 6818)

These distinctions are innumerable, and for this reason the ancients, who were acquainted with the true meaning of neighbor, reduced the exercises of charity into classes, which they denoted by suitable names, and from this knew in what respect every one was a neighbor, and in what manner good was to be done to every one with prudence (n 2417, 6628, 6705, 7259-7262)

The doctrine in the ancient churches was the doctrine of charity towards the neighbor, and from this they had wisdom (n 2417, 2385, 3419 3420, 4744, 6628)

tametsi non patet coram mundo, ubi eum dicta vincula retinent. Quod ita sit, nemo non videt apud potentes et reges, quibus non talia frena et vincula sunt, qui ruunt, et subjugant provincias et regna, quantum illis succedit, et adspirant ad potentiam et gloriam ultra limites. Quod ita sit, adhuc manifestius patet ab hodierna Babylonia, quae dominatum extendit in caelum, et omnem potentiam Divinum Domini in se transtulit, et continue cupit ultra. Quod tales sint prorsus contra Divinum et contra caelum, et pro inferno, cum post mortem in alteram vitam veniunt, videatur in opusculo *De Ultimo Iudicio et de Babylonia destructa*.

560. Siste tibi aliquam societatem ex talibus, quorum omnes se solum amant, et non alios nisi quantum secum unum faciunt, et videbis quod amor illorum non alius sit quam sicut amor praedonum inter se, qui quantum conjunctim agunt, se osculantur et amicos vocant, at quantum non conjunctim agunt, et quantum dominatum eorum rejiciunt, irruunt et trucidant. Si explorantur interiora, seu animi eorum, apparebit quod pleni sint hostili odio, unus contra alterum, et quod ad omne justum et sincerum corde rideant, et quoque ad Divinum, quod sicut nihili rejiciunt. Hoc constare adhuc melius potest ex societatibus eorum in infernis, de quibus infra.

561. Interiora, quae sunt cogitationum et affectionum eorum qui se supra omnia amant, versa sunt ad se et ad mundum, ita aversa a Domino et a caelo. Inde est, quod obsessa sint omnis generis malis, et quod Divinum non influere possit, quae illico ut influit, immergitur cogitationibus de se, et conspurcatur, et quoque infunditur malis quae sunt ex proprio illorum. Inde est, quod omnes illi in altera vita retio a Domino spectent, et ad caliginosum quod ibi loco solis mundi est, et quod e diametro oppositum est Soli caeli qui est Dominus (videatur supra, n. 123). "Caligo" etiam significat malum, et "sol mundi" amorem sui ⁽¹⁷⁾.

[[EX ARCANIS CAELESTIBUS]]

(17) Quod "sol mundi" significet amorem sui (n. 2441)

In quo sensu, per "adorare solem" significatur adorare illa quae contraria sunt amori caelesti et Domino (n. 2441, 10584)

Incalescens sol quod sit crescens concupiscentia mali (n. 8487).

where it is held in check by such bonds as have been mentioned Every one can see examples of this in potentates and kings who are subject to no such restraints and bonds, but rush on and subjugate provinces and kingdoms so far as they are successful, and aspire to power and glory without limit, and still more strikingly in the Babylon of this day, which has extended its dominion into heaven, and has transferred to itself all the Divine power of the Lord, and still lusts for more That such men, when they have entered after death the other life, are directly opposed to the Divine and to heaven, and are on the side of hell, can be seen in the little work on *The Last Judgment and the Destruction of Babylon*

560. Picture to yourself a society of such persons, all of whom love themselves alone and love others only so far as they make one with themselves, and you will see that their love is precisely like the love of thieves for each other, who embrace and call one another friends so long as they are acting together, but who discard their subordination to one another, and rise up against and murder one another, when they cease to agree. When the interiors or the minds of such are explored they will be seen to be full of bitter hatred one against another, and at heart will laugh at all justice and honesty, and likewise at the Divine, which they reject as of no account This is still more evident in the societies of such in the hells treated of below

561. The interiors pertaining to the thoughts and affections of those who love themselves above all things are turned towards themselves and the world, and thus are turned away from the Lord and from heaven, and consequently they are filled with evils of every kind, and the Divine cannot flow in, for it it does flow in it is instantly submerged in thoughts of self, and is defiled, and is also mingled with the evils that flow from what is their own This is why all such in the other life look backwards away from the Lord, and towards the point of thick darkness that is there in the place of the sun of the world, and diametrically opposite to the sun of heaven, which is the Lord (see above, n 123) "Thick darkness" signifies evil, and the "sun of the world" the love of self¹

562. The evils of those who are in the love of self are, in general, contempt of others, envy, enmity against all who do not

¹ "The sun of the world" signifies the love of self (n 2441)

In this sense "to worship the sun" signifies to worship those things that are antagonistic to heavenly love and to the Lord (n 2441, 1058)

"The sun's growing hot" means an increasing lust of evil (n 84)

562. Mala quae illis sunt qui in amore sui sunt in genere, contemptus aliorum, irivola inimicitia contra omnes qui sibi non favent, hostilitas inde odia vari generis vincturae, astus doli immiser cordia ac crudelitas; et quoad religiosa est non modo contemptus Divini ac Divinorum quae sunt verae et bonae ecclesiae sed etiam ira contra illa quae quoque vertitur in odium cum homo fit spiritus, ac tunc non modo non sustinet audire illa sed etiam flagrat odio contra omnes qui Divinum agnoscunt et colunt. Locutus sum cum quodam qui in mundo potens fuerat et semet in superiori gradu amaverat is solum cum audivit nominari Divinum ac imprimis cum audivit nominari Dominum tanto percussus est odio ex ira ut flagraret necem ejus. Is quoque cum remittebantur frenata ejus amoris cupivit ipse Diabolus esse, ut ex amore sui continue posset infestare caelum. Hoc etiam cupiunt plures qui ex Pontificia religione sunt quam in altera vita apprehendunt quod Domino omnis potestas sit ac nulla illis.

563. Apparebant aliqui spiritus muni in occidentali plaga versus meridionalem qui dicebant se in magna dignitate constitutos fuisse in mundo et quod mererentur praeferrari aliis ac illis imperare. Illi explorati ab angelis quales intus essent, et comperit quod in muniis suis in mundo non spectaverint ad usum sed ad secretum, et sic quod se usibus praetulerint verum quia ambiebant et impense flagitabant praefici aliis, etiam datum est interesse illis qui consultabant de rebus dignioris negotii sed perceptum est quod nihil ad negotia de quibus agebatur possent attendere, et non videre res intus in se et quod locuti sint non ex usu rei sed ex proprio et quoque quod vellent agere ex beneplacito secundum favorem. Quapropter ex functione illa emissi sunt ac relictum ut alibi sibi munia quaererent. Pergebant itaque ulterius in plagam occidentalem ubi hic et ibi recepti sunt, sed ubi vis illis dictum est, quod non cogitent nisi quantum de se, et non de aliqua re nisi ex se ita quod stupidi essent et modo sicut sensuales corporei spiritus quapropter relegati ubicunque venerunt. Post aliquod tempus visi sunt quod ad incitatem redacti sint et quaererent stuporem. Ince quoque patuit quod qui in amore sui sunt utique ex igne sui amoris sicut sapienter videantur loqui in mundo, usque id

favor them, and consequent hostility, hatred of various kinds, revenge, cunning, deceit, unmercifulness, and cruelty, and in respect to religious matters there is not merely a contempt for the Divine and for Divine things, which are the truths and goods of the church, but also hostility to them. When man becomes a spirit this anger is turned into hatred, and then he not only cannot endure to hear these truths and goods mentioned, he even burns with hatred against all who acknowledge and worship the Divine. I once talked with a certain spirit who in the world had been a man in authority, and had loved self to an unusual degree, and when he simply heard some one mention the Divine, and especially when he heard him mention the Lord, he was so excited by hatred arising from anger as to be eager to kill the one speaking. When the love of this spirit was unrestrained he wished to be the devil himself, that from his love of self he might continually infest heaven, and this is the desire of some of the Papist religion when they perceive in the other life that the Lord has all power and that they have none.

563. Certain spirits were seen by me in the western quarter towards the south, who said that they had been in positions of great dignity in the world, and that they deserved to be more highly esteemed than others and to rule over others. Their interior character was explored by angels, and it was found that in their offices in the world they had not looked to uses but to themselves, and thus that they had set themselves before uses. But as they were very eager and importunate to be set over others they were allowed to associate with those who were consulting about matters of great importance, and it was perceived that they were unable to give any thought to the business under discussion, or to see matters as they are in themselves, or to speak with reference to the use of the thing, but were able to speak only with reference to self, and that they wished to act from what is pleasing on the ground of favor. They were therefore dismissed from that duty, and left to seek employment for themselves elsewhere. Therefore they went further into the western quarter, where they were received here and there, but everywhere were told that they thought only of themselves, and of no business except with reference to self, and for this reason were stupid and like merely sensual corporeal spirits. On this account wheresoever they went they were sent away. Some time afterwards they were seen reduced to a destitute state and asking alms. Thus it was made clear that those who are in the love of self, however from the fire of that love they may seem to speak in the world wisely, speak merely from

sit solum ex memoria et non ex aliqua luce rationali, quare in altera vita, cum res memoriae naturalis non reproduci amplius permittitur, sunt aliis stupidiore, et hoc ex causa, quia separati a Divino

564. Sunt duo domini genera, unum est amoris erga proximum, et alterum est amoris sui. Haec duo dominia sunt sibi in sua essentia prorsus opposita. Qui dominatur ex amore erga proximum, is vult omnibus bonum, et nihil plus amat quam usus, ita servire aliis, (per servire aliis intelligitur aliis bonum velle et usus praestare, sive sit ecclesiae, sive patriae, sive societati, sive concivium) hoc ejus amor est, et hoc jucundum cordis ejus. Is quoque quantum evehitur ad dignitates supra alios, tantum laetatur, verum non propter dignitates, sed propter usus, quos tunc in pluri copia et majori gradu praestare potest. Tale dominium est in caelis. At, qui dominatur ex amore sui, is vult nulli bonum, sed sibi soli usus, quos praestat, sunt propter sui honorem et gloriam, qui ei sunt soli usus servire aliis est ei propter finem ut serviatur, honoretur, ac dominetur. ambit dignitates non propter bona quae praestanda patriae et ecclesiae, sed ut in eminentia et gloria sit, et inde in sui cordis jucundo. Amor domini manet etiam unumquemvis post vitam in mundo, sed qui dominati sunt ex amore erga proximum, illis conceditur etiam dominatio in caelis, verum tunc illi non dominantur, sed usus quos amant, et cum usus, dominatur Dominus. At qui in mundo dominati sunt ex amore sui, illi post vitam in mundo sunt in inferno, et ibi vilia mancipia. Vidi potentes, qui in mundo ex amore sui dominati sunt, rejectos inter vilissimos, et quosdam inter illos qui in latrinis ibi

565. Quod autem amorem mundi attinet, is amor non in tali gradu est oppositus amoris caelestis, quoniam non tanta mala in illo recondita sunt. Amor mundi est velle aliorum opes ad se derivare quacunque arte, ac in divitiis cor ponere, ac pati ut mundus retrahat et abducat illum ab amore spirituali, qui est amor erga proximum, ita a caelo et a Divino. Sed amor hic est multiplex. Est amor opum ut evehantur ad honores, quos solum amant, est amor honorum et dignitatum ut lucrentur opes. Est amor opum propter varios usus quibus delectantur in mundo,

the memory, and not from any rational light. Therefore in the other life, when they are no longer permitted to bring forth the things of the natural memory, they are more stupid than others and for the reason that they are separated from the Divine.

564. There are two kinds of dominion, one of love towards the neighbor and the other of love of self. These two dominions in their essence are direct opposites. One who rules from love towards the neighbor wills good to all, and loves nothing so much as uses, that is, serving others, which is willing good to others and performing uses, either to the church, or to the country, or to society, or to a fellow citizen. This is his love and the delight of his heart. Moreover, so far as he is exalted to dignities above others he rejoices, not for the sake of the dignities but for the sake of the uses he is then able to perform in greater abundance and of a higher order. Such dominion exists in the heavens. [2] But one who rules from the love of self wills good to no one except himself, the uses he performs are for the sake of his own honor and glory, which to him are the only uses, his end in serving others is that he may himself be served, honored, and permitted to rule. He seeks dignities not for the sake of the good offices he may render to his country and the church, but that he may gain eminence and glory and thereby the delight of his heart. [3] Moreover, this love of dominion continues with every one after his life in the world. Those that have ruled from love towards the neighbor are entrusted with authority in the heavens but it is not they who rule, but the uses which they love and when uses rule the Lord rules. But those who have ruled while in the world from love of self, after their life in the world are in hell, and are there vile slaves. I have seen those who had power in the world, but who exercised dominion from love of self cast out among the most vile, and some among those who are in execrable places.

565. In respect to the love of the world it is a love opposed to heavenly love in a less degree than love of self because the evils hidden within it are lesser evils. The love of the world consists in one's desiring to secure to himself by any kind of artifice, the wealth of others, and in setting his heart upon riches and permitting the world to draw him and lead him away from spiritual love, which is love towards the neighbor and thus from heaven and from the Divine. But this love is manifold. There is a love of wealth for the sake of being exalted to honors when these alone are loved. There is a love of honors and dignities with a view to the increase of wealth. There is a love of

est amor opum propter solas opes, talis amor est avaris et sic porro Finis propter quem opes, vocatur usus, ac finis est, seu usus, a quo amor suum quale habet, nam talis est amor, qualis est finis propter quem, reliqua enim ei serviunt ut media

[LIX]

QUID IGNIS INFERNALIS, ET QUID STRIDOR DENTIIUM.

566. Quid ignis aeternus, ac stridor dentium, qui in Verbo dicuntur de illis qui in inferno sunt, vix ulli adhuc notum est, ex causa, quia de illis quae in Verbo sunt, materialiter cogitaverunt, non scientes ejus sensum spirituales quapropter per "ignem" intellexerunt quidam ignem materiale, quidam in genere cruciatum, quidam conscientiae morsum, quidam modo ita dictum ad incutendum terrorem pro malis ac per "stridorem dentium" intellexerunt quidam talem stridorem, quidam modo horrorem, qualis est cum talis collisio dentium auditur Sed qui spirituales sensum Verbi novit, is scire potest quid "ignis aeternus," et quid "stridor dentium," nam cuivis, voci, et cuivis vocum sensui in Verbo, spiritualis sensus inest, quoniam Verbum in suo sinu est spirituale, ac spirituale coram homine non potest aliter quam naturaliter exprimi, quia homo in naturali mundo est, et ex illis, quae ibi, cogitat Quid itaque "ignis aeternus," et "stridor dentium," in quos homines mali quoad suos spiritus post mortem veniunt, seu quos eorum spiritus, qui tunc in spirituali mundo sunt, patiuntur, in nunc sequentibus dicitur

567. Sunt binae origines caloris,—una ex Sole caeli, qui est Dominus, et altera ex sole mundi Calor qui ex Sole caeli seu Domino, est calor spiritualis, qui in sua essentia est amor (videatur supra, n. 126–140), calor vero ex sole mundi, est calor naturalis, qui in sua essentia non est amor, sed inservit calori spirituali seu amor pro receptaculo Quod amor in sua essentia sit calor, constare pot-

wealth for the sake of various uses that give delight in the world. There is a love of wealth merely for the sake of wealth, which is a miserly love, and so on. The end for the sake of which wealth is sought is called its use, and it is the end or use that gives to love its quality, for the love is such as is the end in view, and all other things merely serve it as means.

LIX

WHAT HILL FIRE IS AND WHAT THE GNASHING OF TEETH IS

566. What eternal fire is, and what the gnashing of teeth is, which are mentioned in the Word in reference to those who are in hell scarcely any one is yet has known, because the contents of the Word have been thought about only in a material way, and nothing has been known about its spiritual sense. So fire has been understood by some to mean material fire, by others to mean torment in general, by others remorse of conscience, and others have held that it is pictured merely to excite terror in the wicked. Likewise some have supposed the gnashing of teeth to mean actual gnashing, and some only a horror, such as is excited by such a sound. But any one who is acquainted with the spiritual meaning of the Word knows what eternal fire is, and what the gnashing of teeth is, for every expression and every meaning of the expressions in the Word contains a spiritual meaning, since the Word in its bosom is spiritual, and what is spiritual can be set before man only in natural forms of expression, because man is in the natural world and thinks from the things of that world. Therefore it shall now be told what is meant by "eternal fire" and "the gnashing of teeth" into which the spirits of evil men enter after death, or which their spirits, then in the spiritual world, endure.

567. There are two origins of heat, one the sun of heaven which is the Lord, and the other the sun of the world. The heat that is from the sun of heaven, that is, the Lord, is spiritual heat, and this in its essence is love (see above, n. 126-140), but the heat from the sun of the world is natural heat, and this in its essence is not love, but serves spiritual heat or love as a receptacle. Evidently love in its essence is heat, since it is love,

est ex incalescentia animi et inde corporis ex amore, et secundum ejus gradum et ejus quale et hoc apud hominem aequè hieme ac aestate, tum quoque ex incalescentia sanguinis Quod calor naturalis, qui ex sole mundi existit, inserviat calori spirituali pro receptaculo, constat ex calore corporis qui ex calore ejus spiritus exsuscitatur, et ei succenturiat imprimis ex calore verno et aestivo apud omnes generis animalia quae tunc in amores suos quotannis redeunt non quod calor ille id faciat, sed quia ille disponit corpora eorum ad recipiendum calorem qui e mundo spirituali etiam apud illos influit nam mundus spiritualis influit in naturalem sicut causa in effectum Qui credit quod calor naturalis producat amores illorum multum fallitur nam influxus est mundi spiritualis in mundum naturalem et non mundi naturalis in spiritualem, et omnis amor quia est ipsius vitae, est spiritualis tum qui credit quod aliquid existat in mundo naturali absque influxu mundi spiritualis etiam fallitur, nam naturale non existit et subsistit nisi quam ex spirituali et quoque subiecta regni vegetabilis ex influxu inde ducunt suas germinationes calor naturalis, qui est tempore veris et aestatis disponit modo semina in naturales suas formas, expandendo et aperiendo, ut influxus e spirituali mundo ibi agat causam Haec allata sunt, ut sciatur quod binī calores sint, nempe spiritualis et naturalis, et quod calor spiritualis sit ex Sole caeli, et calor naturalis ex sole mundi, ac quod influxus et dein cooperatio sistant effectus, qui apparent coram oculis in mundo (A²)

568. Calor spiritualis apud hominem est calor vitae ejus, quia, ut supra dictum est, in sua essentia est amor; hic calor est qui intelligitur per "ignem" in Verbo; amor in Dominum et amor erga proximum per "ignem caelestem," ac amor sui et amor mundi per "ignem infernalem"

[EX ARCANIS CAELESTIBUS.]

(A²) Quod influxus sit mundi spiritualis in mundum naturalem (n 6055-6059 6189-6215, 6307-6327, 6466-6495, 6598-6626)

Quod etiam influxus sit in vitas animalium (n 5850)

Et quoque in subiecta regni vegetabilis (n 3648)

Quod influxus ille sit continuus conatus agendi secundum Divinum ordinem (n 6211 fin)

in accord with its degree and quality, that gives heat to the mind, and thence to the body, and this man experiences as well in the winter as in the summer. The heating of the blood is from the same source. That the natural heat that springs from the sun of the world serves spiritual heat as a receptacle is evident from the heat of the body, which is excited by the heat of its spirit, and is a kind of substitute for that heat in the body. It is especially evident from the spring and summer heat in animals of every kind, which then annually renew their loves. [2] It is not the natural heat that produces this effect, but it disposes their bodies to receive the heat that flows into them from the spiritual world, for the spiritual world flows into the natural as cause into effect. Whoever believes that natural heat produces these loves is much deceived, for influx is from the spiritual world into the natural world, and not from the natural world into the spiritual, and as all love belongs to the life itself it is spiritual. [3] Again, he who believes that any thing comes forth in the natural world without influx from the spiritual world is deceived, for what is natural comes forth and continues to exist only from what is spiritual. Furthermore, the subjects of the vegetable kingdom derive their germinations from influx out of the spiritual world. The natural heat of spring time and summer merely disposes the seeds into their natural forms by expanding and opening them so that influx from the spiritual world can there act as a cause. These things are mentioned to make clear that there are two kinds of heat, spiritual heat and natural heat, and that spiritual heat is from the sun of heaven and natural heat from the sun of the world, and that influx and consequent co-operation produce the effects that appear before the eyes in the world.¹

568. Spiritual heat in man is the heat of his life, because, as was said above, it is in its essence love. This heat is what is meant in the Word by "fire," love to the Lord and love towards the neighbor by "heavenly fire," and love of self and love of the world by "infernal fire."

569. Infernal fire or love springs from the same origin as

¹ There is an influx from the spiritual world into the natural world (n 6053-6058, 6189-6215, 6307-6327, 6466-6495, 6598-6626)
 There is also an influx into the lives of animals (n 5850)
 And into the subjects of the vegetable kingdom (n 3648)
 This influx is a continual endeavor to act in accordance with the Divine order (n 6211 at the end)

569. Ignis seu amor infernalis ex simili origine existit, ex qua ignis seu amor caelestis, nempe ex Sole caeli seu Domino, sed fit infernalis ab illis qui recipiunt nam omnis influxus e spirituali mundo variatur secundum receptionem, seu secundum formas in quas influit, non aliter ac sicut calor et lux e sole mundi calor inde influens in arboreta et floreta producit vegetationem, et quoque educit odores gratos et suaves, at idem calor, influens in excrementitia et cadaverosa producit putredines, ac educit nidores graveolentes et putores pariter lux ex eodem sole in uno subjecto producit colores pulchros et amoenos, in altero impulchros et inamoenos Similiter calor et lux ex Sole caeli, qui est amor cum calor seu amor inde influit in bona, ut apud homines et spiritus bonos ac apud angelos, fructificat illorum bona, at cum apud malos, contrarium effectum edit, mala enim vel suffocant illum vel pervertunt illum pariter lux caeli, dum influit in vera boni, dat intelligentiam et sapientiam, cum autem influit in falsa mali, vertitur ibi in insanias et varii generis phantasias Ita ubivis secundum receptionem

570. Ignis infernalis, quia est amor sui et mundi, ita est omnis cupiditas quae illorum amorum, quoniam cupiditas est amor in suo continuo, nam quod homo amat hoc continue cupit, et quoque est jucunditas, nam quod homo amat seu cupit, cum id obtinet, jucundum percipit; non aliunde est homini jucundum cordis Est itaque ignis infernalis cupiditas et jucunditas, quae ex binis illis amoribus, ut a suis originibus, scaturiunt Mala illa sunt, contemptus aliorum, inimicitia et hostilitas contra illos qui sibi non favent, est invidia, odium, et vindicta, et ex his saevitia et crudelitas, et quoad Divinum, est negatio, et inde contemptus, irrisio et blasphematio sanctorum, quae sunt ecclesiae, quae post mortem, cum homo fit spiritus, vertuntur in iram et odium contra illa (videatur supra, n 562) Et quia mala illa continuo spirant destructionem et occisionem illorum quos pro inimicis habent, et in quos odio et vindicta flagrant, quapropter jucundum vitae eorum est velle destruere et occidere, et quantum non hoc possunt, velle damnum inferre, nocere, et saevire Haec sunt quae intelliguntur per "ignem" in Verbo, ubi de malis et de infernis agitur, ex quo aliqua

heavenly fire or love, namely, the sun of heaven, or the Lord, but it is made infernal by those who receive it. For all influx from the spiritual world varies in accordance with reception, that is, in accordance with the forms into which it flows, just as the heat and light from the sun of the world does. The heat from that sun flowing into shrubberies and beds of flowers produces vegetation, and draws forth grateful and sweet odors, but the same heat flowing into excrementitious and decaying substances produces putrefactions, and draws forth rank and disgusting stench. In like manner the light from the same sun produces in one subject beautiful and pleasing colors, in another unbeautiful and disagreeable colors. The same is true of the heat and light from the sun of heaven, which is love. When the heat, or love, from that sun flows into good, as it does in good men and angels, it makes their good fruitful, but when it flows into the evil it produces a contrary effect, for their evils either suffocate it or pervert it. In like manner when the light of heaven flows into the truths of good it imparts intelligence and wisdom, but when it flows into the falsities of evil it is turned into insanities and phantasies of various kinds. Thus in every instance the result is in accordance with reception.

570. As infernal fire is the love of self and of the world it is also every lust of those loves, since love is lust in its continuity, for what a man loves he continually lusts after. Infernal fire is also delight, since what a man loves and lusts after he perceives, when he obtains it, to be delightful. Man's delight of heart is from no other source. Infernal fire, therefore, is the lust and delight that spring from these two loves as their origins. The evils flowing from these loves are contempt of others, enmity, and hostility against those who do not favor them, envy, hatred, and revenge, and from these fierceness and cruelty, and in respect to the Divine they are denial and consequent contempt, derision, and detraction of the holy things of the church, and after death, when man becomes a spirit, these evils are changed into anger and hatred against these holy things (see above, n 562). And as these evils breathe forth continually the destruction and murder of those whom they account as enemies, and against whom they burn with hatred and revenge, so it is the delight of their life to will to destroy and kill, and so far as they are unable to do this, to will to do mischief, to injure, and to exercise cruelty.

[2] Such is the meaning of "fire" in the Word, where the evil and the hells are treated of, some passages from which I will here quote in the way of proof.

loca ad confirmationem velim afferre —

“Unusquisque hypocrita et malitiosus, et omne os loquens stultitiam, quia flagrat sicut ignis malitia, sentietum et vepretum comedit, et incendit implexa silvae, et elevat se elatione fumi, et factus est populus cinis ignis, vir fratri suo non parcent” (*Esai* ix [16,] 17, 18 [*BA* 17-19])

“Dabo prodigia in caelo et in terra, sanguinem, et ignem et columnas fumi, sol verteretur in tenebras” (*Joel* iii 3, 4 [*BA* ii 30, 31])

“Erit terra in picem ardentem nocte et die non exstinguetur, in aeternum ascendet fumus ejus” (*Esai* xxxiv 9, 10)

“Ecce dies veniens ardens sicut furnus, et erunt omnes superbi, et omnis faciens malitiam supula, et inflammauit eos dies veniens” (*Malack* iii 19 [*BA* iv 1])

“Babylon facta est habitaculum daemonum, clamabant videntes fumum combustionis ejus, fumus ascendit in saecula saeculorum” (*Apc* xviii 2, 18 cap xix, [13])

“Aperuit puteum abyssi unde ascendit fumus e puteo, sicut fumus fornacis magnae, et obscuratus est sol, et aer e fumo putei” (*Apc* ix. 2)

“Ex ore equorum exivit ignis fumus, et sulphur, ab his occisi sunt tertia pars hominum, ab igne, et a fumo, et a sulphure” (*Apc* [ix] 17, 18)

“Qui adorat bestiam bibet ex vino irae Dei mixto mero in calice irae Ipsius et cruciabitur igne et sulphure” (*Apc* xiv 9, 10)

“Quartus angelus effudit phialam suam in solem, et datum est illi aestu adurere homines per ignem itaque aestuaverunt homines aestu magno” (xvi [8,] 9)

“Conjecti sunt in stagnum ardens igne et sulphure” (*Apc* xix. 20 cap xx. 14, 15 cap xxi 8)

“Omnis ardor non faciens fructum bonum exscindetur, et in ignem conicietur” (*Matth* iii 10 *Luc* iii 9)

“Mittet Filius hominis angelos suos qui colligent e regno Ipsius omnia offendicula, et eos qui faciunt iniquitatem, et mittent eos in caminum ignis” (*Matth* xiii 41, 42, 50)

Rex “dicet iis qui e sinistris, Discedite a Me maledicti in ignem aeternum paratum diabolo et angelis ejus” (*Matth* xxv 41)

Et mittentur “in ignem aeternum, in gehennam ignis,” “ubi vermis eorum non morietur, et ignis non exstinguetur” (*Matth* xviii 8 o *Marc* ix 43-40)

Dives in inferno dicit ad Abrahamum, quod cruciaretur in flamma (*Luc* xvi 24)

In his et in pluribus aliis locis per “ignem” intelligitur cupiditas quae amoris sui et mundi et per ‘fumum’ inde intelligitur falsum ex malo

571. Quia cupiditas faciendi mala, quae sunt ex amore sui et mundi, intelligitur per ignem infernalem,” et quia talis cupiditas est omnium in infernis (videatur praecedens articulus) ideo quoque cum inferna aperiuntur, apparet sicut igneum cum fumo quale solet esse in incendio; igneum densum ex infernis ubi amor sui regnat ac flammicum ex infernis ubi amor mundi. Cum autem clauduntur non apparet id igneum sed loco ejus sicut obscurum

- "Every one is a hypocrite and an evil doer, and every mouth speaketh folly For wickedness burneth as the fire, it devoureth the briars and thorns, and kindleth in the thickets of the forests, and they roll upward in the rising of smoke, and the people is become like food for fire, no man spareth his brother" (*Isa* ix 17-19)
- "I will show wonders in the heavens, and in the earth blood and fire, and pillars of smoke, the sun shall be turned into darkness" (*Joel* ii 30, 31)
- "The land shall become burning pitch, it shall not be quenched night nor day, the smoke thereof shall go up forever" (*Isa* lxxv 9, 10)
- "Behold the day cometh burning as a furnace and all the proud and every worker of wickedness shall be stubble, and the day that cometh shall set them on fire" (*Mal* iv 1)
- "Babylon is become a habitation of demons They cried out as they saw the smoke of her burning Her smoke goeth up unto the ages of the ages" (*Apoc* viii 2, 18, xix 3)
- "He opened the pit of the abyss, and there went up a smoke out of the pit as the smoke of a great furnace, and the sun was darkened, and the air, by the smoke of the pit" (*Apoc* ix 2)
- "Out of the mouth of the horses went forth fire and smoke and brimstone, by these was the third part of men killed by the fire and by the smoke and by the brimstone" (*Apoc* ix 17, 18)
- "If any one adores the beast he shall drink of the wine of the wrath of God mixed with unmixed wine in the cup of His anger, and shall be tormented with fire and brimstone" (*Apoc* xiv 9, 10)
- "The fourth angel poured out his bowl upon the sun, and it was given unto it to scorch men with fire, therefore men were scorched with great heat" (*Apoc* xvi 8 9)
- "They were cast into a lake burning with fire and brimstone" (*Apoc* xix 20, xx 14, 15, xxi 8)
- "Every tree that bringeth not forth good fruit shall be hewn down and cast into the fire" (*Matt* iii 10, *Luke* iii 9)
- "The Son of man shall send His angels and they shall gather out of His kingdom all things that cause stumbling and them that do iniquity, and shall cast them into a furnace of fire" (*Matt* xiii 41, 42, 50)
- The King ' shall say to them that are on the left hand, Depart from Me, ye cursed, into eternal fire, prepared for the devil and his angels" (*Matt* xxv 41)
- They shall be sent "into everlasting fire into the hell of fire where their worm shall not die, and the fire shall not be quenched" (*Matt* xviii 8, 9, *Mark* ix 43-49)
- The rich man in hell said to Abraham that he was tormented in flame (*Luke* xvi 24).

In these and in many other passages "fire" means the lust pertaining to love of self and love of the world and the "smoke" therefrom means falsity from evil

571. As the lust of doing the evils that are from the love of self and of the world is meant by 'infernal fire,' and is such is the lust of all in the hells (as shown in the foregoing chapter) so when the hells are opened there is an appearance of fire with smoke, such as is seen in conflagrations, a dense fire from the hells where the love of self prevails, and a flaming fire from the hells where love of the world prevails But when

rum quid condensatum a fumo: aestuat usque igneam illud intus, quod etiam apperceptum est ex calore inde exhalato qui calor est sicut ex combustis post incendium, alibi sicut ex fornace incalescente. et alibi sicut ex calido balnei. quod calidum cum influit apud hominem, excitat apud illum cupiditates et apud malos odia et vindictas et apud aegrotos insanias. Talis ignis aut talis calor est illis qui in supradictis amoribus sunt, quoniam alligati sunt quoad spiritus suos illis infernis etiam cum vivunt in corpora. Sed sciendum est quod illi qui in infernis sunt non in igne sint sed quod ignis sit apparentia: non enim aliquam ustionem ibi sentiunt, sed modo calorem qualem prius in mundo. Quod ignis appareat, est ex correspondentia: nam amor correspondet igni: et omnia quae in mundo spirituali apparent, secundum correspondencias apparent.

572. Tenendum est, quod ignis ille seu calor infernalis vertatur in interitum frigus cum influit calor e caelo, et tunc horrescunt illi qui ibi, sicut qui correpti sunt a febre gelida et quoque intus cruciantur et hoc ex causa quia prorsus sunt contra Divinum. et calor caeli qui est amor Divinus exstinguit calorem inferni qui est amor sui et cum illo ignem vitae eorum. unde tale frigus et inde horror et quoque cruciatus. Fit quoque ibi tunc caligo et inde infatuatio et caligatio. Sed hoc raro fit: solum cum insatius cum ibi ultra modum crescunt sedandi sunt.

573. Quia per ignem infernalem intelligitur omnis cupiditas malum facienti proficiens ex amore sui inde etiam per eundem ignem intelligitur cruciatus qualis est in infernis. nam cupiditas ex illo amore est cupiditas nocendi aliis qui se non honorant venerantur et colunt; et quantum irae inde capiunt et ex ira quantum odii et vindictae, tanta cupiditas est saevire in illos. et cum talis cupiditas inest unicuique in societate ubi non iracula externa coercent quae sunt timores pro lege proque iactura famae honoris luctu et vitae tunc quaeque ex suo malo rutilant interum et quantum ira et etiam subigat ac subiecit reliquos suo domino et in illos qui se non submittunt ex iacundisae. Hoc iacundum prorsus conuenit est cum iacundo imperantibus usque adeo ut in semel gradus sit quoniam iacundum nocendi inest inimicitiae invidiae odio et

the hells are closed this fiery appearance ceases, and in its place there is a kind of dense obscurity like smoke, although the fire still rages within, as can be seen by the heat exhaling therefrom, which is like the heat from the burnt ruins after a fire, and in some places like the heat from a heated furnace, in others like the heat from a hot bath. When this heat flows into man it excites lusts in him, and in evil men hatred and revenge, and in the sick insanities. Such is the fire or such the heat that affects those who are in the above-mentioned loves, because in respect to their spirit they are attached to those hells, even while living in the body. But it must be understood that those who are in the hells are not in fire, the fire is an appearance, those there are conscious of no burning, but only of a warmth like that which they had felt when in the world. This appearance of fire is from correspondence, since love corresponds to fire, and all things seen in the spiritual world are seen in accordance with correspondences.

572. It must be noted that this infernal fire or heat is changed into intense cold when heat from heaven flows in, and those who are in it then shiver like those seized with chills and fever, and are inwardly distressed, and for the reason that they are in direct opposition to the Divine, and the heat of heaven (which is Divine love) extinguishes the heat of hell (which is the love of self), and with it the fire of their life, and this is the cause of such cold and consequent shivering and distress. This is accompanied by thick darkness and by infatuation and blindness therefrom. But this rarely happens, and only when outbreaks that have increased beyond measure need to be repressed.

573. Since infernal fire means every lust for doing evil that flows forth from the love of self, this fire means also such torment as exists in the hells. For the lust from that love is a lust for injuring others who do not honor, venerate, and worship oneself, and in proportion to the anger thereby excited, and the hatred and revenge from that anger, is there a lust for venting one's rage upon them. When such lust is active in every one in a society, and is restrained by no external bond, such as the fear of the law, and of the loss of reputation, honor, gain, and life, every one from the impulse of his own evil rushes upon another, and so far as he prevails subjugates the rest and subjects them to his dominion, and vents his rage with delight upon those who do not submit themselves. This delight is so intimately united with the delight of bearing rule that they exist in the same measure, since the delight of doing harm is contained in all enmity, envy, hatred, and revenge, which as

vindictae, quae sunt mala illius amoris, ut supra dictum est. Omnia inferna tales societates sunt, quare ibi quisque corde gerit odium contra alterum, ac ex odio erumpit in saeva quantum valet. Hae saevitiae et inde cruciatus intelliguntur etiam per ignem infernalem, nam sunt effectus cupiditatum.

574. Supra (n. 548) ostensum est, quod spiritus malus se sponte conjiciat in infernum, quare etiam paucis dicitur unde hoc fit, cum tamen in inferno tales cruciatus sunt. Ex quolibet inferno exhalatur sphaera cupiditatum, in quibus sunt illi qui ibi. Haec sphaera cum percipitur ab illo qui in simili cupiditate est, afficitur corde, et impletur jucundo, nam cupiditas et ejus jucunditas unum faciunt, quod enim aliquis cupit, hoc ei jucundum est, inde est, quod spiritus se illuc convertat, et illuc ex jucundo cordis cupiat, nondum enim scit quod tales ibi cruciatus sint, et qui scit usque illuc cupit, nemo enim in mundo spirituali resistere potest cupiditati suae, quia cupiditas est ejus amoris, et amor est ejus voluntatis, et voluntas est ejus naturae, et quisque ibi ex natura agit. Cum itaque spiritus sua sponte aut ex suo libero alluit ad suum infernum, ac intrat, tunc primum excipitur amice, credens sic quod inter amicos venerit, sed hoc perstat modo per aliquot horas, interea exploratur quali astutia est, et inde quali valore. quo explorato incipiunt illum infestare, et hoc variis modis, ac successive acrius et vehementius, quod fit per introductionem interius et profundius in infernum, nam quo interius et profundius ibi, eo maligniores spiritus sunt. Post infestationes incipiunt saevire in illum per poenas, et hoc usque dum redactus est in servum. Sed quia ibi continue rebelles motus existunt, quoniam quisque ibi vult maximus esse, et contra alios odio flagrat, inde novi insultus, sic una scena mutatur in alteram, quare illi qui servi facti sunt eximuntur, ut praestent opem novo cuidam diabolo ad subjugandum alios. tunc illi qui se non submitunt, et ad nutum serviunt iterum variis modis cruciantur, et sic continue. Tales cruciatus sunt cruciatus inferni, qui ignis infernalis vocantur.

575. Stridor autem dentium est continua disceptatio et pugna falsorum inter se, proinde illorum qui in falsis

said above, are the evils of that love. All the hells are such societies, and in consequence every one there bears hatred in his heart against others, and from hatred bursts forth into cruelty so far as he has power. These cruelties and their torments are also meant by infernal fire, since they are the effects of lusts.

574. It has been shown above (n. 548) that an evil spirit casts himself into hell of his own accord. It shall now be told in a few words how this comes about, although there are in hell such torments. From every hell there exhales a sphere of the lusts of those who are in it. Whenever this sphere is perceived by one who is in a like lust he is affected at heart and filled with delight, for lust and delight make one, since whatever one lusts after is delightful to him, and because of this a spirit turns himself hellwards, and from delight of heart lusts to go thither, since he does not yet know that such torments exist there, although he who knows it still lusts to go there. For no one in the spiritual world can resist his lust, because his lust belongs to his love and his love belongs to his will, and his will belongs to his nature and every one there acts from his nature. [2.] When therefore, a spirit of his own accord and from his freedom drifts towards his hell and enters it, he is received at first in a friendly manner, which makes him believe that he has come among friends. But this continues for a few hours only. In the meanwhile he is explored in respect to his astuteness and consequent ability, and when this has been done they begin to infest him and this by various methods, and with gradually greater severity and vehemence. This is accomplished by introducing him more interiorly and deeply into hell, for the more interior and deeper the hell the more malignant are the spirits. After these infestations they begin to treat him cruelly by punishments, and this goes on until he is reduced to the condition of a slave. [3.] But rebellious movements are continually springing up there, since every one wishes to be greatest, and burns with hatred against others, and in consequence new uprisings occur, and thus one scene is changed into another, and those who are made slaves are delivered that they may assist some new devil to subjugate others and again those who refuse to submit and render implicit obedience are tormented in various ways, and so on continually. Such torments are the torments of hell, which are called infernal fire.

575. Gnashing of teeth is the continual contention and combat of falsities with each other, consequently of those who

sunt, conjuncta quoque cum contemptu aliorum, inimicitia, irisione, subsannatione, blasphematione, quae quoque erumpunt in diluviationes vari generis, quisque enim pro suo falso pugnat, et dicit verum. Haec disceptationes et pugnae extra illa inferna audiuntur sicut stridores dentium et quoque in stridores dentium vertuntur cum vera e caelo illuc influunt. In his infernis sunt omnes illi qui agnoverunt naturam et negaverunt Divinum, in profundioribus ibi qui se in eo confirmaverunt. Illi quia nihil lucis e caelo possunt recipere et inde nihil videre intus in se, ideo plerique sensuales corporales sunt, qui sunt qui nihil credunt quam quod oculis vident et manibus tangunt inde omnes fallaciae sensuum illis sunt vera ex quibus etiam disceptant. Ex eo est, quod disceptationes illorum audiuntur sicut stridores dentium, nam omnia falsa in mundo spirituali strident, et dentes correspondent ultimis in natura, et quoque ultimis apud hominem, quae sunt sensuality corporalia ^(II) (Quod in infernis sit stridor dentium, videatur, *Matth* viii 12, cap xiii 42, 50, cap xvi 13, cap xxiv 51, cap xxv 30 *Luc* xiii 28)

[LX]

DE MALITIA ET ARTIBUS NEFANDIS SPIRITUUM INFERNAIUM

576. Qualis excellentia spirituum est prae hominibus, quisque qui interius cogitat, et aliquid de operatione suae mentis novit, videre et comprehendere potest homo enim mente sua plura intra minutum potest versare, evolvere,

[[EX ARCANIS CAELESTIBUS]]

(II) De Correspondentia dentium (n 5565-5568)

Quod illi respondeant dentibus qui mere sensuales sunt, et vix aliquid lucis spiritualis habent (n 5565)

Quod "dens" in Verbo significet sensuale quod ultimum vitae hominis (n 9052 9062)

Quod stridor dentium in altera vita sit ex illis qui credunt naturam esse omne, ac Divinum nihil (n 5568)

are in falsities, joined with contempt of others, with enmity, mockery, ridicule, blaspheming, and these evils burst forth into bitter quarrels of various kinds, since every one fights for his own falsity and calls it truth. These contentions and combats are heard outside of these hells like the gnashings of teeth, and are turned into gnashings of teeth when truths from heaven flow in among them. In these hells are all who have acknowledged nature and have denied the Divine. In the deeper of these hells are those that have confirmed themselves in such denials. As such are unable to receive any thing of light from heaven, and are thus unable to see any thing inwardly in themselves, they are for the most part corporeal sensual spirits, who believe nothing except what they see with their eyes and touch with their hands. Therefore all the fallacies of the senses are truths to them, and it is from these that they dispute. This is why their contentions are heard as gnashings of teeth, for in the spiritual world all falsities give a grating sound, and the teeth correspond to the outmost things in nature and to the outmost things in man, which are corporeal sensual.¹ (That there is gnashing of teeth in the hells may be seen in *Matthew* viii 12, viii 42, 50, viii 13, xiv 51, xiv 30, *Luke* viii 28.)

LX

THE MAJIC AND ARTIFICES OF INFERNAL SPIRITS

576. In what way spirits are superior to men every one can see and comprehend who thinks interiorly and knows any thing of the operation of his own mind, for in his mind he can consider, evolve, and form conclusions upon more subjects in a single moment than he can utter or express in writing

¹ The correspondence of the teeth (n 5565-5568)

Those who are purely sensual and have scarcely anything of spiritual light correspond to the teeth (n 5565)

In the Word a "tooth" signifies the sensual, which is the outmost of the life of man (n 9052, 9062)

Gnashing of teeth in the other life comes from those who believe that nature is everything and the Divine nothing (n 5568)

et concludere, quam potest intra semihorarium eloqui et scriptura exprimere inde patet, quantum excellet homo, quando in suo spiritu est, proinde quantum cum fit spiritus, nam spiritus est qui cogitat, et corpus est per quod spiritus exprimit sua cogitata loquendo aut scribendo. Inde est quod homo, qui fit angelus post mortem, in intelligentia et sapientia sit ineffabili respective ad intelligentiam et sapientiam ejus cum vixit in mundo, spiritus enim ejus, cum vixit in mundo, vinctus fuit corpori, et per illud fuit in naturali mundo, quapropter quod tunc spiritualiter cogitavit, influxit in ideas naturales, quae respective communes, crassae et obscurae sunt, ac innumera, quae spiritualis cogitationis sunt non recipiunt, et quoque involvunt densis quae sunt ex curis in mundo. Aliter cum spiritus solutus est a corpore, ac in suum spiritualem statum venit, quod fit, cum ex naturali mundo in spiritualem, qui ei proprius est, transit. Quod tunc status ejus quoad cogitationes et affectiones immensum excellat prae statu ejus priori ex nunc dictis patet. Unde est, quod angeli cogitent ineffabilia et inexpressibilia, proinde talia, quae non intrare possunt in cogitationes naturales hominis, cum tamen unusquisque angelus natus est homo, et vixerat homo, ac tunc sibi non plus sapere quam similis alius homo visus est.

577. In illo gradu, in quo est sapientia et intelligentia apud angelos, in eo etiam est malitia et astutia apud spiritus infernales. similis enim res est, quoniam spiritus hominis cum solutus est a corpore in suo bono aut in suo malo est, spiritus angelicus in suo bono, ac spiritus infernalis in suo malo, nam unusquisque spiritus est suum bonum vel suum malum, quia est suus amor prout saepius prius dictum et ostensum est. Quapropter sicut spiritus angelicus ex suo bono cogitat, vult, loquitur et agit, ita spiritus infernalis ex suo malo, et ex ipso malo cogitare, velle, loqui, et agere, est ex cunctis quae in malo sunt. Aliter cum in corpore vixit, tunc malum spiritus hominis fuit in vinculis, quae unicuique homini sunt ex lege ex lucro ex honore, ex fama, et ex timoribus jacturae eorum, quapropter malum spiritus ejus tunc non potuit erumpere, ac se manifestare quale in se esset praeterea etiam tunc malum spiritus hominis circumvelatum et obvolutum jacuit

in half an hour. This shows the superiority of man when he is in his spirit, and therefore when he becomes a spirit. For it is the spirit that thinks, and it is the body by which the spirit expresses its thoughts in speech or writing. In consequence of this, when man after death becomes an angel he is in intelligence and wisdom ineffable in comparison with his intelligence and wisdom while he lived in the world, for while he lived in the world his spirit was bound to his body, and was thereby in the natural world, and therefore whatever he thought spiritually flowed into natural ideas, which are comparatively general, gross, and obscure, and which are incapable of receiving innumerable things that pertain to spiritual thought, and which unfold spiritual thought in the obscurities that arise from worldly cares. It is otherwise when the spirit is released from the body and comes into its spiritual state, which takes place when it passes out of the natural world into the spiritual world to which it belongs. From what has already been said it is evident that the state of its thoughts and affections is then immeasurably superior to its former state. Because of this the thoughts of angels are ineffable and inexpressible, and are therefore incapable of entering into the natural thoughts of man, and yet every angel was born a man, and has lived as a man, and he then seemed to himself to be no wiser than any other like man.

577. In the same degree in which angels have wisdom and intelligence infernal spirits have malice and cunning, for the case is the same, since the spirit of man when released from the body is in his good or in his evil—if an angelic spirit in his good, and if an infernal spirit in his evil. Every spirit is his own good or his own evil because he is his own love, as has been often said and shown above. Therefore as an angelic spirit thinks, wills, speaks, and acts, from his good, an infernal spirit does thus from his evil, and to think, will, speak, and act from evil itself, is to think, will, speak, and act from all things included in the evil. [2.] So long as man lived in the body it was different, since the evil of the spirit was then under the restraints that every man feels from the law, from hope of gain, from honor, from reputation, and from the fear of losing these, and therefore the evil of his spirit could not then burst forth and show what it was in itself. Moreover, the evil of the spirit of man then lay wrapped up and veiled in outward probity, honesty, justice, and affection for truth and good, which such a man professes and counterfeits for the sake of the world, and

externa probitate, sinceritate, justitia, et affectione veri et boni, quas homo talis ore praetulit et simulavit propter mundum, sub quibus ita reconditum et in obscuro latuit, ut vix ipse sciverit quod in spiritu suo tanta malitia et astutia sit, ita quod in se talis diabolus sit qualis fit post mortem, cum ejus spiritus venit in se, ac in suam naturam. Tunc malitia talis se manifestat, ut excedat omnem fidem. Sunt millia quae ex ipso malo tunc erumpunt, inter quae etiam talia sunt, quae non vocibus alicujus linguae exprimi possunt, qualia sunt, datum est mihi per plures experientias scire, et quoque appercipere, quia mihi datum est a Domino in spirituali mundo quoad spiritum esse, et simul in naturali mundo quoad corpus. Hoc testari possum, quod malitia eorum tanta sit, ut vix unum ex millibus possit describi et quoque nisi Dominus tutetur hominem, quod non possit usquam eximi inferno, nam apud unumquemvis hominem tam spiritus ab inferno sunt, quam angeli e caelo (videatur supra, n. 292, 293), et Dominus non tutari potest hominem, nisi homo agnoscat Divinum, et nisi vivat vitam fidei et charitatis, alioquin enim avertit se a Domino, ac convertit se ad infernales spiritus, et sic imbuatur quoad spiritum suum simili malitia homo usque a Domino continue abducitur a malis, quae ex consociatione cum illis spiritibus sibi applicat et quasi attrahit, si non per vincula interna quae sunt conscientiae, quae non recipit si negat Divinum, usque tamen per vincula externa, quae sunt, ut supra dictum est, timores pro lege et ejus poenis, proque jactura lucris, et privatione honoris et famae. Homo talis quidem abduci potest a malis per jucunda sui amoris, et per timorem jacturae et privationis eorum, sed non potest adduci in bona spiritalia, nam quantum in haec adducitur, tantum apud se versat astutias et dolos, simulando et mentiendo bona, sincera, et justa, fine persuadendi et sic fallendi, haec astutia se addit malo ejus spiritus, ac format illud, et facit ut sit malum, quale est in sua natura.

578. Omnium pessimi sunt, qui in malis ex amore sui fuerunt, et qui simul intus in se ex dolo egerunt, quoniam dolus intrat penitus cogitationes et intentiones, ac inficit illas veneno, et sic destruit omnem vitam hominis spirituales. Plerique illorum sunt in infernis a tergo, et

under these semblances the evil has lain so concealed and obscured that he himself scarcely knew that his spirit contained so much malice and craftiness, that is that in himself he was such a devil as he becomes after death when his spirit comes into itself and into its own nature. [3] Such malice then manifests itself as exceeds all belief. There are thousands of evils that then burst forth from evil itself, among which are such as cannot be described in the words of any language. What they are has been granted me to know and perceive by much experience, since it has been granted me by the Lord to be in the spiritual world in respect to my spirit and at the same time in the natural world in respect to my body. This I can testify, that their malice is so great that it is hardly possible to describe even a thousandth part of it—and so great that if man were not protected by the Lord he could never be rescued from hell, for with every man there are spirits from hell as well as angels from heaven (see above, n. 202, 295), and yet the Lord cannot protect man unless he acknowledges the Divine and lives a life of faith and charity, for otherwise man turns himself away from the Lord and turns himself to infernal spirits, and thus his spirit becomes imbued with a malice like theirs. [4] Nevertheless, man is continually withdrawn by the Lord from the evils that he attracts and as it were attracts to himself by his affiliation with infernal spirits. If he is not withdrawn by the internal bonds of conscience, which he fails to receive if he denies a Divine, he is withdrawn by external bonds, which are, as said above, fears in respect to the law and its penalties, and fears of the loss of gain and the deprivation of honor and reputation. In fact, such a man may be withdrawn from evils by means of the delight of his love and fear of the loss or deprivation of delight, but he cannot be led thereby into spiritual goods. For as soon as such a man is led to these he begins to give his thought to pretences and devices by simulating or counterfeiting what is good, honest, and just, for the purpose of persuading and thus deceiving. Such cunning adjoins itself to the evil of his spirit and gives form to it, causing his evil to be of the same nature as itself.

578. Those are the worst of all who have been in evils from love of self and at the same time inwardly in themselves have been governed by deceit, for deceit penetrates more deeply into the thoughts and intentions than other evils, and infects them with a poison that wholly destroys the spiritual life of man. Most of these spirits are in the hells behind the back,

and influa of thoughts and affections by means of turning towards another, fixing the sight upon another, and by the instrumentality of other spirits apart from themselves, and spirits sent out by themselves, a fourth to operations by phantasies, a fifth to a kind of casting themselves out beyond themselves and consequent presence elsewhere than where they are in the body, a sixth to pretences, persuasion, and lies. The spirit of an evil man enters of itself into these arts when he is released from his body, for they are inherent in the nature of the evil in the hells. By these arts they torment each other in the hells effected by pretences, persuasions, and lies, are unknown in the world, I will not here describe them in detail, both because they would not be comprehended, and because they are too abominable to be told.

581. The Lord permits torments in the hells because in no other way can evils be restrained and subdued. The only means of restraining and subduing evils and of keeping the infernal crew in bonds is the fear of punishment. It can be done in no other way, for without the fear of punishment and torment evil would burst forth into madness, and every thing would go to pieces, like a kingdom on earth where there is no law and there are no penalties.

LXI

THE APPEARANCE, SITUATION, AND NUMBER OF THE HELLS

582. In the spiritual world, that is, in the world where spirits and angels are, the same objects appear as in the natural world, that is, where men are. In external appearance there is no difference. In that world plains and mountains, hills and rocks, and valleys between them, are seen, also waters, and many other things that are seen on earth. And yet all these things are from a spiritual origin, and not with the eyes of men, because spirits and angels, and all are therefore seen with the eyes of spirits and angels, and natural beings such as are from a spiritual origin. Spiritual beings see such things as are from a spiritual origin, and natural beings such things as are from a natural origin. Consequently man with his eyes can in no way see the objects that are in the spiritual

spiritus prorsus non aliquid in naturali mundo possunt videre, si non sint apud hominem cui datum est loqui cum illis, oculi enim hominis accommodati sunt receptioni lucis mundi naturalis et oculi angelorum et spirituum accommodati sunt receptioni lucis mundi spiritualis et tamen utrisque sunt oculi ad aspectum prorsus similes. Quomodo mundus spiritualis sit talis, homo naturalis non potest comprehendere, ac minime homo sensualis, qui est qui nihil credit nisi quam quae corporis sui oculis videt et ejus manibus tangit, proinde quae per visum et tactum hausit et ex illis cogitat, cui ideo cogitatio materialis est, et non spiritualis. Quia talis similitudo est mundi spiritualis et mundi naturalis, ideo homo post mortem visum aliter scit, quam quod in mundo sit ubi natus est et ex quo exiit ob quam causam etiam vocant mortem modum translationem ab uno mundo in similem alium (Quomodo talis similitudo utriusque mundi sit, videatur supra, ubi de Repraesentativis et Apparentis in Caelo, n. 170-176 actum est)

583. In locis editioribus ibi sunt caeli, in humilibus ibi est mundus spirituum, sub his et sub illis sunt inferna. Caeli non apparent spiritibus qui in mundo spirituum sunt, nisi cum interior visus eorum aperitur aliquoties tamen apparent sicut nimbis, aut sicut candidae nubes, causa est, quia angeli caeli in statu interiori sunt quoad intelligentiam et sapientiam, ita supra visum illorum qui in mundo spirituum. Spiritus autem, qui in planitiis et vallibus sunt, se mutuo vident, verum cum ibi separati sunt, quod fit cum intromissi in interiora sua, tunc mali spiritus non vident bonos boni autem videre possunt malos, sed avertunt se ab illis, ac spiritus qui se avertunt inconspicui fiunt. Inferna autem non apparent quoniam clausa sunt; solum introitus, qui portae vocantur, cum aperiuntur pro intronittendis similibus aliis. Omnes portae ad inferna patent e mundo spirituum, et nullae e caelo.

584. Sunt inferna ubivis, tam sub montibus, collibus et petris, quam sub planitiis et vallibus. Aperturae seu portae ad inferna, quae sunt sub montibus, collibus, et petris apparent ad conspectum sicut foramina et sicut fissurae rupium, quaedam protensae in latum et amplae, quaedam arctae et strictae, pleraeque scabrae, omnes,

world unless he is permitted to be in the spirit, or after death when he becomes a spirit. On the other hand, an angel or a spirit is unable to see any thing at all in the natural world unless he is with a man who is permitted to speak with him. For the eyes of man are fitted to receive only the light of the natural world, and the eyes of angels and spirits are fitted to receive only the light of the spiritual world, although the eyes of the two are exactly alike in appearance. That the spiritual world is such the natural man cannot comprehend, still less the sensual man, who believes nothing except what he sees with his bodily eyes and touches with his hands, and therefore takes in by sight and touch. As his thought is from such things it is material and not spiritual. Such being the likeness between the spiritual world and the natural world, man can hardly believe after death that he is not in the world where he was born and from which he has departed. For this reason death is called simply a translation from one world to another like it. (That the two worlds are thus alike can be seen above, where representatives and appearances in heaven have been treated of, n 170-176.)

583. The heavens are in the higher parts of the spiritual world, the world of spirits in the lower parts, and under both are the hells. The heavens are visible to spirits in the world of spirits only when their interior sight is opened, although they sometimes see them as mists or as bright clouds. This is because the angels of heaven are in an interior state in respect to intelligence and wisdom, and for this reason they are above the sight of those who are in the world of spirits. But spirits who dwell in the plains and valleys see one another, and yet when they are separated, which takes place when they are let into their interiors, the evil spirits do not see the good spirits, but the good spirits can see the evil spirits. Nevertheless, the good spirits turn themselves away from the evil spirits, and when spirits turn themselves away they become invisible. The hells too, are not seen because they are closed up. Only the entrances, which are called gates, are seen when they are opened to let in other like spirits. All of the gates to the hells open from the world of spirits, and none of them from heaven.

584. The hells are everywhere, both under the mountains, hills, and rocks, and under the plains and valleys. The openings or gates to the hells that are under the mountains, hills, and rocks, appear to the sight like holes and clefts in the rocks, some extended and wide, and some straitened and narrow, and many of them rugged. They all, when looked into appear dark and

cum inspicuntur, apparent opacae et furvae sed infernales spiritus qui inibi, in tali luminoso sunt quale est ex ignitis carbonibus, isti lumini recipiendo accommodati sunt oculi illorum, et hoc ex causa, quia dum vixerunt in mundo in caligine fuerunt quoad Divina vera, negando illa, et quasi in lumine quoad falsa, affirmando ea, unde visus oculorum illorum ita formatus est inde quoque est quod lux caeli illis caligo sit, quare cum exeunt suis antris, nihil vident Ex quibus clarissime patuit quod homo tantum in lucem caeli veniat quantum agnoscit Divinum, et confirmat apud se illa quae caeli et ecclesiae sunt et quod tantum in caliginem inferni veniat, quantum negat Divinum et confirmat apud se ea quae sunt contra illa quae caeli et ecclesiae sunt

585. Aperturae seu portae ad inferna, quae sub planitiibus et vallibus ad aspectum apparent diversimode quaedam similes illis quae sub montibus, collibus et petris quaedam sicut antra et cavernae, quaedam sicut hiatus magni et voragines, quaedam sicut paludes, et quaedam sicut stagna aquarum Omnes sunt coopertae, nec patent nisi cum mali spiritus e mundo spirituum illuc injiciuntur cumque patent, exhalatur inde vel sicut ignis cum fumo, qualis apparet in aere ex incendio vel sicut flamma absque fumo, vel sicut fuligo qualis ex incenso camino, vel sicut nimbus ac nubes densa Auditum est quod infernales spiritus illa non videant, nec sentiant, quia cum in illis sunt sicut in sua atmosphaera sunt, et sic in suae vitae iucundo, et hoc ex causa quia correspondent malis et falsis in quibus sunt, nempe, ignis odio et vindictae fumus et fuligo falsis ex illis flamma malis amoris sui, ac nimbus et densa nubes falsis inde

586. Datum etiam est inspicere in inferna, ac videre qualia sunt intus, nam cum Domino beneplacet potest spiritus et angelus, qui supra est, visu penetrare in ima, ac lustrare qualia sunt, non obstantibus operturis. ita quoque mihi datum est in illa introspicere Quaedam inferna apparuerunt ad aspectum sicut cavernae et antra in rupibus tendentia introrsum, ac inde quoque in profundum oblique vel diametraliter Quaedam inferna apparuerunt ad aspectum similia lustris et speluncis, quales sunt feris in silvis Quaedam similia lacunatis cavernis et cryptis

dusky, but the infernal spirits that are in them are in such a luminosity as arises from burning coals. Their eyes are adapted to the reception of that light, and for the reason that while they lived in the world they were in thick darkness in respect to Divine truths, because of their denying them, and were in a sort of light in respect to falsities because of their affirming them. In this way did the sight of their eyes become so formed. And for the same reason the light of heaven is thick darkness to them, and therefore when they go out of their dens they see nothing. All this makes it abundantly clear that man comes into the light of heaven just to the extent that he acknowledges the Divine, and establishes in himself the things of heaven and the church, and that he comes into the thick darkness of hell just to the extent that he denies the Divine, and establishes in himself what is contrary to the truths of heaven and the church.

585. The openings or gates to the hells that are beneath the plains and valleys present to the sight different appearances. Some resemble those that are beneath the mountains, hills, and rocks, some resemble dens and caverns, some great chasms and whirlpools, some resemble bogs, and some lakes of water. They are all covered, and are opened only when evil spirits from the world of spirits are cast in, and when they are opened there bursts forth from them something like the fire and smoke that is seen in the air from burning buildings, or like a flame without smoke, or like soot such as comes from a burning chimney, or like a mist and thick cloud. I have heard that the infernal spirits neither see nor feel these things, because when they are in them they are as in their own atmosphere, and thus in the delight of their life, and this for the reason that these things correspond to the evils and falsities in which they are, fire corresponding to hatred and revenge, smoke and soot to the falsities therefrom, flame to the evils of the love of self, and a mist or thick cloud to falsities from that love.

586. I have been permitted to look into the hells and to see what they are within, for when the Lord wills, the sight of a spirit or angel from above may penetrate into the depths beneath and explore their character, notwithstanding the coverings. In this way I have been permitted to look into them. Some of the hells appeared to the view like caverns and dens in rocks extending inward and then downward into an abyss, either obliquely or vertically. Some of the hells appeared to the view like the dens and caves that wild beasts in forests inhabit, some like the hollow caverns and passages that are seen

quales sunt in fodinis, cum antris versus inferiora. Pleraque inferna sunt triplicata, superiora intus apparent caliginosa, quia ibi in falsis mali sunt, inferiora autem apparent ignita, quia ibi in ipsis malis sunt, caligo enim correspondet falsis mali, ac ignis ipsis malis, nam in profundioribus infernis sunt qui interius ex malo egerunt, in minus profundis autem sunt qui exterius, quod est ex falsis mali. In quibusdam infernis apparent sicut rudera domuum ac urbium post incendia, in quibus infernales spiritus habitant, et se recondunt. In mitioribus infernis apparent sicut rudes casae, alicubi contiguae in speciem urbis, cum vicis et plateis, intus in domibus ibi sunt spiritus infernales, ubi continuae rixae, inimicitiae, verberationes, et dilaminationes, in plateis et vicis sunt latrocinia et praedationes. In quibusdam infernis sunt mera lupanaria, quae tetra visu sunt, impleta omnis generis sordibus et excrementis. Sunt etiam silvae opacae, in quibus infernales spiritus sicut ferae vagantur, ac ibi quoque sunt antra subterranea, in quae fugiunt qui insectantur ab aliis. Sunt quoque deserta, ubi nihil nisi quam sterile et arenosum, et alicubi scabrae rupes in quibus cavernae, alicubi etiam casae in deserta haec loca ejiciuntur ex infernis qui extrema passi sunt, maxime illi qui in mundo molientis et machinandis artibus et dolis astutiores reliquis fuerunt, ultimum eorum est talis vita.

587. Quod situm infernorum in specie attinet, nemo scire potest, ne quidem angeli in caelo, sed solus Dominus, ast situs eorum in communi notus est ex plagis in quibus sunt. sunt enim inferna sicut caeli distincta quoad plagas, ac plagae in mundo spirituali sunt determinatae secundum amores, nam omnes plagae in caelo incipiunt a Domino ut Sole, qui est Oriens, et quia inferna sunt opposita caelis, eorum plagae incipiunt ex opposito, ita ab occidente. (De his videatur in articulo De quatuor Plagis in Caelo, n. 141-153.) Inde est quod inferna in plaga occidentali sint omnium pessima et maxime horrenda, et eo pejora et horribiliora quo remotiora ab oriente, ita per gradus successive. Sunt in illis infernis ii qui in mundo in amore sui fuerunt, ac inde in contemptu aliorum, inque inimicitia contra illos qui sibi non faverunt, tum in odio et vindicta contra illos qui se non venerati sunt et colue-

rant: in remotissimis ibi sunt qui ex Religione Catholica, ut vocatur, fuerunt, et voluerunt ibi esse ut deū, et inde odio et vindicta flagrant contra omnes qui illorum potestatem super animas hominum et super cælum, non agnoverunt. Illi simili animo. Hoc est, simili odio et vindicta sunt contra illis qui se oppugnant, sicut fuerunt in mundo: Paradisium eorum est meritis: sed hoc retinetur in altera vita in ipsos: nam in inferis eorum, quibus plaga occidentalis repleta est, sicut unus in alteram qui sibi Dilectam, potestatem derogan. Sed de his quia dicuntur in epistola De Inferi. *Epistola De Inferi. De Inferi. De Inferi. De Inferi.* Verum quomodo inferis in illa plaga occidentalis sunt, non sciri potest: sicut quid atrocissima illis generis sunt et latere versus plagam septentrionalem, minusculis versus plagam meridionalem: in inferorum atrocitas contrahit a plaga septentrionali et meridionali, et ex parte per gradus versus orientem: ad orientem ibi sunt qui heretici fuerunt, et non credebant Dilectum, sed regere non fuerunt in tali odio et vindicta, neque in odio, sicut illi qui ibi profundius in plaga occidentali sunt. In plaga orientali Italia nulla sunt inferis: quia ibi fuerunt translata sunt in plagam occidentalem antea. Inferis in plaga septentrionali et meridionali sunt plaga: in illis sunt qui dum viverent in amore mundi fuerunt, et inde in variis generis malis, quae sunt inimicitia, hostilitas, furor, latrocinia, arsus, aversio, invidiositas: pessima illis generis inferis sunt in septentrionali plaga minima in meridionali: diritas eorum crevit sicut propinquitas sunt ad plagam occidentalem, et ex parte sunt remotitas sunt a plaga meridionali, et contrahit versus plagam orientalem, et ex parte versus meridionalem. Post inferis quae sunt in plaga occidentali sunt aliae species, in quibus maligni spiritus et a ferre regantur, similiter post inferis in plaga septentrionali. Post inferis autem in plaga meridionali sunt deserti, de quibus non supra edum est. Haec de suis inferis.

588. Quod plurimum inferorum attinet: sunt inferis hoc numero quos sunt videntes angelice in malis, quoniam omnia secreti caelest. ex optato correspondet ardetas inferis. Quod secretos ardetas inferis merce sunt et omnes cælum arde secretum bene amant.

also in hatred and revenge against those who did not render them respect and homage. In the most remote hells in that quarter are those that had belonged to the Catholic religion, so called, and that had wished to be worshipped as gods, and consequently had burned with hatred and revenge against all who did not acknowledge their power over the souls of men and over heaven. These continue to have the same disposition, that is, the same hatred and revenge against those who oppose them, that they had in the world. Their greatest delight is to exercise cruelties, but in the other life this delight is turned against themselves, for in their hells, with which the western quarter is filled, one rages against every one who detracts from his Divine power. (But more will be said about this in the treatise on *The Last Judgment and the Destruction of Babylon*) [3] Nevertheless, no one can know how the hells in that quarter are arranged, except that the most dreadful hells of that kind are at the sides towards the northern quarter, and the less dreadful towards the southern quarter, thus the dreadfulnes of the hells decreases from the northern quarter to the southern, and likewise by degrees towards the east. Towards the east are the dwelling places of the haughty, who have not believed in the Divine, and yet have not been in such hatred and revenge, or in such deceit, as those have who are in the deeper hells in the western quarter. [4] In the eastern quarter there are at present no hells, those that were there having been transferred to the western quarter in front. In the northern and southern quarters there are many hells, and in them are those who while in the world were in love of the world, and in various kinds of evil therefrom, such as enmity, hostility, theft, robbery, cunning, avarice, and unmercifulness. The worst hells of this kind are in the northern quarter, the milder in the southern. Their dreadfulnes increases as they are nearer to the western quarter, and are farther away from the southern quarter, and decreases towards the eastern quarter and towards the southern quarter. Behind the hells that are in the western quarter there are dark forests, in which malignant spirits roam like wild beasts, and it is the same behind the hells in the northern quarter. But behind the hells in the southern quarter there are deserts, which have been described just above. This much respecting the situation of the hells.

588. In regard to the number of the hells, there are as many of them as there are angelic societies in the heavens, since there is for every heavenly society a corresponding infernal society as its opposite. That the heavenly societies are

charitatis et fidei, videatur in articulo *De Societatibus ex quibus Caeli consistunt* (n 41-50), et in articulo *De Immensitate Caeli* (n 415-420) similiter itaque societates infernales, quae discriminatae sunt secundum mala bonis opposita. Unumquodvis malum est infinitae varietatis, sicut unumquodvis bonum. Quod ita sit, non capiunt illi qui modo simplicem ideam de unoquoque malo habent, sicut de contemptu, de inimicitia, de odio, de vindicta, de dolo, et de similibus aliis sed sciant quod unumquodvis ex illis contineat tot differentias specificas, et tot differentias iterum specificas seu particulares, ut non sufficiat volumen illis enumerandis. Inferna sunt secundum differentias cujusvis mali ita ordinate distincta, ut nihil ordinatius et distinctius. Inde constare potest, quod sint innumerabilia, unum prope alterum, et unum remote ab altero, secundum differentias malorum in genere, in specie, et in particulari. Sunt quoque inferna sub infernis sunt communicationes quorundam per transitus, et sunt communicationes plurium per exhalationes, et hoc prorsus secundum affinitates unius generis et unius speciei mali cum aliis. Inferna quanto numero sunt, datum mihi est scire ex eo, quod inferna sint sub omni monte, colle et petra, et quoque sub omni planitie et valle, et quod sub illis se extendant in longum, latum, et profundum, verbo, totum caelum, ac totus mundus spirituum, sunt quasi excavati, et sub illis continuum infernum. Haec de pluralitate infernorum

[LXII]

DE AEQUILIBRIO INTER CAELUM ET INFERNUM

589. Omnium aequilibrium erit, ut aliquid existat. Absque aequilibrio non est actio et reactio, nam aequilibrium est inter binas vires, quarum una agit et altera reagit quies ex simili agentia et reagentia vocatur aequilibrium. In mundo naturali est aequilibrium in omnibus et singulis in genere in ipsis atmosphaeris, in quibus inferiora reagent et resistunt quantum superiora agunt et incumbunt.

numberless, and are all distinguished in accordance with the goods of love, charity, and faith, may be seen in the chapter that treats of the societies of which the heavens consist (n 41-50), and in the chapter on the immensity of heaven (n 415-420). The same is true, therefore, of the infernal societies, which are distinguished in accordance with the evils that are the opposites of those goods. [2] Every evil, as well as every good, is of infinite variety. That this is true is beyond the comprehension of those who have only a simple idea regarding every evil, such as contempt, enmity, hatred, revenge, deceit, and other like evils. But let them know that each one of these evils contains so many specific differences, and each of these again so many still more specific or particular differences, that a volume would not suffice to enumerate them. The hells are so distinctly arranged in order in accordance with the differences of every evil that nothing could be more perfectly ordered or more distinct. Evidently, then, the hells are innumerable, near to and remote from one another in accordance with the differences of evils generically, specifically, and particularly. [3] There are likewise hells beneath hells. Some communicate with others by passages, and more by exhalations, and this in exact accordance with the affinities of one kind or one species of evil with others. How great the number is of the hells I have been permitted to realize from knowing that there are hells under every mountain, hill, and rock, and likewise under every plain and valley, and that they stretch out beneath these in length and in breadth and in depth. In a word, the entire heaven and the entire world of spirits are, as it were, excavated beneath, and under them is a continuous hell. Thus much regarding the number of the hells.

LXII

THE EQUILIBRIUM BETWEEN HEAVEN AND HELL

589. For any thing to have existence there must be an equilibrium of all things. Without equilibrium there is neither action nor reaction, for equilibrium is between two forces, one acting and the other reacting, and the state of rest resulting from like action and reaction is called equilibrium. In the natural world there is an equilibrium in all things and in each thing. It exists in a general way even in the atmospheres, wherein the

In mundo naturali est etiam aequilibrium inter calorem et frigus, inter lucem et umbram et inter siccum et humidum: media temperatura est aequilibrium. Est quoque aequilibrium in omnibus subjectis regnorum mundi quae sunt tria nempe minerale vegetabile, et animale; nam absque aequilibrio in illis nihil existit et subsistit; est ubi vis sicut conatus ab una parte agens et ab altera reagens. Omnis existentia seu omnis effectus fit in aequilibrio. sed fit per id quod una vis agat et altera patiatur se agi seu quod una vis agendo influat et altera recipiat et convenienter cedat. In mundo naturali id quod agit et quod reagit vocatur vis et quoque conatus; sed in mundo spirituali id quod agit et quod reagit, vocatur vita et voluntas; vita ibi est vis viva et voluntas est conatus vivus, et ipsam aequilibrium vocatur liberum. Existit itaque et subsistit aequilibrium spirituale seu liberum, inter bonum ab una parte agens et malum ab altera parte reagens: vel inter malum ab una parte agens et bonum ab altera parte reagens: aequilibrium inter bonum agens et malum reagens est apud bonos at aequilibrium inter malum agens et bonum reagens est apud malos. Quod aequilibrium spirituale sit inter bonum et malum, est quia omne vitae hominis se refert ad bonum et ad malum ac voluntas est receptaculum. Est quoque aequilibrium inter verum et falsum: sed hoc dependet ab aequilibrio inter bonum et bonum et malum. Aequilibrium inter verum et falsum est sicut inter lucem et umbram quae tantum operantur in subjecta regni vegetabilis quantum in luce et umbra est calor et frigus quod lux et umbra ex se nihil operantur, sed quod calor per illas constare potest ex simili luce et umbra tempore aestivis et tempore vernis. Comparatio veri et falsi cum luce et umbra est ex correspondentia nam verum correspondet luci, falsum umbrae, et calor bono amoris, et quoque lux spiritualis est verum, umbra spiritualis est falsum, ac calor spiritualis est bonum amoris. (De qua re videatur in articulo 401 de Luce et Calore in Caelo n. 126-140, actum est.)

590. Est perpetuum aequilibrium inter caelum et infernum. Ex inferno continua expirat et ascendit conatus faciendi malum et ex caelo continue expirat et descendit conatus faciendi bonum. In illo aequilibrio est

lower parts react and resist in proportion as the higher parts act and press down. Again, in the natural world there is an equilibrium between heat and cold, between light and shade, and between dryness and moisture, the middle condition being the equilibrium. There is also an equilibrium in all the subjects of the three kingdoms of nature, the mineral, the vegetable, and the animal, for without equilibrium in them nothing can come forth and have permanent existence. Everywhere there is a sort of effort acting on the one side and reacting on the other [2.] All existence or all effect is produced in equilibrium, that is, by one force acting and another suffering itself to be acted upon, or when one force by acting flows in, the other receives and harmoniously submits. In the natural world that which acts and reacts is called force, and also endeavor [or effort], but in the spiritual world that which acts and reacts is called life and will. Life in that world is living force, and will is living effort, and the equilibrium itself is called freedom. Thus spiritual equilibrium or freedom has its outcome and permanence in the balance between good acting on the one side and evil reacting on the other side, or between evil acting on the one side and good reacting on the other side. [3] With the good the equilibrium is between good acting and evil reacting, but with the evil the equilibrium is between evil acting and good reacting. Spiritual equilibrium is the balance between good and evil because the whole life of man has reference to good and to evil, and the will is the receptacle. There is also an equilibrium between truth and falsity, but this depends on the equilibrium between good and evil. The equilibrium between truth and falsity is like that between light and shade in that light and shade affect the objects of the vegetable kingdom only so far as heat and cold are in them. That light and shade themselves have no effect but only the heat that acts through them is evident from the fact that light and shade are the same in winter time and in spring time. This comparison of truth and falsity with light and shade is in accord with correspondence for truth corresponds to light, falsity to shade, and heat to the good of love; in fact, spiritual light is truth, spiritual shade is falsity and spiritual heat is good of love (see the chapter where light and heat in heaven are treated of n. 1106-1110).

590. There is a perpetual equilibrium between heaven and hell. From hell there continually breathes forth and ascends an endeavor to do evil and from heaven there continually

mundus spirituum, qui quod sit medius inter caelum et inter infernum, videatur supra (n 421-431) Quod mundus spirituum in eo aequilibrio sit, est quia omnis homo post mortem primum intrat mundum spirituum, et ibi tenetur in simili statu in quo fuit in mundo, quod fieri nequiret nisi ibi summum aequilibrium esset, per id enim explorantur omnes quales sunt, relictī enim ibi sunt suo libero, in quali fuerunt in mundo Aequilibrium spirituale est liberum apud hominem et spiritum (ut mox supra, n 589, dictum est) Quale cujusvis liberum est, cognoscitur ibi ab angelis in caelo per communicationem affectionum et cogitationum inde, et id apparet ad visum coram spiritibus angelicis per vias quas vadunt Qui boni spiritus sunt, illi eunt vias quae tendunt ad caelum, at mali spiritus eunt vias quae tendunt ad infernum Viae actualiter apparent in illo mundo, quae etiam est causa, quod “^{lv}viae” in Verbo significant vera quae ducunt ad bonum, et in opposito sensu falsa quae ducunt ad malum et inde quoque est, quod “ire,” “ambulare,” et “proficisci,” in Verbo significant progressionem vitae (^{mm}) Tales vias mihi saepe videre datum est, et quoque itiones et ambulationes spirituum super illis libere secundum affectiones et inde cogitationes

591. Quod malum continue exspiret et ascendat ex inferno, et bonum continue exspiret et descendat ex caelo, est quia spiritualis sphaera circumdat unumquemvis, et illa sphaera effluit et exundat ex vita affectionum et inde cogitationum, (^{rr}) et quia talis vitae sphaera effluit ex uno-

[[EX ARCANIS CAELESTIBUS]]

(^{mm}) Quod “proficisci” in Verbo significet progressivum vitae, similiter “ire” (n 3335, 4375, 4554, 4585, 4882, 5493, 5606[? 5605], 5996, 5181[? 8181], 8345, 8397, 8417, 8420, 8557)

“Ire” et “ambulare,” cum Domino, quod sit recipere vitam spiritalem, et vivere cum Ipso (n 10567)

“Ambulare” quod sit vivere (n 519, 1794, 8417, 8420)

(ⁿⁿ) Quod sphaera spiritualis, quae est sphaera vitae, effluat et exundet ex unoquoque homine, spiritu et angelo, et circumstipet illos (n 4464 5179, 7454, 8630)

Quod effluat ex vita affectionum et cogitationum eorum (n 2489, 4464, 6206 fin)

Quod noscantur spiritus, quales sunt, ad distantiam, ex eorum sphaeris (n 1048, 1053, 1316, 1504)

breathes forth and descends an endeavor to do good. In this equilibrium is the world of spirits, which world is intermediate between heaven and hell (see above, n 421-431). The world of spirits is in this equilibrium because every man after death enters first the world of spirits, and is kept there in the same state that he was in while in the world, and this would be impossible if there were not a perfect equilibrium there, for by means of this the character of every one is disclosed, since they then remain in the same freedom as they had in the world. Spiritual equilibrium is freedom in man and spirit (as has been said just above, n 589). What each one's freedom is the angels recognize by a communication of affections and thoughts therefrom, and it becomes visible to the sight of angelic spirits by the ways in which the spirits go. Good spirits there travel in the ways that go towards heaven, and evil spirits in the ways that go towards hell. Ways actually appear in that world, and that is the reason why ways in the Word signify the truths that lead to good, or in the opposite sense the falsities that lead to evil, and for the same reason walking and journeying in the Word signify progressions of life.¹ Such ways I have often been permitted to see, also spirits going and walking in them freely, in accord with their affections and thoughts.

591. Evil continually breathes forth and ascends out of hell, and good continually breathes forth and descends out of heaven, because every one is encompassed by a spiritual sphere, and that sphere flows forth and pours out from the life of the affections and the thoughts therefrom.² And as such a sphere of life flows forth from every individual, it flows forth also from every heavenly society and from every infernal society, conse-

¹ In the Word "to journey," as well as "to go," signifies progression of life (n 3335, 4375, 4554, 4585, 4882, 5493, 5605, 5996, 8181, 8345, 8397, 8417, 8420, 8557).

² "To go (and to walk) with the Lord" means to receive spiritual life, and to live with Him (n 10567).

"To walk" means to live (n 519, 1794, 8417, 8420).

* A spiritual sphere, which is a sphere of life, flows forth and pours forth from every man, spirit, and angel, and encompasses him (n 4464, 5179, 7454, 8630).

It flows forth from the life of their affections and thoughts (n 2489, 4464, 6206).

The quality of spirits is recognized at a distance from their spheres (n 1048, 1053, 1316, 1504).

Spheres from the evil are the opposites of spheres from the good.

quorū inde quoque effluit ex unaquavis societate caelesti et ex unaquavis societate infernali consequenter ex omnibussimili. hoc est, ex toto caelo et ex toto inferno. Quod bonum effluit ex caelo est quia omnes ibi in bono sunt: et quod malum ex inferno, est quia omnes ibi in malo sunt. Bonum quod ex caelo est omne a Domino, nam angeli qui in caelis sunt, detinentur omnes a suo proprio, ac tenentur in proprio Domino, quod est ipsum Bonum: ac spiritus qui in infernis sunt omnes in suo proprio sunt, ac proprium cuiuslibet non est nisi quam malum: et quia non nisi quam malum, est infernum." Ex his constare potest, quod aequilibrium in quo tenentur angeli in caelis, et spiritus in infernis, non sit sicut aequilibrium in mundo spirituum. Aequilibrium angelorum in caelis est quantum in bono voluerunt esse, sed quantum in bono vixerunt in mundo ita quoque quantum aversati sunt malum: aequilibrium autem spirituum in inferno est quantum in malo voluerunt esse sed quantum in malo vixerunt in mundo, ita quoque quantum corde et spiritu contra bonum fuerunt.

592. Nisi Dominus regeret tam caelos quam inferna, non foret aliquid aequilibrium: et si non aequilibrium non foret caelum et infernum: omnia enim et singula in universo hoc est, tam in mundo naturali quam in mundo spirituali consistunt ex aequilibrio. Quod ita sit, omnis rationalis homo potest percipere: da modo superpendium ab una parte et nihil resistantiae ab altera annon periret utrumque? Ita foret in spirituali mundo, si non reageret bonum contra malum ac insurrectionem ejus fugiter coaceret: nisi hoc unice Divinum faceret periret et caelum et infernum, et cum his totum genus humanum: nisi hoc

Quod sphaerae ex malis contrariae sunt sphaerae ex bonis (n. 6593-10187, 10312)

Quod sphaerae illae se longe emanant in spirituales angelicas secundum qualem et quantum boni (n. 6593-6613, 1063, 8754-107)

Et in societates infernales secundum qualem et quantum mali (n. 8794-8971)

(60) Quod proprium hominis non est nisi, quam malum (n. 211-213-73, 874-876, 907-1047, 2307, 25107, 23077, 3318, 3701, 3812, 4168, 8330, 10, 83, 1001, 1006, 1073, 10732)

Quod proprium non nisi sit infernum apud illum (n. 694, 243)

quently from all together, that is, from the entire heaven and from the entire hell. Good flows forth from heaven because all there are in good, and evil flows forth from hell because all there are in evil. The good that is from heaven is all from the Lord, for the angels in the heavens are all withheld from what is their own, and are kept in what is the Lord's own, which is good itself. But the spirits in the hells are all in what is their own, and every one's own is nothing but evil, and because it is nothing but evil it is hell.¹ Evidently, then, the equilibrium in which angels are kept in the heavens and spirits in the hells is not like the equilibrium in the world of spirits. The equilibrium of angels in the heavens exists in the degree in which they have been willing to be in good, or in the degree in which they have lived in good in the world, and thus have held evil in aversion, but the equilibrium of spirits in hell exists in the degree in which they have been willing to be in evil, or have lived in evil in the world, and thus in heart and spirit have been opposed to good.

592. Unless the Lord ruled both the heavens and the hells there would be no equilibrium, and if there were no equilibrium there would be no heaven or hell, for all things and each thing in the universe, that is, both in the natural world and in the spiritual world, endure by means of equilibrium. Every rational man can see that this is true. If there were a preponderance on one part and no resistance on the other would not both perish? So would it be in the spiritual world if good did not react against evil and continually restrain its uprising, and unless this were done by the Divine itself both heaven and hell would perish, and with them the whole human race. It is said unless the Divine itself did this, because the self of every one, whether angel, spirit, or man, is nothing but evil (see above, n 591), consequently neither angels nor spirits are able in the least to resist the evils continually exhaling from the hells, since

(n 1695, 10187, 10312)

Such spheres extend far into angelic societies in accordance with the quality and quantity of good (n 6598-6613, 8063, 8794, 8797)

And into infernal societies in accordance with the quality and quantity of evil (n 8794)

¹ Man's self is nothing but evil (n 210, 215, 731, 874-876, 987, 1047, 2307, 2308, 3518, 3701, 3812, 8480, 8550, 10283, 10284, 10286, 10732)

Man's self is hell in him (n 694, 8480)

unice Divinum faceret, dicitur, quia proprium cuiusvis tantum angeli, quam spiritus, et hominis, non est nisi quam malum (videatur supra, n. 591), quare nusquam aliqui angeli et spiritus resistere possunt malis continue exhalatis ab infernis, quoniam ex proprio tendunt omnes ad infernum. Ex his patet, quod nisi solus Dominus regeret tam caelos quam inferna, nusquam foret alicui salus. Praeterea omnia inferna unum agunt, nam mala in infernis connexa sunt, sicut bona in caelis ac resistere omnibus infernis, quae innumera sunt, et quae simul agunt contra caelum, et contra omnes qui ibi sunt, non potest nisi solum Divinum quod unice procedit ex Domino.

593. Aequilibrium inter caelos et inferna diminuitur et accrescit secundum numerum illorum qui intrant caelum ac intrant infernum, quod fit cottidie ad plura millia hoc scire et percipere, et hoc ad trutinam moderari et aequare, non potest ullus angelus, sed solus Dominus nam Divinum procedens a Domino omnipraesens est, ac ubivis videt ubinam aliquid nutat, angelus modo videt quod prope se est, et ne quidem percipit in se quid fit in sua societate.

594. Quomodo omnia ordinata sunt in caelis et in infernis, ut omnes, et singuli, qui ibi in suo aequilibrio sint, constare aliquatenus potest ex illis quae supra de caelis et de infernis dicta et ostensa sunt, quod nempe omnes societates caeli ordinatissime distinctae sint secundum bona, et illorum genera et species, et omnes societates inferni secundum mala, et eorum genera et species, et quod sub unaquavis societate caeli sit societas inferni ex opposito correspondens, ex qua correspondentia opposita resultat aequilibrium, quare jugiter a Domino providetur, ne infernalis societas sub societate caelesti praevaleat; et quantum incipit praevalere per varia media compescitur et ad justam rationem aequilibrum redigitur. Haec media sunt plura ex quibus solum aliqua memoranda sunt. Quaedam media se referunt ad praesentiam fortiorum Domini, quaedam ad communicationem et conjunctionem unius societatis aut plurium cum aliis arctiorem, quaedam ad ejectionem spirituum infernalium superfluentium in deserta, quaedam ad translationem aliquorum ab uno inferno in aliud, quaedam ad ordinationem eorum qui in infernis sunt, quod etiam fit variis modis, quaedam ad

from self they all tend towards hell. It is evident, then, that unless the Lord alone ruled both the heavens and the hells no one could ever be saved. Moreover, all the hells act as one, for evils in the hells are connected as goods are in the heavens, and the Divine alone, which goes forth solely from the Lord, is able to resist all the hells, which are innumerable, and which act together against heaven and against all who are in heaven.

593. The equilibrium between the heavens and the hells is weakened or perfected in accordance with the number of those who enter heaven and who enter hell, and this amounts to several thousands daily. The Lord alone, and no angel, can know and perceive this, and regulate and equalize it with precision, for the Divine that goes forth from the Lord is omnipresent, and sees everywhere whether there is any wavering, while an angel sees only what is near himself, and has no internal perception of what is taking place even in his own society.

594. How all things are so arranged in the heavens and in the hells that all and each of those who are there may be in their equilibrium, can in some measure be seen from what has been said and shown above respecting the heavens and the hells, namely, that all the societies of heaven are distinctly arranged in accordance with goods and their kinds and varieties, and all the societies of hell in accordance with evils, and their kinds and varieties, and that beneath each society of heaven there is a corresponding society of hell opposed to it, and from this opposing correspondence equilibrium results, and in consequence of this the Lord unceasingly provides that no infernal society beneath a heavenly society shall gain any preponderance, and as soon as it does so it is restrained by various means, and is reduced to an exact measure of equilibrium. These means are many, only a few of which I will mention. Some of these means have reference to the stronger presence of the Lord, some to the closer communication and conjunction of one or more societies with others, some to the casting of superabundant infernal spirits into deserts, some to the transference of certain spirits from one hell to another, some to the reducing of those in the hells to order, which is effected in various ways, some to the screening of certain hells under denser and thicker coverings, also letting them down to greater depths, besides other means, and still others that are employed in the heavens.

disconsionem quorundam infernorum sub operturis densioribus et crassioribus, tum ad demissionem in profundiora, praeter alia, etiam in caelis qui super illa. Haec dicta sunt, ut aliquo modo percipiatur, quod Dominus solus provideat, ut ubivis aequilibrium inter bonum et malum sit, ita inter caelum et infernum, nam super aequilibrio tali fundatur salus omnium in caelis, et omnium in terris.

595. Sciendum est quod inferna continue aggrediantur caelum et conentur destruere illud, et quod Dominus continue tutetur caelos, detinendo illos, qui ibi sunt, a malis quae sunt ex proprio illorum, ac tenendo in bono quod ab Ipso. Datum est saepius percipere sphaeram effluentem ex infernis, quae tota fuit sphaera conatum destruendi Divinum Domini, et sic caelum perceptae etiam aliquoties sunt ebullitiones aliquorum infernorum, quae fuerunt conatus emergendi et destruendi. Vicissim autem caeli nusquam aggrediuntur inferna, nam sphaera Divina procedens a Domino, est perptuus conatus salvandi omnes, et quia non salvari possunt qui in infernis, quoniam omnes, qui ibi, sunt in malo et contra Divinum Domini, ideo quantum possibile est, in infernis domantur insultus, et arcentur saevitiae ne erumpant contra se invicem ibi ultra modum, quod etiam fit per innumera potentiae Divinae media.

596. Sunt duo regna, in quae caeli distincti sunt, nempe regnum caeleste et regnum spirituale (de quibus videatur supra, n. 20-28). Similiter sunt duo regna in quae inferna distincta sunt, unum horum regnorum est oppositum regno caelesti, et alterum est oppositum regno spirituali. Illud quod oppositum est regno caelesti est in plaga occidentali, et illi, qui ibi sunt, vocantur genui, id autem quod oppositum est regno spirituali est in plaga septentrionali et meridionali, et illi, qui ibi sunt, vocantur spiritus. Omnes qui in regno caelesti sunt in amore in Dominum sunt, et omnes qui in infernis illi regno oppositis sunt, in amore sui sunt. at omnes qui in regno spirituali sunt, in amore erga proximum sunt, at omnes qui in infernis illi regno oppositis sunt, in amore mundi sunt. Inde patuit, quod amor in Dominum et amor sui sint oppositi, similiter amor erga proximum et amor mundi. Providetur jugiter a Domino, ut non aliquid effluat ex in-

above the hells All this has been said that it may in some measure be perceived that the Lord alone provides that there shall be an equilibrium even where between good and evil, thus between heaven and hell, for on such equilibrium the safety of all in the heavens and of all on the earth rests

595. It should be known that the hells are continually assaulting heaven and endeavoring to destroy it, and that the Lord continually protects the heavens by withholding those who are in it from the evils derived from their self, and by holding them in the good that is from Himself I have often been permitted to perceive the sphere that flows forth from the hells, which was wholly a sphere of effort to destroy the Divine of the Lord, and thus heaven The ebullitions of some hells have also at times been perceived, which were efforts to break forth and to destroy But on the other hand the heavens never assault the hells, for the Divine sphere that goes forth from the Lord is a perpetual effort to save all, and as those who are in the hells cannot be saved, (since all who are there are in evil and are antagonistic to the Divine of the Lord,) so as far as possible outrages in the hells are subdued and cruelties are restrained to prevent their breaking out beyond measure one against another This also is effected by innumerable ways in which the Divine power is exercised

596. There are two kingdoms into which the heavens are divided, the celestial kingdom and the spiritual kingdom (of which see above, n 20-28) In like manner the hells are divided into two kingdoms, one of which is opposite to the celestial kingdom and the other opposite to the spiritual kingdom That which is opposite to the celestial kingdom is in the western quarter, and those who are in it are called genn, and that which is opposite to the spiritual kingdom is in the northern and southern quarters, and those who are in it are called spirits All who are in the celestial kingdom are in love to the Lord, and all who are in the hells opposite to that kingdom are in the love of self, while all who are in the spiritual kingdom are in love towards the neighbor, and all who are in hells opposite to that kingdom are in love of the world Evidently, then, love to the Lord and the love of self are opposites, and love towards the neighbor and love of the world are opposites The Lord continually provides that there shall be no outflowing from the hells that are opposite the Lord's celestial kingdom towards those who are in the spiritual kingdom, for if this were done the

fernis oppositis regno caelesti Domini versus illos qui in regno spirituali sunt, nam si hoc fieret, periret regnum spirituale, causa videatur supra (n 578, 579) Haec duo communia aequilibria sunt, quae a Domino jugiter sarta conservantur

[LXIII]

QUOD HOMO IN LIBERO SIT PER AEQUILIBRIUM INTER CAELUM ET INFERNUM

597. Supra actum est de aequilibrio inter caelum et infernum, et ostensum quod aequilibrium illud sit aequilibrium inter bonum quod e caelo et malum quod ex inferno; ita quod sit aequilibrium spirituale, quod in sua essentia est liberum. Quod aequilibrium spirituale in sua essentia sit liberum, est quia est inter bonum et malum, ac inter verum et falsum, et haec sunt spiritualia quapropter posse velle bonum aut malum, et cogitare verum aut falsum, ac eligere unum prae altero, est liberum, de quo hic agitur. Hoc liberum datur unicuique homini a Domino, nec usquam aufertur, est quidem ex sua origine non hominis sed Domini, quia est a Domino, at usque cum vita donatur homini sicut suum, et hoc ex causa, ut homo possit reformari et salvari, nam absque libero nulla reformatio et salvatio. Quisque ex intuitione aliqua rationali videre potest, quod in hominis libero sit cogitare male vel bene, sincere vel insincere, juste vel injuste, et quoque quod possit loqui et agere bene, sincere et juste, sed non male, insincere et injuste propter leges spirituales, morales et civiles, per quas externum ejus tenetur in vinculis. Ex his patet, quod spiritus hominis, qui est qui cogitat et vult, sit in libero, non ita externum hominis, quod loquitur et agit, nisi hoc sit secundum supradictas leges.

598. Quod homo non possit reformari nisi ei sit liberum, est quia nascitur in omnis generis mala, quae tamen removenda sunt, ut salvari possit nec removeri possunt,

spiritual kingdom would perish (for the reason given above, n. 578, 579) These are the two general equilibriums that are unceasingly maintained by the Lord

LXIII

BY MEANS OF THE EQUILIBRIUM BETWEEN HEAVEN AND HELL MAN IS IN FREEDOM

597. The equilibrium between heaven and hell has now been described, and it has been shown that it is an equilibrium between the good that is from heaven and the evil that is from hell, thus that it is a spiritual equilibrium, which in its essence is freedom. A spiritual equilibrium in its essence is freedom because it is an equilibrium between good and evil, and between truth and falsity, and these are spiritual. Therefore to be able to will either what is good or what is evil and to think either what is true or what is false, and to choose one in preference to the other, is the freedom of which we are now speaking. This freedom is given to every man by the Lord, and is never taken away, in fact, by virtue of its origin it is not man's but the Lord's, since it is from the Lord. Nevertheless, it is given to man with his life as if it were his, and this is done that man may have the ability to be reformed and saved, for without freedom there can be no reformation or salvation. With any rational intuition any one can see that it is a part of man's freedom to be able to think what is wrong or what is right, what is honest or what is dishonest, what is just or what is unjust, also that he is free to speak and act rightly, honestly, and justly, but not to speak and act wrongly, dishonestly, and unjustly, because of the spiritual, moral, and civil laws whereby his external is held in restraint. Evidently, then, it is man's spirit, which thinks and wills, that is in freedom, and not his external which speaks and acts, except in agreement with the above mentioned laws.

598. Man cannot be reformed unless he has freedom, for the reason that he is born into evils of every kind, and these must be removed in order that he may be saved, and they cannot be removed unless he sees them in himself and acknowledges them, and afterwards ceases to will them, and finally holds them in aversion. Not until then are they removed. And

nisi videat illa in se, et agnoscat illa, et dein nolit illa, et tandem aversetur illa tunc primum remouentur Hoc non fieri potest nisi homo tam in bono quam in malo sit; ex bono enim potest videre mala, sed non a malo bona bona spiritualia quae homo cogitare potest, discit ab infantia ex lectione Verbi et ex praedicatione; ac bona moralia et civilia ex vita in mundo Hoc primum est, cur homo in libero esse debet Alterum est, quod nihil approprietur homini, nisi quod fit ex affectione quae amoris reliqua quidem intrare possunt sed non ultra quam in cogitationem, et non in voluntatem, et quod non intrat usque in voluntatem hominis non fit ejus, nam cogitatio trahit suum ex memoria sed voluntas ex ipsa vita Nihil usquam liberum est quod non est ex voluntate, seu quod idem ex affectione quae amoris quicquid enim homo vult seu amat hoc libere facit inde est quod liberum hominis et affectio quae est amoris seu voluntatis ejus unum sint ideo itaque homini liberum ut possit affici vero et bono seu amare illa et sic fieri sicut ejus propria Verbo quicquid non intrat in libero apud hominem, non manet, quia non est amoris seu voluntatis ejus et quae non sunt amoris seu voluntatis hominis, non sunt ejus spiritus Esse enim spiritus hominis est amor seu voluntas Dicitur amor seu voluntas, quoniam quod homo amat hoc vult. Haec nunc est causa, quod homo non possit reformari nisi in libero Sed plura de Libero hominis videantur in *Divinis Caestibus* in locis citatis infra

599. Ut homo in libero sit, ex causa ut reformetur, ideo conjungitur ille quoad spiritum suum cum caelo et cum inferno Sunt enim apud unumquemvis hominem spiritus ex inferno et angeli e caelo per spiritus ex inferno est homo in suo malo, per angelos autem e caelo est homo in bono a Domino ita in aequilibrio spiritali, hoc est, in libero Quod curvis homini sint adjuncti angeli e caelo et spiritus ex inferno videatur in articulo De Conjunctione Caeli cum Humano Genere (n 291-302)

600. Sciendum est quod conjunctio hominis cum caelo et cum inferno non sit immediate cum illis sed mediate per spiritus qui in mundo spirituum sunt, hi spiritus sunt apud hominem et nulli ex ipso inferno et ex ipso caelo per spiritus malos in mundo spirituum conjun-

this cannot be done unless man is in good as well as in evil, since it is from good that he is able to see evils, while from evil he cannot see good. The spiritual goods that man is capable of thinking he learns from childhood by reading the Word and from preaching, and he learns moral and civil good from his life in the world. This is the first reason why man ought to be in freedom. [2.] Another reason is that nothing is appropriated to man except what is done from an affection of his love. Other things may gain entrance, but no farther than the thought, not reaching the will, and whatever does not gain entrance into the will of man does not become his, for thought derives what pertains to it from memory, while the will derives what pertains to it from the life itself. Only what is from the will, or what is the same, from the affection of love, can be called free, for whatever a man wills or loves that he does freely, consequently man's freedom and the affection of his love or of his will are a one. It is for this reason that man has freedom, in order that he may be affected by truth and good or may love them, and that they may thus become as if they were his own. [3.] In a word, whatever does not enter into man's freedom has no permanence, because it does not belong to his love or will, and what does not belong to man's love or will does not belong to his spirit, for the very being (*esse*) of the spirit of man is love or will. It is said love or will, since a man wills what he loves. This, then, is why man can be reformed only in freedom. But more on the subject of man's freedom may be seen in the *Arcana Caelestia* in the passages referred to below.

599. In order that man may be in freedom, to the end that he may be reformed, he is conjoined in respect to his spirit both with heaven and with hell. For with every man there are spirits from hell and angels from heaven. It is by means of hell that man is in his own evil, while it is by means of angels from heaven that man is in good from the Lord, thus is he in spiritual equilibrium, that is, in freedom. That angels from heaven and spirits from hell are joined to every man may be seen in the chapter on the conjunction of heaven with the human race (n. 291-302).

600. It must be understood that the conjunction of man with heaven and with hell is not a direct conjunction with them, but a mediate conjunction by means of spirits who are in the world of spirits. These spirits, and none from hell itself or from heaven itself, are with man. By means of evil spirits in the worl

gitui homo cum inferno, et per spiritus bonos qui ibi sunt, cum caelo Quia ita se res habet, ideo mundus spirituum est medius inter caelum et infernum, et ibi est ipsum aequilibrium Quod mundus spirituum sit medius inter caelum et infernum, videatur in articulo De Mundo Spirituum (n 421-431), et quod ibi sit ipsum aequilibrium inter caelum et infernum, in articulo mox praecedente (n 589-596) Ex his nunc patet, unde homini est liberum

601. Aliquid adhuc dicitur de spiritibus homini adjunctis Integra societas potest communicationem habere cum alia societate, et quoque cum uno alio, ubicunque est, per spiritum a se emissum Hic spiritus vocatur Subiectum plurium Similiter se habet cum conjunctione hominis cum societatibus in caelo, et cum societatibus in inferno, per spiritus homini adjunctos e mundo spirituum (De his quoque videatur in *Arcanis Caelestibus* in locis citatis ad finem)

602. Ultimo memorandum est de insito, quod est ex influxu caeli apud hominem de vita ejus post mortem Fuerunt quidam ex simplici plebe, qui in bono fidei in mundo vixerunt illi in statum similem, in quo fuerunt in mundo, redacti sunt, hoc fieri cum unoquoque potest cum Dominus concedit, et tunc ostensum est qualem ideam de statu hominis post mortem habuerunt Dixerunt quod aliqui intelligentes in mundo interrogaverint illos quid cogitant de anima sua post vitam in mundo, dixerunt quod non sciant quid anima Interrogaverunt porro quid credunt de statu suo post mortem, dixerunt quod credant se victuros spiritus Tunc interrogaverunt qualem fidem habent de spiritu, dixerunt quod sit homo Interrogabant unde hoc sciant, dicebant quod id sciant quia ita est Intelligentes illi mirati sunt, quod talis fides esset simplicibus, et quod non sibi Inde patuit, quod apud unumquemvis hominem, qui in conjunctione est cum caelo, sit insitum de vita sua post mortem Hoc insitum non aliunde est quam ex influxu e caelo, hoc est, per caelum a Domino, medius spiritibus qui e mundo spirituum homini adjuncti sunt, et [memorandum est] quod sit illis, apud quos liberum cogitandi non extinctum est per principia capta et variis confirmata de anima hominis, quam vel dicentesse puram cogitationem, vel aliquod

of spirits man is conjoined with hell, and by means of good spirits there he is conjoined with heaven. Because of all this the world of spirits is intermediate between heaven and hell, and in that world is equilibrium itself. (That the world of spirits is intermediate between heaven and hell may be seen in the chapter on the world of spirits, n 421-431, and that the essential equilibrium between heaven and hell is there may be seen in the preceding chapter, n 589-596.) From all this the source of man's freedom is evident.

601. Something more must be said about the spirits that are joined with man. An entire society can have communication with another society, or with an individual wherever he is, by means of a spirit sent forth from the society, this spirit is called the subject of the many. The same is true of man's conjunction with societies in heaven, and with societies in hell, by means of spirits from the world of spirits that are joined with man. (On this subject see also the *Arcana Caelestia* in the passages referred to below.)

602. Finally something must be said respecting man's intuition in regard to his life after death which is derived from the influx of heaven into man. There were some of the simple common people who had lived in the world in the good of faith who were brought back into the same state that they had been in the world, which can be done with any one when the Lord grants it, and it was then shown what opinion they had held about the state of man after death. They said that some intelligent persons had asked them in the world what they thought about their soul after the life on earth, and they replied that they did not know what the soul is. They were then asked what they believed about their state after death, and they said that they believed that they would live as spirits. Again they were asked what belief they had respecting a spirit, and they said that he is a man. They were asked how they knew this, and they said that they knew it because it is so. Those intelligent men were surprised that the simple had such a faith, which they themselves did not have. This is a proof that in every man who is in conjunction with heaven there is an intuition respecting his life after death. This intuition is from no other source than an influx out of heaven, that is, through heaven from the Lord by means of spirits from the world of spirits who are joined with man. This intuition those have who have not extinguished their freedom of thinking by notions previously adopted and confirmed by various arguments respecting the

principium animatum, cujus sedem in corpore inquirunt, cum tamen anima non est nisi quam vita hominis, at spiritus est ipse homo, ac corpus terrestre quod circumfert in mundo est modo administrum, per quod spiritus, qui est ipse homo, convenienter agit in mundo naturali

603. Haec quae in hoc opere de Caelo, Mundo Spirituum, et Inferno, dicta sunt, obscura erunt illis qui non in jucundo sciendi vera spiritualia sunt, sed clara illis qui in jucundo, maxime illis qui in affectione veri propter verum sunt, hoc est, qui amant verum quia est verum quicquid enim amatur hoc intrat cum luce in mentis ideam, imprimis cum amatur verum, quia omne verum in luce est

COLLECTA EX ARCANIS CAELESTIBUS DE LIBERO HOMINIS, DE INFLUXU, ET DE SPIRITIBUS PER QUOS COMMUNICATIONES FIUNT

DE LIBERO

Quod omne liberum sit amoris seu affectionis, quoniam quod homo amat, hoc libere facit (n 2870, 3158, 8907[? 8987], 8990, 9585, 9591)

Quia liberum est amoris, quod sit vita cujusvis (n 2873)

Quod nihil appareat ut proprium, nisi quod ex libero (n 2880)

Quod sit liberum caeleste et liberum infernale (n 2870, 2873, 2874, 9589, 9590)

Quod liberum caeleste sit amoris caelestis, seu amoris boni et veri (n 1947, 2870, 2872)

Et quia amor boni et veri est a Domino, quod ipsum liberum sit duci a Domino (n 892, 905, 2872, 2886, 2890-2892, 9096, 9586, 9587, 9589-9591)

Quod homo in liberum caeleste introducatur a Domino per regenerationem (n 2874, 2875, 2882 2892)

Quod liberum homini esse debeat, ut possit regenerari (n 1937, 1947, 2876, 2881, 3145, 3146 3158, 4031, 8700)

Quod alioqui amor boni et veri non implantari possit homini, ac ei appropriari apparenter ut suum (n 2877, 2879, 2880, 2888)

Quod nihil conjungatur homini, quod fit in coacto (n 2875, 8700)

Si homo ex coacto reformari posset, quod omnes salvarentur (n 2881)

Quod coactum in reformatione sit damnosum (n 4031)

Quod omnis cultus ex libero sit cultus, non autem qui ex coacto (n 1947, 2880 7349 10097)

Quod paenitentia fieri debeat in statu libero, et quod quae fit in statu coacto non valeat (n 8392)

Status coacti quinam (n 8392)

soul of man, which is held to be either pure thought, or some vital principle the seat of which is sought for in the body, and yet the soul is nothing but the life of man, while the spirit is the man himself, and the earthy body which he carries about with him in the world is merely an agent whereby the spirit, which is the man himself, is enabled to act fitly in the natural world

603. What has been said in this work about heaven, the world of spirits, and hell, will be obscure to those who have no interest in learning about spiritual truths, but will be clear to those who have such an interest, and especially to those who have an affection for truth for the sake of truth, that is, who love truth because it is truth, for whatever is then loved enters with light into the mind's thought, especially truth that is loved, because all truth is in light

EXTRACTS FROM THE ARCANA CAELESTIA RESPECTING THE FREEDOM OF MAN, INFLUX, AND THE SPIRITS THROUGH WHOM COMMUNICATIONS ARE EFFECTED

FREEDOM

All freedom pertains to love or affection, since whatever a man loves he does freely (n 2870, 3158, 8987, 8990, 9585, 9591)

Since freedom pertains to love it is the life of every one (n 2873)

Nothing appears to be man's own except what is from freedom (n 2880)

There is heavenly freedom and infernal freedom (n 2870, 2873, 2874, 9589, 9590)

[2] Heavenly freedom pertains to heavenly love, or the love of good and truth (n 1947, 2870, 2872)

And as the love of good and truth is from the Lord freedom itself consists in being led by the Lord (n 892, 905, 2872, 2886, 2890-2892, 9096, 9586, 9587, 9589-9591)

Man is led into heavenly freedom by the Lord through regeneration (n 2874, 2875, 2882, 2892)

Man must have freedom in order to be regenerated (n 1937, 1947, 2876, 2881, 3145, 3146, 3158, 4031, 8700)

In no other way can the love of good and truth be implanted in man, and appropriated by him seemingly as his own (n 2877, 2879, 2880, 2888)

Nothing is conjoined to man in a state of compulsion (n 2875, 8700)

If man could be reformed by compulsion all would be saved (n 2881)

In reformation compulsion is harmful (n 4031)

All worship from freedom is worship, but worship from compulsion is not worship (n 1947, 2880, 7349, 10097)

Quod datum sit hominī ex libero rationis agere, ut ei provideatur bonum, et quod ideo homo sit in libero cogitandi et volendi etiam malum, et quoque faciendi quantum non leges vetant (n 10777)

Quod homo teneatur a Domino inter caelum et infernum, et sic in aequilibrio, ut sit in libero propter reformationem (n 5982, 6477, 8209 8907[? 8987])

Quod id maneat quod insemnatur in libero, non autem quod in coactio (n 9588)

Quod ideo nusquam alicui auferatur liberum (n 2876, 2881)

Quod nullus a Domino cogatur (n 1937, 1947)

Quod se cogere sit ex libero, non autem cogi (n 1937, 1947)

Quod homo se cogere debeat ad resistendum malo (n 1937, 1947, 7914)

Et quoque ad faciendum bonum sicut a se, sed usque agnoscere quod sit a Domino (n 2883, 2891, 2892, 7914)

Quod hominī fortius liberum sit in pugnis tentationum, in quibus vincit, quoniam tunc se homo interius cogit ad resistendum [malis], tametsi aliter apparet (n 1937, 1947, 2881)

Quod liberum infernale sit duci ab amoribus sui et mundi, et eorum concupiscentiis (n 2870, 2873)

Quod illi qui in inferno sunt, non sciant aliud liberum (n 2871)

Quod liberum caeleste tantum distet a libero infernali, quantum caelum ab inferno (n 2873, 2874)

Quod liberum infernale, quod est duci ab amoribus sui et mundi, non sit liberum, sed servum (n 2884, 2890)

Quoniam servum est duci ab inferno (n 9586, 9589-9591)

DE INFLUXU

Quod omnia influant quae homo cogitat et quae vult, *ab experientia* (n 904, 2886-2888, 4151, 4319, 4320, 5846, 5848, 6189, 6191, 6194, 6197-6199, 6213, 7147, 10219)

Quod homo possit intueri res cogitari, et analytice concludere, sit ex influxu (n 1288[? 1285, 2888] 4319, 4320)

Quod homo non vivere uno momento possit, si ei auferatur influxus e mundo spirituali, [*ab experientia*] (n 2887, 5849, 5854, 6321)

Quod vita quae influit a Domino, varietur secundum statum hominis, et secundum receptionem (n 2069 5986, 6472 7343)

Quod apud malos bonum quod influit a Domino vertatur in malum ac verum in falsum, *ab experientia* (n 3643[? 3642 3743], 4632)

Quod tantum recipiatur bonum et verum quod continue influit a Domino quantum non obstat malum et falsum (n 2411, 3142, 3147 5828)

Quod omne bonum influat a Domino, ac omne malum ab inferno (n 904 4151)

Quod homo credat hodie, omnia in se esse et ex se esse, cum tamen influunt, et hoc sciat ex doctrinali ecclesiae, quod docet quod omne bonum sit a Deo, et omne malum ex diabolo (n 4249, 6193, 6206)

At si homo crederet secundum doctrinale tunc malum non sibi appropriaret nec bonum faceret suum (n 6206 6324 6325)

Quam felix status hominis foret, si crederet quod omne bonum influat a Domino, et omne malum ab inferno (n 6325)

Peace and grace must be effected in a free state, and repentance effected in a state of compulsion is of no avail (n. 8392)

States of compulsion, what they are (n. 8392)

[3] It is granted to man to act from the freedom of reason, to the end that good may be provided for him, and this is why man has the freedom to think and will even what is evil, and to do it so far as the law does not forbid (n. 10777)

Man is kept by the Lord between heaven and hell and thus in equilibrium that he may be in freedom for the sake of reformation (n. 5982, 6477, 8209, 8957)

What is implanted in freedom endures but not what is implanted under compulsion (n. 9553)

For this reason no one is ever deprived of his freedom (n. 2876, 2891)

The Lord compels no one (n. 1937, 1947)

Compelling one's self may be from freedom, but not being compelled (n. 1937, 1947)

A man obliges to compel himself to resist evil (n. 1937, 1947, 7914)

Also to do good as well from himself, and yet to acknowledge that it is from the Lord (n. 2883, 2891, 2892, 7914)

Man has a stronger freedom in the temptation combats in which he engages, since he then compels himself more interiorly to resist, although it appears otherwise (n. 1937, 1947, 2551)

[4] Infernal freedom consists in being led by the loves of self and of the world and their lusts (n. 2570, 2573)

Those who are in hell know no other freedom (n. 2871)

Heavenly freedom is as far removed from infernal freedom as heaven is from hell (n. 2473, 2974)

Infernal freedom which consists in being led by the loves of self and of the world is not freedom but servitude (n. 2884, 2890)

For servitude is in being led by hell (n. 9586, 9589-9591)

INFLUX

[5] All things that man thinks and wills flow into him, from experience (n. 604, 2586-2588, 4151, 4319, 4320, 5846, 5848, 6189, 6191, 6194, 6197-6199, 6213, 7117, 10219)

Man's capacity to give attention to subjects to think and to draw conclusions analytically is from influx (n. 4319, 4320, 5253)

Man could not live a single moment without influx from the spiritual world were taken away from him from experience (n. 2887, 5849, 5854, 6321)

The life that flows in from the Lord varies in accordance with the state of man and in accordance with reception (n. 2069, 5956, 6472, 7343)

With those who are evil the good that flows in from the Lord is changed into evil, and the truth into falsity, from experience (n. 3642, 4632)

The good and truth that continually flow in from the Lord are received just to the extent that they are not hindered by evil and falsity (n. 2411, 3142, 3147, 5528)

[6.] All good flows in from the Lord, and all evil from hell (n. 904, 4151)

At the present day man believes that all things are in himself and are from himself when in fact they flow in, and thus he might know from the doctrine of the church, which teaches that all good is from God, and all evil from the devil (n. 4249, 6193, 6206)

But if man's belief were in accord with this doctrine he would not

Qui negant caelum, aut nihil de illo sciunt, quod resciant quod aliquis influxus inde sit (n 4322, 5649 6193, 6179)

Quid influxus, *illustratum per comparationes* (n 6128[?] 6128] 6180[?] 6190], 9407)

Quod omne vitae a Primo Fonte vitae influat, quia inde est, et quod continue influat, ita a Domino (n 3001, 3318, 3237[?] 3337], 3338, 3341, 3481, 3619, 3741-3743, 4318-4320, 4417, 4524, 4882, 5847, 5986 6325 6468-6470, 6479, 9276 10196)

Quod influxus spiritualis sit, et non physicus, ita quod influxus sit e spirituali mundo in naturalem, et non e naturali in spiritualem (n 3219, 5119 5259, 5427, 5428, 5477, 6322, 9110[?] 9109] 9111[?] 9100])

Quod influxus sit per internum hominem in externum seu per spiritum in corpus, et non vicissim, quia spiritus hominis est in spirituali mundo, et corpus in naturali (n 1702, 1707, 1940, 1954, 5119 5259 5779 6322 9380[?] 9110])

Quod internus homo in mundo spirituali sit, et externus in mundo naturali (n 970 1015, 3628 4459, 4523[?], 4524[?] 6057 6309, 9701-9709 10156, 10172)

Quod appareat sicut influxus sit ab externis apud hominem in interna, sed quod sit fallacia (n 3721)

Quod apud hominem influxus sit in eius rationalia, et per haec in scientiā, et non vicissim (n 1495, 1707, 1940)

Ordo influxus qualis (n 775 880 1096 1495, 7270)

Quod influxus sit immediatus a Domino et quoque mediatu per mundum spiritualem seu caelum (n 6063 6307, 6472, 9682 9683)

Quod influxus Domini sit in bonum apud hominem et per conum in verum, non autem vicissim (n 5483[?] 5482] 5649, 6027, 8685, 8701, 10153)

Quod bonum det facultatem recipiendi influxum a Domino, non autem verum absque bono (n 8321)

Quod nihil noceat quod influit in cogitationem sed quod in voluntatem, quoniam hoc appropriatur homini (n 6308)

Quod influxus communis sit (n 5850)

Quod ille sit continuus conatus agendi secundum ordinem (n 6211)

Quod ille influxus sit in vitas animalium (n 5850)

Et quoque in subiecta regni vegetabilis (n 5648)

Quod etiam secunecum influxum communem cadat cogitatio in loquelam, et voluntas in actiones et gestus apud hominem (n 5862, 5990 6192 6211)

DE SUBJECTIS

Quod spiritus a societatibus spirituum emissi ad alias societates, tum ad aliquos spiritus dicantur subiecta (n 4403 5856)

Quod communicationes in altera vita fiant per tales emissarios spiritus (n 4403 5856 5983)

Quod spiritus, qui emissus inservit pro subiecto, non cogitet ex se, sed ex illis a quibus emissus (n 5985, 5986, 5987)

Plura de illis spiritibus (n 5988 5989)

appropriate evil to himself nor would he make good to be his own (n 6206, 6324, 6325)

How happy man's state would be if he believed that all good flows in from the Lord in all evil from hell (n 6325)

Those who deny heaven and those who know nothing about it do not know that there is an influx from heaven (n 4322, 5649, 6193, 6479)

What influx is, illustrated by comparisons (n 6128, 6190, 9407)

[7] Everything of life flows in from the first fountain of life because that is the source of it, and it continually flows in, thus everything of life is from the Lord (n 3001, 3318, 3337, 3338, 3344, 3484, 3619, 3741-3743, 4318-4320, 4417, 4521, 4882, 5547, 5956, 6325, 6468-6470, 6479, 9276, 10196)

Influx is spiritual and not physical, that is influx is from the spiritual world into the natural, and not from the natural into the spiritual (n 3219, 5119, 5259, 5427, 5428, 5477, 6322, 9110)

Influx is through the internal man into the external, or through the spirit into the body and not the reverse, because the spirit of man is in the spiritual world, and his body in the natural (n 1702, 1707, 1940, 1954, 5119, 5259, 5779, 6322, 9380)

The internal man is in the spiritual world and the external in the natural world (n 978, 1015, 3628, 4459, 4523, 4524, 6057, 6309, 9701-9709, 10156, 10172)

There is an appearance that there is an influx from the externals of man into internals, but this is a fallacy (n 3721)

With man there is influx into things rational, and through these into knowledges and not the reverse (n 1495, 1707, 1940)

What the order of influx is (n 775, 880, 1096, 1495, 7270)

There is direct influx from the Lord and likewise mediate influx through the spiritual world or heaven (n 6063, 6307, 6472, 9582, 9683)

The Lord's influx is into the good in man, and through good into truth and not the reverse (n 5482, 5649, 6027, 6685, 6701, 10153)

Good gives the capacity to receive influx from the Lord, but truth without good does not (n 5321)

Nothing that flows into the thought is harmful, but only what flows into the will, since this is what is appropriated to man (n 6308)

[8] There is a general influx (n 5850)

This is a continual effort to act in accordance with order (n 6211)

This influx is into the lives of animals (n 5850)

Also into the subjects of the vegetable kingdom (n 3648)

It is in accord with this general influx that thought falls into speech with man, and will into acts and movements (n 5862, 5990, 6192, 6211)

SUBJECT SPIRITS

[9.] Spirits sent forth from societies of spirits to other societies and to other spirits, are called "subjects" (n 4403, 5856)

Communications in the other life are effected by means of such emissary spirits (n 4403, 5856, 5983)

A spirit sent forth to serve as a subject does not think from himself, but thinks from those by whom he is sent forth (n 5985-5987)

Many particulars relating to such spirits (n 5988, 5989)

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Existere—The Divine Human was the Divine Outgo (*existere*) (n 86 extract)
Extension of spheres (n 49) is not determinate in heaven (n 55)
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Externals —Men of this earth more in externals than — (n 309), interest of evil spirits in — (n 309) — correspond to under-

Externals — Men of this earth more in externals than men of other earths (n 309), interest of evil spirits in externals (n 496) (*See Internals*)
Eyes correspond to understanding (n 97, 145), correspond to truths from good (n 232 note), natural and spiritual eyes (n 171), angels can be seen with the eyes of the spirit only (n 76), angels' eyes see from interiors (n 147), children in the Greatest Man are in the provinces of the eyes (n 333), sensation of rolling off a coat from the eye during resurrection (n 450)
See — Correspondence

men of this earth more in externals than men of other earths (n 309), interest of evil spirits in externals (n 496). (*See Internals*)
 Eyes correspond to understanding (n 97, 145), correspond to truths from good (n 232 note), natural and spiritual eyes (n 171), angels can be seen with the eyes of the spirit only (n 76), angels' eyes see from interiors (n 147), children in the Greatest Man are in the provinces of the eyes (n 333), sensation of rolling off a coat from the eye during resurrection (n 450)

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Faculty — Firmament signifies the intellectual faculty (n 347) perfecting the spiritual rational faculty in heaven (n 489) man has interior and exterior faculties (n 351) the rational faculty has its birth by means of knowledges (n 356 external), the rational faculty like a garden (n 461), how the rational faculty may be cultivated (n 465)

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Fighting of children destroys their mutual love (n 344)

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- Government** in heaven (ch xxiv), it differs in the various societies and heavens (n 213, 217), government in the spiritual kingdom is called judgment (n 215), government in heaven is pre eminent in love and wisdom (n 218), government of heaven is by the Lord (n 406), government of the hells (n 220, 543)
- Governors** in the spiritual kingdom (n 215), in heaven they put the good of others first (n 218), governors in the hells (n 220)
- Gravitation** and the common centre in heaven (n 142)
- Greatness** in heaven (n 408)
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- Hands** signify power (n 97, 231)
- Happiness** in heaven (ch xli, n 6, 268), external happiness (n 34), how the Lord holds man in happiness (n 45), love to the Lord will's the happiness of all (n 399), spirits that believed that heavenly happiness consists in idleness (n 403), in heaven he that is least is happiest (n 408) happiness permitted to those that enter the other life (n 412)
- Hatred** in infernal marriages (n 377), hatred of evil spirits for holy things (n 570)
- Head**, its correspondence (n 97, 251), head of the Greatest Man (n 65), in heaven no one allowed to look at the back of the head of another (n 144)
- Hearing**—Organ of hearing affected from within by the speech of angels (n 248), angels of inmost heaven taught by hearing (n 271), use and delight of hearing (n 402), hearing in the spiritual world (n 462)
- Heart**, its correspondence (n 95, 96), the church where the Word is is like the heart and lungs of a man (n 308), the spirit remains in the body as long as the heart beats (n 447), all vital motion depends upon the motion of the heart and lungs (n 446)
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- Heaven** } —Heaven is a common sharing of all with each (n 73), in heaven
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Erroneous beliefs in the world in regard to heaven and hell (n 311-313), man conjoined both to heaven and to hell (n 599), man's ruling love is heaven or hell (n 477), world of spirits the intermediate state between heaven and hell (n 421), equilibrium between heaven and hell (ch lxii, n 530) difference between the equilibrium of heaven and that of hell (n 591), gates of heaven and hell (n 428), preparation for heaven and hell (n 430), heaven and hell are separated by a difference in state (n 193, 400), heaven and hell are from the human race (ch xxxi) (*See Affection, Angel, Charity, Divine, Good, Man, Marriage, Society, State, Wisdom*)

Hebrew —In some respects it coincides with the language of heaven (n 236), vowels in Hebrew (n 241), ancient Hebrew (n 260)

Height means a distinction between good and truth according to degrees (n 197)

Hell } —Their appearance, situation and number (ch lxii, n 586, 583, 584,
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Heresy —The sense of the letter may beget heresies (n 311, 455)

Heredity —Evil heredity (n 509)

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Spiritual—The things that come forth from the sun of heaven are called spiritual (n 172) the spiritual is above and wholly distinct from the natural (n 116) nature was created to clothe the spiritual (n 102), things spiritual cannot be comprehended through knowledges (n 356 extract), the difference between celestial and spiritual children (n 339), difference between the spiritual of man and the spiritual of beasts (n 435), the spiritual Divine and the spiritual angels (n. 31), the change of natural into spiritual delights (n 488)

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and affirmative states toward truth (n 356 extract), states after death (n 457), states before and after death are the same (n 312), state of the well disposed when they first enter the other life (n 412), the opening state after death lasts a few days (n 451), in the spiritual world change of place is a change of state (n 192, 193), the first state after death (ch li, n 493, 496, 498), the second state after death (ch li, 502, 503), the separation of the evil and the good takes place in the second state after death (n 511) the second state of the wicked (n 508), the third state of man after death (ch liii, n 512), some do not pass through the three preliminary states after death (n 491), state of man in the world of spirits (n 481), change of state in the world of spirits (n 427), the world of spirits is the intermediate state between heaven and hell (n 421), a man may know of his future state from his ruling love (n 487), state of heaven is one of conjunction of good and truth, state of hell is one of conjunction of evil and falsity (n 422)

Angels' changes of states correspond to changes of times and seasons (n 155), change of state of the angels (ch xvii, n 157-159), states of innocence and peace of the angels and in heaven (ch xxxi, xxxii, n 284, 289), angels' movements are changes of state (n 192) angels know each other's states (n 236), reasons for changes of state in heaven (n 158) the states of the interiors are what make heaven (n 17, 33), in heaven there are changes of state instead of years and days (n 163) eternity means state, not time, to angels (n 167) holy state of those listening to preaching in heaven (n 224)

Stomach—The spirits that cause melancholy have relation to the stomach (n. 299)

Stones signify truths of faith (n 188 note), signify Divine truth (n 534), houses of stone signify what relates to truth (n. 186 note), churches in the spiritual kingdom are built of stone (n 223), precious stones in heaven (n 489)

Storge—The love called *storge* (n 277)

Subject—Emissary spirits called subjects (n 255), man a subject that will serve as a source and containant, the organs are the subjects of the special senses (n 434)

Substance—All things that exist interiorly in man exist in forms which are substances (n 418), anything that is supposed to exist apart from a substantial subject is nothing (n 434)

Sun, its correspondence (n 1, 119), those "that shine forth as the sun" (n 348), everything spread out under the sun and that receives heat and light from it is what is called the natural world (n 89), all nature has its beginning in the sun of the world (n. 116), the power of its heat and light (n 137), the natural sun appears to the angels as dense darkness (n 122, 151), the world's sun used as a comparison to explain the Lord's activity (n 139), its changelessness represents the changelessness of the Lord (n 158), the natural sun produces times and seasons in the world, the sun of heaven by its appearance marks changes of state in heaven (n 164), the four quarters are determined in each world by its sun (n 141) things in heaven come forth from the sun of heaven and those on earth from the sun of earth (n 172) the two suns the origins of the two kinds of heat (n 567), the sun in heaven (ch xiv), the Lord the sun of heaven (n 117, 549) appearance and position of the sun of heaven (n 118, 159), the difference in position of the sun and moon in heaven is thirty degrees (n 146)

Swedenborg admitted into the state of being withdrawn from the body (n. 440, 441) permitted to experience resurrection (n 449) why he was permitted to see and hear spiritual things (n 312), how he talked with angels (n 246), his language in talking with angels (n 255), he was

raised up into light by degrees (n 130), was elevated to the inner sphere of heaven (n 79), was permitted to see the extent of the uninhabited heaven (n 419), the appearance to him of objects in heaven (n 174), he journeyed through space by change of state (n 192), was given a heavenly perception of the meaning of eternity (n 67), entered into the angelic state (n 234), experienced the peace of heaven (n 284), was permitted to experience heavenly joys and delights (n 413), often saw that angels are human forms or men when he was in his bodily senses (n 74, 75), saw the Lord in various ways (n 118, 121), saw an angelic society with the Lord present (n 69), was shown how the angels have the Lord continually before their faces (n 143) saw a whole society as one angel (n 52), was shown the power of the angels (n 229, 231), saw the ways to heaven and hell (n 534), saw the forms of certain hells (n 553), was permitted to look into the hells (n 586), witnessed the effect of heavenly delight on evil spirits (n 400), was taught about the correspondences in the vegetable kingdom (n 109), saw writing and printing in heaven (n 258), received from heaven a paper written in Hebrew (n 260), saw children in heaven and their happiness (n 337)

Angels were permitted to enter into Swedenborg's natural thoughts (n 168), he was withdrawn from the body into the society of angels (n 46, 47), and talked with them (n 16, 234), about the conjunction of heaven with man (n 302), about salvation (n 526), about their places of abode (n 183, 184), about their form (n 77), about the Word (n 310), about time (n 168), about eternal life (n 406), about true marriage love (n 374), about adultery (n 385), he was taught by angels in regard to the last judgment (n 312), in regard to Divine worship in heaven (n 222, 223), in regard to changes of state in heaven (n 158), he talked with spirits as a spirit and as a man in the body (n 436), he talked with those who had lived at various times in the past (n 363, 480), with those who had withdrawn themselves in the world and had lived apart (n 359, 535), with learned men in the other world (n 354, 464), with the poor in heaven (n 364), with spirits on the third day after their death (n 452), with Chinese spirits (n 325), with saints (n 535), with spirits from other earths (n 417 extract), with one who seemed to be Cicero (n 322)

Symphony of angelic speech (n 242)

Talk —To talk with spirits is dangerous, and therefore rarely permitted (n 249)

Taste —The five senses (n 402, 462)

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Teeth —What "the gnashing of teeth" is (ch lxx, n 575), teeth correspond to outmost things in nature (n 575)

Temple represents the Divine Human of the Lord (n 187), why the temples of the ancients were turned toward the east (n 119)

Temptation —State of peace after temptation (n 289) temptation of children in heaven (n 343), temptation and freedom (n 603 extract)

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from influx (n 603 extract) thought without action is nothing, and is dissipated (n 475), all things of thought are inscribed not only on the brain but also on the whole body (n 463) truth that is loved enters with light into the mind's thought (n. 603), an invisible Divine is not an object of thought (n. 3)

Man's thought from natural light (n 170), thoughts of those in self love (n 561), natural thought rests upon ideas of time and space (n 169), space does not pertain to thought (n 196), examples of internal and external thought (n 496), internal and external thought should make one by correspondence (n 499), children have no internal thought (n 277), when a man is thinking abstractedly from the body he sometimes appears in his angelic society (n 438) spirits enter into man's thought (n 292), speech of angels flows first into man's thought (n 248), the natural thought of man is changed by angels into spiritual thought (n 165), in the body man thinks both naturally and spiritually (n 356), thought of angels is spiritual, of men natural (n 306), difference between natural and spiritual thought (n 130, 464), how spiritual thought is acquired (n 512), angels permitted to enter into Swedenborg's natural thought (n 168), proper thought about angels (n 183), thought remains after death (ch ונוח), thought of the spirit communicates with the breathing (n 446), the sharing of thought with angels during resuscitation (n 449), right thought about God essential to entering heaven (n. 358), thought is represented in the other life by ways (n 534), thought of angels is immeasurably superior to that of men (n 576), thought is wiser in heaven (n 262[a]) thought of angels (n 266), why angels think spiritually (n 199), the speech of angels enters into their thought (n 251), thought derived from heavenly love with angels is in human form (n 460) appearance of the particulars of angels' thought (n 240) objects of thought in the other world (n 355), angels recognize the nature of a spirit's freedom by a communication of affection and thought (n 590) every thought of an angel's spreads forth into heaven (n 79) language in heaven flows from affection and thought (n 236) speech and thought coincide in the other life (n 2, 457), writing in heaven flows naturally from thought (n 262), those in the spiritual world see in thought those whom they desire to see (n 194, 494) thought of a higher heaven never perceived by a lower (n 210), subject spirits do not think from themselves (n 603 extract)

Thought apart from willing is impossible (n 199) how thought and will make one (n 372), in the second state after death man's will and thought make one (n 503), thought may be from the understanding alone without the will (n 424), man is such as are his will and thought (n 463), thought makes the man only so far as it goes forth from the will (n 474) thought is the form of the will (n 500) to live spiritually is to think and to will (n 432), thought and will are the interiors (n 444), thought and will control the body (n 453), will and thought are completed in works (n 475) will and thought behind deeds and works determine their character (n 472) (*See Life, Perception*)

Throne—The Lord's throne signifies His kingdom and heaven (n 8 24)

Time in heaven (ch ונוח, n 411), correspondence of times and seasons in heaven (n 155), angels have no notion of time and space (n 162) to angels eternity means state and time (n 167), time that spirit stay in the world of spirits (n 426)

Tone—Angels know each others affections by their tone (n 236) angels express much by tone (n 260)

Tongue of the Greatest Man (n 96), tongue is caused to vibrate by angelic speech (n 248)

Torment in hell (n. 573, 574), torment is permitted in the hells for the purpose of restraint (n. 581)

Transparency of objects seen in heaven corresponds to an enlightened understanding (n. 489)

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Truth —Wall signifies truth as a defense (n. 73, 307) garments of angels correspond to truths (n. 179) veilings means a state of truth (n. 197), needles etc. signifies spiritual truth (n. 365) man corresponds to understanding of truth, woman to affection for truth (n. 368); man means one in whom are goods and truths (n. 73); truth defiled corresponds to mine (n. 488), truth is represented by "the stone at the dividing of the ways" (n. 53-), there are three kinds of truth, civil, moral, and spiritual (n. 408), those in the kidneys of the Greatest Man are in truths searching, separating, and correcting (n. 95) all truths earn light (n. 132); truths in the light of heaven (n. 356 extract), perception of truth in the light of heaven (n. 481), those in heaven's love accept instruction and perceive truths (n. 487) truth is implanted

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Vastation of good and evil (n 513), vastation of evil spirits (n 551)

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Wealth does not debar from heaven (n 357), various forms of love of wealth (n 565)

West—The west in heaven (n 148, 149), and in hell (n 587)

Whole—Every whole exists from the harmony of its parts (n 56)

Wicked, how they are cast into hell (n 491), the wicked after death (n 508)

Wife—Husband and wife after death (n 368, 494), heaven and the church called "wife" (n 180, 371)

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Reprints of Swedenborg's Latin Text.

The American Swedenborg Printing and Publishing Society solicits the co-operation of all interested in the work in its undertaking to produce a reprint of Swedenborg's Latin text which shall be of permanent use to the Church

The following have been published

<i>Apocalypsis Revelata,</i>	Two volumes.
<i>Apocalypsis Explicata,</i>	Six volumes
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<i>De Amore Conjugiali,</i>	One volume.
<i>De Caelo et Inferno,</i>	One volume.
<i>Divina Providentia, } Divinus Amor et Divina Sapientia, }</i>	One volume.
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These are carefully edited and printed, and handsomely bound in half leather binding, and are sold for \$1 50 per volume, or if by mail, \$1 70 each

The Society will continue this undertaking as fast as the sales will justify. It is a work of great importance to the Church, and should be speedily completed. The works, as published, ought to be placed in the larger college and public libraries, and as all that is received for sales is devoted to the continuance of this undertaking, purchasers for this purpose serve a double use. This deserves the special attention of all who have money to give to Church uses

Address

AMERICAN SWEDENBORG PRINTING AND PUBLISHING SOCIETY

3 WEST TWENTY-NINTH STREET, N. Y.

WHO WILL HELP?

The Society is constantly finding more to do than its resources permit. Its income from invested funds now amounts to about \$5 000 a year. 'Our field is the world'—something, at least of Swedenborg should be translated into the language of every civilized people and placed where it will be accessible to those who are ready for it. Every dollar contributed helps forward this work to the utmost that a dollar can. Every sum given for investment will be a permanent missionary, preaching the truths of 'the True Christian Church' to generation after generation. Can you do better with what the Lord has given you to use than devote some of it at least to this work?

Directions for the guidance of persons desirous of making provision by Will for the uses of this Society

It is the safer course for such persons to consult a competent lawyer of the State where the property may be situated. Especially is this important if the property to be given consists of real estate. The laws of more than one State provide that a devise of land situated within that State cannot be made directly to a foreign corporation organized or situated in some other State or country than the State in which the land is situated. In such cases Form 4 (below) should be used. In several States moreover no such devise or bequest is good unless a certain time after the will is made shall elapse before the death of the testator.

It is impracticable to give directions which will be in conformity with the varying statutes of all the States. But except for those States whose law requires a certain time to elapse between the making of the will and the death of the testator, the following forms are believed to be respectively sufficient.

FORM I—BEQUEST OF MONEY

"I give and bequeath to the American Swedenborg Printing and Publishing Society, located in the City of New York, the sum of _____ dollars

FORM II—BEQUEST OF NOTES, BONDS, ETC.

"I give and bequeath to the American Swedenborg Printing and Publishing Society, located in the City of New York,

(Here describe the notes bonds stock or other property intended to be given not consisting of land or houses)

FORM III—DEVISE OF REAL ESTATE

Located in the State of New York, whose laws permit a devise to be made directly to this Society and also adapted to a devise of land in any State whose laws may permit that land situated in such State may be devised to charitable or benevolent corporations located in another State than the State in which the land is situated

"I give and devise to the American Swedenborg Printing and Publishing Society, located in the City of New York, and to its successors and assigns for ever, all that certain

(Here describe the real estate intended to be given following if possible the description given in the title deed in order to avoid uncertainty)

FORM IV—DEVISE OF REAL ESTATE

Located not within the State of New York, but in any other State whose laws do not permit a devise of land to be made directly to a corporation for charitable uses organized or situated outside of such State

"I give and devise to

(Here insert names of trustees)

all that certain piece or parcel of land and premises with the appurtenances, bounded and described as follows

(Here insert the description which if practicable should follow that given in the title deed in order to avoid uncertainty)

IN TRUST, however, for the following uses and purposes—The said trustees are hereby empowered and directed to sell the same as soon as practicable after my decease, and to pay over the net proceeds thereof to the Treasurer of the American Swedenborg Printing and Publishing Society located in the City of New York, for the use of said Society in printing, publishing and circulating the works and writings of Emanuel Swedenborg according to the provisions of their certificates of incorporation, and of the laws of the State of New York affecting the powers and uses of said Society

